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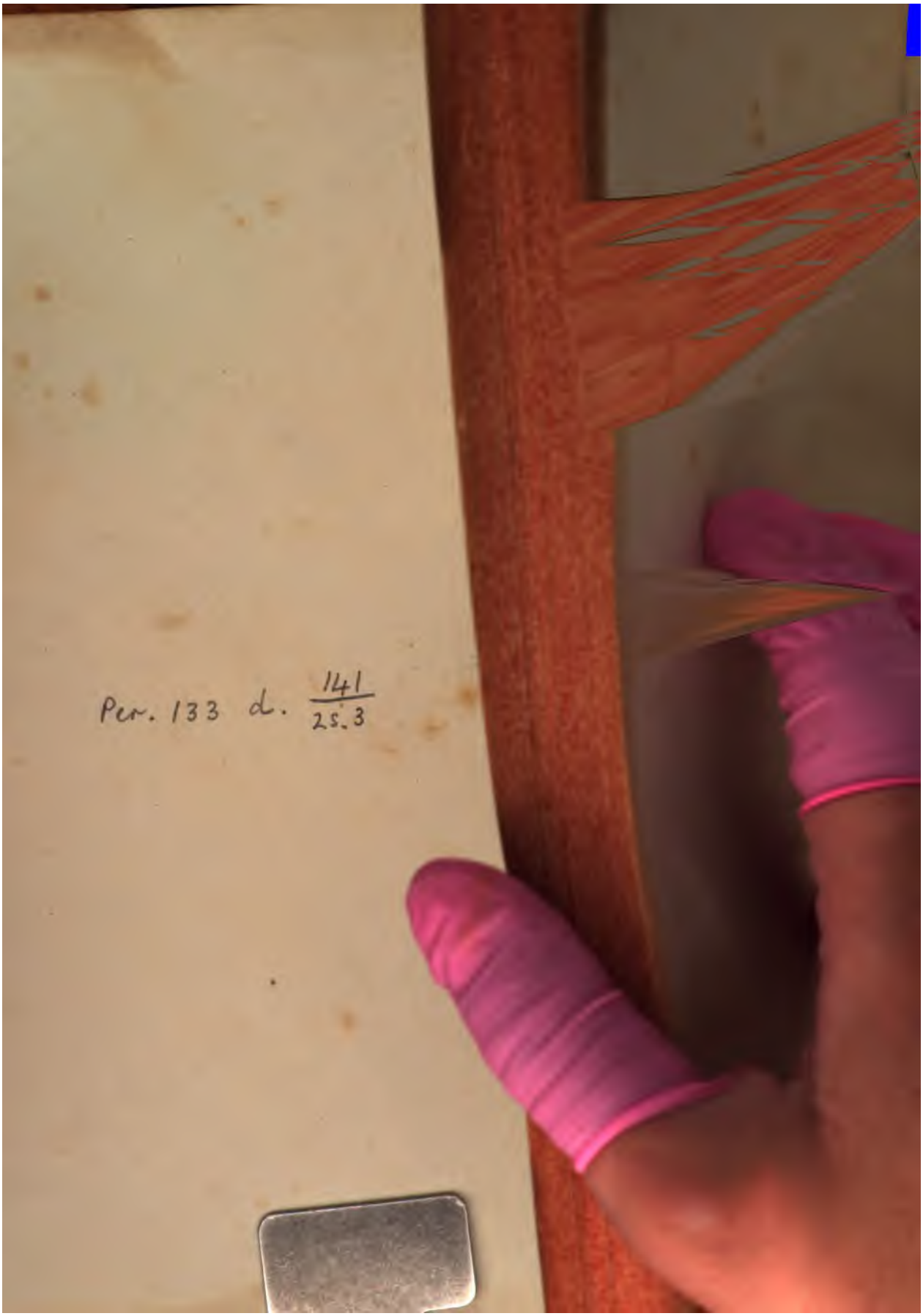
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THE

CHURCH MISSIONARY INTELLIGENCER,

A MONTHLY JOURNAL

OF

MISSIONARY INFORMATION.

VOL. III. NEW SERIES.

SO SHALL HE SPRINKLE MANY NATIONS; THE KINGS SHALL SHUT THEIR MOUTHS AT HIM: FOR THAT WHICH HAD NOT BEEN TOLD THEM SHALL THEY SEE; AND THAT WHICH THEY HAD NOT HEARD SHALL THEY CONSIDER.—*ISAIAH* lii. 15.

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CHURCH MISS

Church Missionary Intelligencer.

THE LATE BISHOP OF CALCUTTA.

SOME THOUGHTS ON HIS UNEXPECTED DEATH.

DIES are used in stamping commemorative medals and in coining money. They are prepared with great care. The best kind of steel is selected for the purpose. Much will of necessity depend on the discrimination of the die forger, and his being able to distinguish the metal which is best fitted for his purpose by the manner in which it works on the anvil. In this first step lies the foundation of the whole process, and, if it be not well done, much scientific labour will be expended on a worthless article.

The best kind of steel being selected, it is then forged, at a high heat, into a rough die.

During the process of forging, subjected as it is to the alternate action of the fire and the hammer, the steel loses its malleability, and becomes hard and brittle. For the restoration of this property, without which it is incapable of being further wrought upon, and must remain rough, it requires to be carefully *annealed*, *i.e.* the rough die being again heated until it becomes red-hot, is then left to cool very gradually. Much depends on the accuracy wherewith this process is carried out, the heat requiring to be nicely graduated, so that the particles of the steel may assume the position of repose, and constitute a denser, softer, and more tenacious body. During the process of annealing, the block of steel has been smoothed externally, and brought to a table in the turning lathe, until, being now soft and fitted for the engraver, it is delivered to him.

Provided with small steel tools, he works out the intended device on the fine surface, usually in *intaglio*, sometimes in relief. Having completed his design, he ascertains its correctness by impressions in clay or dabs, or casts in type metal, and having satisfied himself on this head, he presents the die for hardening. If the steel required to be softened that it might receive the engraving or impression, so, when it has received it, it requires to be hardened, that it may retain it; nay, not only so, but that it may have force and vigour to act on other substances, and transfer to them its own character and impression. The hardening of the die is attended by many difficulties. The engraving on the face of the die has to be carefully protected, while the die, being placed in a crucible, with its face downwards, and completely surrounded by powdered charcoal, is heated to a cherry red, and then suddenly plunged into cold water, in which it is rapidly moved about until all noise ceases. It is then left in the water to cool. Nor even yet is the singular process of its fabrication complete. In order still further to its protection, it is mildly tempered, by being put into water which is gradually raised to a boiling point, and then left as gradually to cool.

The die, if successfully hardened, and having its face preserved from all injury, is cleaned and polished. It is now technically called a *matrix*, and may be used in the coining press as a multiplier of medals, coins, or impressions; or for the purpose of finishing a *punch*, or steel impression for relief. This is a block of steel, which, having been subjected to a process similar to that through which the matrix has passed, so as to be forged and then annealed or softened, by powerful machinery is compressed upon the matrix, which, being hard, while the punch is soft, communicates to it its own impression. This, again, is a difficult and delicate process; for the impression is not at once communicated. Repeated blows are sometimes required, and frequent

annealing between the strokes, lest by condensation of texture the punch become so hard as either to split or injure the matrix.

The punch, when hardened and completed, becomes an inexhaustible parent of dies. Plugs of soft steel may be applied to it, as it had itself been to the matrix: as the punch has the impression in relief, they have it intaglio. They are in fact *fac similes* of the matrix, and being turned, hardened, polished, and, if necessary, tempered, are employed for the purposes of coinage.

The dies work in pairs, one for the obverse, the other for the reverse side of the coin or medal; and it is computed, that making allowance for stoppages, a single press, containing a pair of dies, will produce daily nearly 30,000 pieces.

The Lord requires a working agency, men who, having had his image engraven on themselves, shall reproduce it in their works. This image and likeness of God, which in their birth-state they have not, they receive intermediately through Him who is the "brightness of the Father's glory, and the express image of his person."

He is, as it were, the great matrix, the "first-born among many brethren." "Though He were a son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation to all that obey Him; called of God, an high-priest after the order of Melchisedek."

Through his word, which testifies of Him, and on which his likeness and will are clearly inscribed, that likeness is communicated to his people, the power whereby they are thus savingly impressed with the inspired word being the Holy Ghost. They are thus made conformable to his image, and become, according to the capacity of their finite nature, *fac similes* of Himself. This likeness they are designed to reproduce on their works, multiplying their good works and Christian services, as the coining-press does the coin, and yielding forth many of these during the progress of a single day, each having the royal image or device upon it. They are designed for this purpose, for we are "his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them;" and such services may be multiplied—for even the trivial and necessary actions of life may be taken and transmuted into the coinage of the realm, by having the Lord's image stamped upon them, for it is written, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Through what a process has not the die to pass that it may be fitted for its work!—through what transitions of heat and cold! how roughly hammered, and how carefully annealed! What care has to be taken lest, during the very process of being prepared for service, it should be rendered unfitted for that service! How necessary the forging and hammering, to give it consolidation, and form it into shape! And yet, while thus dealt with, what extremes have to be guarded against, that it become not hard, so as to be unimpressible to the engraver's tools, and yet that the softness with which it yields to the engraving tool should not leave it without the force which is required to act on other bodies; all the various processes, so apparently contradictory, and yet so indispensable—the heating and the cooling, the fire and the water, the gradual and the abrupt, the rough hammer and the delicate graving tool!

And how marvellously all this expresses the discipline through which believers have to pass in being brought from the roughness and coarseness of an unconverted state into reconciliation with God and aptitude for his service—"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should show forth the praises of Him who hath called you out of darkness into his marvellous light. Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."

What a fiery process of sharp conviction and heavy strokes do they not pass through?

—"I hid me, and was wroth." What staying of the hand lest an extreme in this direction might be injurious—"I will not contend for ever, neither will I be always wroth, for the spirit should fail before me and the souls which I have made." What considerate annealing—"I have seen his ways, and will heal him." And then the result—the readiness to receive the impression of the Lord's will—"What wilt thou have me to do?" How divinely on the softened heart the engraving process goes on—"I will put my law in their inward parts, and write it in their hearts." How the Lord takes up the instrument He has fashioned—"This people have I formed for myself: they shall show forth my praise;" and puts it to service—"Go, stand and speak in the temple to the people all the words of this life."

Dies are valuable. The elaborate process through which they have to pass, the important functions they are fitted to discharge, all render them so. Yet are they often broken. "He therefore who supplies the dies for an extensive coinage, has many accidents and difficulties to encounter." The calculation is that in each press one pair of dies is daily broken.

How precious the saints are to God!—He has formed them for Himself, a peculiar people, zealous of good works; how honourable their duties!—to remind men of Him who reigns, by putting into circulation amongst them works and services which bear upon them the Lord's image.

Yet how often and unexpectedly the die is broken: that which had wrought long, and nevertheless, after long service, still appeared to be without flaw and uninjured, in an instant is broken, its work in the Royal Mint is done, and a new and untried instrument must be sought to supply its place.

But here the figure ends. The saints of God are only transferred to higher and better services—"they shall serve him day and night in his temple." "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

There is one point more which may not be left unnoticed. The dies work in pairs. There are some ministers who can only work alone. They candidly say so. By such isolation they seriously disadvantage themselves. They never can expect to do otherwise than partial and imperfect work. The coin has two faces which require to be operated upon, one for the obverse and the other for the reverse. So in ministerial work of any magnitude, whether at home or abroad, there is a double action required, and a provision is made for this in diversities of gifts. He who will not use the gifts of others, will find his own insufficient for the work.

But there is another emblem, sufficiently akin to the preceding one to permit of its introduction into the same paper, and to this we would now pass.

Sometimes an exquisite specimen of artistic skill—such as a beautifully-illustrated book, a series of chromo-lithographed engravings—is placed before us.

Some one, admiring it much, wishes to have a copy; but the booksellers cannot supply it, and for this reason, that so soon as a limited number of copies had been struck off, the lithographic stones were purposely broken. They were at the time unimpaired, the lines of the tracery which was upon them full and distinct, and the copies, which were being printed off from them, in all respects perfect, and without a flaw; but they were broken, in order that no more copies might be produced; and with this object, that the copies of this choice work might, by being more rare and difficult to obtain, become more valuable. Therefore the press was stopped at its full working, and the stones broken.

This procedure is not usual; it is adopted only in the case of some very choice specimens of art. Ordinarily the publisher considers it to be his interest to print off as many copies as possible. In order to do this well, the lithographic stones have to be

re-touched from time to time, otherwise the traces on the stones become faint, and, not being retentive, as at first, of the lithographic ink, the copies deteriorate, and become palpably inferior. Even thus, notwithstanding all the care which has been taken, the stones, after a time, become so worn and used up, as to be no longer serviceable.

They who have the saving truth of the everlasting Gospel "written," not with ink, but with the Spirit of the living God; not in tables of stones, but in fleshy tables of the heart," are the selected agents, whom, according to the measure of the gifts which He imparts to them, the Lord uses for the reproduction of his Gospel in the hearts of others.

With these his servants He deals very diversely. Some are continued very long in the work. Many years have passed away since they first entered upon it, and yet they continue. During this long experience they have often needed to be retouched. They have been sent back again and again into the school of humiliation and conviction, and have tasted anew the restorative power of the Gospel, and thus their convictions of the value of the Gospel to heal and sanctify and save, being maintained in a fresh and lively state, they can commend it with the more fervent love to the acceptance of others. Yet in process of time these well-known and valued servants of the Lord become worn. Physical infirmities increase; intellectual powers decay. There is no decline in spirituality: on the contrary, the gracious affections were never more rich and never exhaled a sweeter perfume. But the power of active service is enfeebled, and the work which is still done seems faint when compared with the fulness and vigour of former days. There came a time when David, who slew Goliath, waxed faint upon the field of battle, so that, but for timely succour, he would have been slain, and then they forced him from the field, saying, "Thou shalt go no more with us to battle, that thou quench not the light of Israel."

But with others the Lord deals very differently. There is, it may be, some admirable agent, in all respects fitted for the work he has to do. He is a man full of faith, and of the Holy Ghost, and in the prime of intellectual and physical vigour. He is a learned man, and yet not one so buried in his learning as to be unable to rise from his books, and reduce what he knows to practical purposes. His character is weighty, his influence great, his work full and vigorous. The adaptation of the instrument to the service to be rendered is unmistakeable, and men marvel at it. They entertain the hope that he will continue many years, and rise to increasing usefulness, when suddenly he is removed. The lithographic stones, just at the very moment when the press was working most vigorously, and the copies which were thrown off were perfect and without a blemish, were broken. The proprietor, for wise reasons, decided so to deal with them; and to those who, in the petulance of their disappointment, feel tempted for an instant to question his right, he says, "Is it not lawful for me to do what I will with mine own?"

But there are reasons. The service rendered has been of an excellent character. It has been a choice specimen of work. It is fitted to be used as an exemplar. Just as the work is at its best, the instrument is put aside, before there is any enfeebling of the process, in order that, in its full beauty and perfection, it may remain as a pattern to others.

So it has been with the late Bishop of Calcutta. For his great work in India he was specially fitted. Christian men marked how he rose to his position, and, as the circle of his responsibilities expanded, how his capacity to meet them increased proportionally. His health, too, was good, and his constitution seemed to adapt itself to the peculiarities of the Indian climate. Christians hoped that he would live long to help forward the great work of India's evangelization, and that he would become more and more a centre of union, around which should gather all who loved the Lord Jesus Christ in sincerity, and desired to promote his cause and glory.

At the moment when least expected, he was removed; in an instant, in the prime of his work, and in the very fulness of physical and intellectual vigour.

The die prepared with so much cost has slipped from our eyes and been lost; the lithographic stones have been broken when the work was at its best. In this, then, its prime, that work has been stereotyped, and remains as an example to all who are now serving in the field of India, or shall hereafter do so. There is nothing to divert attention from his work. It is all that remains to us of Bishop Cotton. There is no spot where it can be said his remains are deposited, and over which a tomb may be erected. His work is his memorial, and it is the best.

His example shows what a bishop should be, whether in India or England; what he might be, if only humble enough to look to Him who "giveth more grace;" what he is bound to be, else would it be far better for him never to have been a bishop. It shows what kind of a successor to Bishop Cotton the Church of England and India expect to see appointed.

A man of different stamp, what would he do if placed in the position which Bishop Cotton occupied? A man of meagre proportions might pass muster elsewhere, but in Calcutta the recollections of his predecessor, which will prevail there many a day, will be as a glass hung up in every house, in every church, at every meeting, at every visitation, in which his own unlikeness will come out, and so painfully, that to himself it will be unendurable.

How great the responsibilities of those with whom it rests to appoint a successor!

"The lot is cast into the lap; but the whole disposing thereof is of the Lord."

PESHAWUR.

The valley of Peshawur is about sixty-five miles in length and fifty in breadth, with a population of about 500,000. It is surrounded by mountains which have a most imposing appearance. The Khyber Pass, the great northern pass from the Punjab into Affghanistan, looks dark and threatening, while beyond, the snowy ridges rise to a height of 12,000 or 14,000 feet.

The city of Peshawur is situated about eleven miles from the Khyber Pass, and contains some 53,000 inhabitants.

In this north-western corner of the Punjab the Missionary finds himself amongst a new population. When he passes the Sutlej he reaches the Sikhs and Jats; but when he passes the Indus he is among the Pathan tribes. These tribes are very clannish, reminding one of the Scottish Highlanders. They occupy the mountain ranges which separate the Punjab from Affghanistan, and were wont to rush down on any slight pretence on the plains of the Derajât and the valley of Peshawur. The inhabitants of the Swat valley, which lies north of the Peshawur valley, from which it is separated by a lofty range, seem to have regarded the plain of Peshawur as a hunter does his hunting-grounds. While they refrained from molesting the Pathans, their fellow-clansmen, they attacked all other classes—Hindu women, petty traders, cattle-grazers, wayfarers, and the like. They would carry off Hindus in particular, for the purpose of putting them to ransom. The memorials of this state of things are to be seen in the walled villages of the Peshawur valley, and the occasional watch-tower. The strong arm of British power has put a restraint upon them, and taught them the necessity of good behaviour to some extent. Portions of them have come down into the plains, and, having given up their predatory habits, occupy themselves with agricultural pursuits.

These people are, in truth, the descendants of Pathan tribes, who, migrating originally

from the far west, expelled the original inhabitants, and fixed themselves in the valleys and on the mountain sides along the right bank of the Indus, from which they extend to the west and north.

The Missionaries were thus placed amongst a population, whose affinities are not with Hindustan, but with Affghanistan, and the countries beyond. Peshawur is, therefore, an advanced post towards the uplands of Asia. These tribes are all Mohammedans, bigoted, and even fanatical. The Mohammedanism of Central Asia may be regarded as a vast mountainous mass, of which these Pathan tribes are the spurs, abutting on the plains of the Punjab. These first meet the Gospel in its victorious advance, and they are the first to be scaled; the path-way onward will then open. Let some of these mountaineers come once to taste the sweetness of true Christianity, and such is their bold and independent character, that they will not be silent: others beyond will hear of it.

Peshawur, for many generations, has held its place as the religious capital of these countries, and the centre of Mohammedan learning and education. Questions of a religious character are sent from Cabul and the neighbouring countries to be decided here; and large numbers of students still flock together for instruction, and live in mosques, supported by the charity of the people, whilst they are taught, without any charge, by the Mullahs.

Peshawur, therefore, as a Mission station, is of first importance, and it is remarkable, that in the very midst of a wild and fanatical population, Missionaries should be enabled, under the protection of British power, to lift up the standard of divine truth, and preach Jesus Christ.

Peshawur is also a great commercial rendezvous of people from various countries, who meet together there for the purposes of trade. Its commercial transactions are extensive with cities far and near; for from its position, it is the door—*Dar-i-wu-tazat*, as the natives term it — through which the commerce and the intercourse of the cities pass.

It is not surprising, therefore, to find three distinct languages spoken in Peshawur. Hindustanee is the prevailing language in the city; Pushtoo, that of the surrounding villages; while the Persian is the language of the learned and higher classes on other than ordinary occasions.

In the engraving which accompanies this Number our readers have before them a picture of the preaching-chapel in the centre of the city, built for the use of the Mission by Colonel Martin. On every Monday, Wednesday and Friday evening, precisely at six o'clock, the Missionary takes his place on the steps, when large crowds of people assemble to hear the word of God. Sometimes they are far from being quiet and orderly. They make a great noise: they shout, doing all they can to hinder others from listening. On one occasion the fanaticism of a soldier, belonging to the famous corps of Guides, was so inflamed, that he struck at the Missionary, the late Rev. R. Tuting, with a knife. It appears that he was accompanied by the late Rev. Roger Clark when he went to preach at the chapel. Mr. Clark had just finished preaching, and was giving place to Mr. Tuting. There was no noise, and not a word had been spoken by any one but himself, when all of a sudden a man rushed past Mr. Tuting, drew his Affghan knife, sharpened ready for the occasion, and, as he stood three steps above Mr. Tuting, whose back was turned towards him, was in the very act of cutting him down (Mr. Clark, who was close to Mr. Tuting, saw the blade gleam in the air), when suddenly the man's hand was arrested from behind. Karrumdeen—the Chowkedar—happened to be present, and seized his raised arm. It is very seldom that the Chowkedar is present: he is never required to stand near when the preaching is going on; but he happened to be there that day. A Jemadar of police was also among the crowd,

and rushed to Karrumdeen's assistance, and the three men rolled together down the stairs. It was several minutes before they could get the knife out of the assassin's hand; but the news soon reached the Khotwalee (or the Town Hall), and the Khotwal himself almost immediately came up with the police and seized the man. Tuting's life hung by a thread; but, as one of the natives—himself referring to Karrumdeen staying the blow from behind—said, "That was the hand of God, Sir, or the Sahib never could have escaped. God Himself stood between him and his would-be murderer." This occasioned a great sensation amongst both Europeans and natives. It was everywhere talked about. Karrumdeen and the Jemadar of police both received one hundred rupees from the Government.

Most of the men in the Engraving near the building and in the verandah are Christians. There are five standing in a row under one of the arches of the verandah. Of these, four are Affghans, and the fifth is a native of Lahore. One of them is an old man, with a white beard. He is dressed with a white turban, an Affghan scarf over his shoulder, and a leathern belt around his waist. This man had been a Sayud.* It was on the steps of the preaching chapel that the Missionary stood when this man first heard the Gospel. Afraid to be seen listening, he went to the Mission house, and asked for a book. There was given to him a New Testament and some other books, and, as he read these attentively, divine guidance was vouchsafed him, so that, after some time, he became a Christian, his son, a young man, who stands near him with a small cap on his head, being baptized with him. The old man's name is Jacob, or, as he is called, Yakoob, and the name of his son, who is a promising youth, is Benjamin.

Next to Benjamin stands Fazl-i-haqq (the grace of truth). He had been an Affghan police soldier, of good abilities and education, the son of a well-known and influential Mullah, in the village of Adeena. The New Testament was placed in his hands, and, after instruction and a delay of some months, he was baptized. Finding that there were difficulties in his remaining, as a Christian, in the police, and yet being determined to earn his own bread, he enlisted in the corps of Guides, remaining there, amidst much opposition, during five years. From the first day of his embracing Christianity he made the determination to let no day pass without carefully reading the word of God and prayer, and thus he was enabled to maintain his ground.

Next to him stands Nur Ullah (the light of God), or, as the people call him, Hafiz. Persons are so called when they can repeat the whole of the Korán. But he was led to compare the Korán with the New Testament, and, renouncing Mohammedanism, became a servant of Jesus Christ.

These are the two men that went on a Missionary expedition to Kaffiristan, endangering their lives, that they might reach the isolated heathen there, and tell them of the true God, and Jesus Christ whom He has sent. On this expedition, an account of which will be found in the July Number of our volume for 1865, they were absent two months. Below these, slightly to the left, and more in the foreground, are the two masters in the city school.

Another figure may be noticed—the man standing on the right side of the Missionary. His name is Imam Masih, which means the Priest of Christ. He is the head native-Christian teacher in Peshawur, and to the sincerity of his Christian profession even the Mohammedans bear testimony. He always goes with the Missionary to preach on the chapel steps, and although the people are sometimes angry with him, he is enabled to preserve an unruffled temper, and disarms them by kind words. As the

* These Sayuds, or Syuds, are highly esteemed among these mountain tribes as the descendants of Peer Baba, a celebrated saint, who lived in the time of the Emperor Humaioun. There are among the Euzufzyes three powerful branches of these.

people in Peshawur speak many languages, Imam Masih may be heard of an evening preaching either in Urdu, Persian, Punjabee, Peshawuree, or Pushtoo. On the other side the Missionary is the Chowkadar who saved Mr. Tuting's life.

Once more—two men may be seen standing in the foreground, on the left hand of the Missionary. These are two men from Central Asia. When asked to stand among the group to have their portraits taken, they were at first very much frightened, and thought that some harm was about to be done to them; but when the photograph was finished, they were very much pleased, and full of eager inquiries as to how it was done.

The Missionary is the Rev. T. P. Hughes. He has been at Peshawur scarcely two years. He stands where several excellent men have stood before him, but who have been removed by sickness or death. The foundation of the Peshawur Mission, recent as its commencement has been, has been laid in the sacrifice of several valuable lives. But this is not surprising. Is there a breach opened in a fortification? How many in storming it sacrifice their lives! Yet is not this thought a needless expenditure. How much more important the entrance by this door of the Peshawur valley into the stronghold of Asiatic Mohammedanism!—and shall we expect to win it without cost? These good men led the advance, counting the cost, knowing that unless some were willing to die in the work there could be no victory. The foundation of Missionary triumphs are laid in those sufferings and deaths which almost invariably attend the commencement of such efforts.

It is now just a year since Mr. Hughes lost his colleague, the Rev. J. Stevenson. His health had been good until seized with the fever peculiar to the Peshawur valley, which carried him off after an illness of seventeen days. During his illness his only regret was that his time of usefulness was likely to close so soon. His remains were removed to their last resting-place on the following day, borne on a gun-carriage of the Royal Artillery, kindly lent by the Colonel, and they now lie in one of the native cemeteries, which contain all that is mortal of our Missionary brethren, Tuting and Roger Clarke, and also of the American Missionary, Löwenthal.

THE POWER OF PRAYER.

HISTORY not unfrequently repeats itself, and, in the course of its revolutions, brings out remarkable parallelisms. In this consists the value of history. The records of the past might be interesting, but could not be useful if they had no bearing on the present. They are not, however, an almanac, but a repository of experiences, in which we may find much which will serve to guide us amidst the difficulties and dangers of our own time.

On Hezekiah's accession to the throne of Judah he found the kingdom in a condition of religious and political decadence. His father, Ahaz, had been the patron of idolatry, and, encouraging it in every possible form, had grievously injured the cause of true religion. The divine protection was withdrawn from him, and the enemies of Judah gained ground in every quarter. "The Lord brought Judah low because of Ahaz, king of Israel." Perplexed, and yet unhumbled, he adopted a course of all others the most perilous; he besought the king of Assyria to save him out of the hand of the king of Syria, and gave him as a present of the silver and gold which were found in the treasures of the Lord's house. He came and "distressed him, but strengthened him not."

Privileges involve responsibilities. It was so with the Hebrew nation. Of their privileges it is needless to speak otherwise than in the language of the Scripture—"You only have I known of all the families of the earth." Their duties may be thus summed up—"Ye are my witnesses, saith the Lord." Amidst the prevalence of idolatry,

they had to bear this testimony—"The Lord thy God is one God." When they were guilty of dereliction in this duty, disasters came upon them. So far as they fulfilled it, they prospered.

Great Britain, in modern days, has had spiritual privileges superior to other nations, and the correlative duty which is expected of her is this—to maintain before the nations of the earth a Protestant testimony, so as to vindicate the Christianity which is of God from the corruptions which dishonour it.

And during the course of her history it has been undoubtedly true, that, so long as this testimony has been fearlessly and with fidelity maintained, the nation has prospered, and that whensoever the testimony has been lowered, there has been national decadence.

The reigns of Mary, Charles I., and James II., may be referred to as exemplifying this. In the first of these eras, the Protestant testimony was entirely withdrawn, and Calais surrendered to the Duke of Guise. That was a national humiliation, as much so as the loss of Gibraltar would be in our day. In Charles the First's reign the national testimony was obscured through the Popish predilection of Laud, and the military enterprises of the king by land and sea were ignominious failures. James the Second attempted the re-establishment of Popery, and basely stooped to receive a bribe at the hands of the French king.

Hezekiah's first act was the purification of religion. He summoned the priests and Levites to sanctify themselves, and then to sanctify the house of the Lord God of their fathers, and carry forth the filthiness out of the holy place. A state of religious declension is like an affection of the heart: the injurious and debilitating effect is felt everywhere. He who would raise a state must begin with a revival of religion. The wealth of a nation consists not in its treasures of gold and silver; the power of a nation consists not in its fleets and armies. The vigour of a nation consists in the tone of individual character. Neither wealth nor military appliances will compensate for the deterioration of this. Yet true religion alone can bring that up to its proper standard.

Encouraged by the exhortations and example of the good king, the Levites rose up in a body to the work. The house was cleansed; the vessels restored; sacrifices were offered, and the blood sprinkled upon the altar to "make atonement for all Israel." "So the service of the house of the Lord was set in order. And Hezekiah rejoiced, and all the people; for the thing was done suddenly." Then came the determination to keep a passover unto the Lord, and the gathering together of great multitudes from all parts of the land, far and near. The posts went forth from city to city to invite the people, and if some despised, others there were who humbled themselves: "divers of Asher, and Manasseh, and Zebulun" came to Jerusalem, and "there was great joy in Jerusalem; for since the time of Solomon, the son of David, king of Israel, there was not the like in Jerusalem."

It was well that, so early in his reign, Hezekiah had provided for the most important of all concernments, for troublous times were close at hand, and how could he have met the storm unless fortified by the sense of the divine presence and blessing? He had acted as a wise shipmaster who, foreseeing the coming tempest, prepares his ship to meet it. In the sixth year of his reign the kindred kingdom of Israel was utterly overthrown. There had been there no religious reformation. The idolatry introduced by Jeroboam had corrupted the whole nation. "They walked in the statutes of the heathen;" they did secretly those things that were not right against the Lord their God, "for they served idols, whereof the Lord had said unto them, Ye shall not do this thing." Then came their punishment—"Why should ye be stricken any more? ye will revolt more and more." The kings of Assyria wasted the land with repeated invasions, and carried off numbers of the people, until at length, in the fourth year of Hezekiah, Shalmaneser, king of Assyria, came up against Samaria, and besieged it,

and although he died before it was taken, his successor completed the work which was begun, and Israel was carried away captive into Assyria.

Eight years more, and Sennacherib, having subdued the surrounding countries, threatened Judah. At first Hezekiah's faith was weak, and he attempted to conciliate. He sent to the king of Assyria, saying, "I have offended;" and he cut off the gold from the doors of the temple of the Lord, and from the pillars which he had overlaid, and gave it to the king of Assyria." So ignoble is it to yield to evil, for it comes to degrade us and despoil us of our brightest ornaments. How bare and defaced the doors and pillars of the Lord's house must have looked when robbed of the gold with which they had been adorned. So when a Christian compromises himself in any wise with evil, and his conscience is hurt, all the higher graces which are the brightest ornaments of the Christian character, and render it so attractive to the beholder, are, for a time, defaced and gone.

And yet those compromises availed him nought. Sennacherib had obtained some of the riches of Jerusalem: it was his purpose to grasp the whole. He had sent Tartan, and Rabsaris, and Rab-shakeh, with a great host, against Jerusalem. They brought with them a letter, a peremptory message to surrender, reminding Hezekiah of the unbroken series of victories which had crowned the arms of Sennacherib, and of the utter inutility of resistance. It was contemptuous to the king, full of blasphemy towards God. The people of Judah were also counselled to submit themselves to the Assyrian's clemency—"Come out to me, and I will take you away to a land like your own land. Hearken not to Hezekiah when he persuadeth you, saying, The Lord will deliver us. Have any of the gods of the nations delivered at all his land out of the hands of the King of Assyria? Where are the gods of Hamath, and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of mine hand? Who are they among all the gods of the countries that have delivered their country out of my hand, that the Lord should deliver Jerusalem out of my hand?"

The crisis was imminent. Compromises, conciliation, human expedients, were at an end; and at such a moment Hezekiah might well say, "Vain is the help of man." One resource alone remained, the last, but the most efficacious. The pressure of extreme tribulation is often needed to constrain us to its use. It is when we are in the depths of trial that prayer is brought out in its full intensity of action. In his anguish the man wrestles with God, and in that wrestling he prevails. So wrestled Jacob, when, having sent over the brook Jabbok his helpless and endangered family, he was "left alone, and there wrestled a man with him until the breaking of the day. . . . and he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me."—Let the clouds of a mysterious dispensation part asunder, and the light of Thy countenance shine forth upon me; let that day break upon me; until then I will not let Thee go.

Come, O thou traveller unknown,
Whom still I hold, but cannot see!
My company before is gone,
And I am left alone with Thee.
With Thee all night I mean to stay,
And wrestle till the break of day.

I need not tell Thee who I am;
My misery and sin declare:
Thyself hast called me by my name;
Look on Thy hands, and read it there:
But who, I ask Thee, who art Thou?
Tell me Thy name, and tell me now.

* * * * *

What though my shrinking flesh complain,
And murmur to contend so long?
I rise superior to my pain:
When I am weak, then am I strong:
And when my all of strength shall fail,
I shall with the God-man prevail.

Yield to me now, for I am weak,
But confident in self-despair;
Speak to my heart, in blessings speak;
Be conquered by my instant prayer:
Speak, or from hence thou shalt not move,
And tell me if Thy name is love.

There are such wrestling times in the experience of the saints of God. Alone in the strivings of the closet they must qualify for service, and, having first prevailed, go forth then to prevail with man.

I know Thee, Saviour, who Thou art,
Jesus, the feeble sinner's friend;
Nor wilt Thou with the night depart,
But stay and love me to the end:
Thy mercies never shall remove;
Thy nature and Thy name is love.

* * * * *

Contented now, upon my thigh
I halt, till life's short journey end;
All helplessness, all weakness, I
On Thee alone for strength depend;
Nor have I power from Thee to move;
Thy nature and Thy name is love.

Lame as I am, I take the prey;
Hell, earth, and sin, with ease o'ercome;
I leap for joy, pursue my way,
And as a bounding hart fly home;
Through all eternity to prove,
Thy nature and Thy name is love.

Pressed in spirit, Hezekiah bowed himself down to this conflict of prayer. He went up to the house of the Lord, and spread the letter which he had received before the Lord. The contents touched the divine honour as well as the safety of Jerusalem, and, lifting up his voice to heaven, he cried, "Lord, bow down thine ear, and hear; open, Lord, thine eyes, and see; and hear the word of Sennacherib, which hath sent him to reproach the living God."

Was the prayer answered? The inspired record tells us that it was—"And it came to pass that night that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four score and five thousand; and when they arose early in the morning, behold they were all dead corpses."

In these days of flippant objections, when men are so ready to impugn the reliability of the Scripture narrative, it is remarkable how God, in his providence, has marvellously provided corroborative evidences of its accuracy and truthfulness.

Khorsabad is one of the great mounds which compose the ruins of Nineveh. Its excavation was commenced by M. Botta, the French Consul at Mosul, in 1843, and a row of upright alabaster slabs was discovered, forming the pannelling or skirting of the lower part of the walls of a chamber. This chamber was found to communicate with others of a similar construction, and it soon became evident that the remains of an edifice of considerable

size was buried in the mound. The French Government having given the necessary funds, the ruins were fully explored. They consisted of the lower part of a number of halls, rooms, and passages, for the great part wainscotted with slabs of coarse grey alabaster, sculptured with figures in relief, the principal entrance being formed by colossal human-headed winged bulls."

In these halls an inscription was discovered. It had been reproduced in several of the halls. It was an arrogant setting forth of the victories of the great monarch Sargon, by whom this palace had been raised, and who, having had this vain-glorious schedule of his wars and inhumanities drawn up, had it emblazoned in the different halls, so that it might be seen everywhere. In each copy there were erasures, but not in the same places; so that, by a collation of the copies, very nearly the whole inscription, in the cuneiform character, has been recovered, and by two French gentlemen, M. Jules Appert and M. Joachim Meniant, has been decyphered.

The style, as we have already stated, is intensely vain-glorious, almost identical with the language ascribed to this haughty king in Isaiah, 10th chapter—"Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped."

The inscription commences thus—"At the palace of Sargon, the great king, the powerful king, king of the legions, king of Assyria, vicar of the gods at Babylon, king of the Soumirs and the Accads, favourite of the great gods.

"The gods Assour, Nebo, Merodach, have conferred on me the rule of the nations. Proud of my name without spot, I have proclaimed war against impiety. . . . .

"The great gods have made me happy by the constancy of their affection; they have granted me over all kings the exercise of my sovereignty: they have imposed upon them all obedience. Even from the first day of my accession, the princes, my rivals, have not despised me. I have not, as a coward, feared combat and battles. I have filled with terror the lands of the rebels, and have exacted from them the symbols of submission presented in the four elements. I have opened innumerable forests, profound and of vast extent, and I smoothed their rough places. I have traversed tortuous and barren valleys that were the seat of intense heat, and, as I passed through them, have caused cisterns to be hollowed out in them."

Compare with this the language ascribed in Scripture to Sennacherib—"By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof; and I will enter into the height of his border, and the forest of his Carmel. I have digged and drank water; and with the sole of my feet have I dried up all the rivers of the besieged places."

Then comes the enumeration of his conquests. We only refer to such as are identical with the testimony of Scripture.

In the sacred record we find the following passage—"And it came to pass in the fifth year of King Hezekiah, which was the seventh year of Hoshea, son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it." (2 Kings xviii. 9, 10.) It is said *they* took it: there was, then, some one associated with Shalmaneser in this siege; and accordingly we find that Sennacherib glories in the overthrow of Samaria as being his act—"Is not Samaria as Damascus?" (Isaiah x. 9.)—and, again, when he speaks of it in conjunction with Hamath and Arpad—"Where are the gods of Hamath and Arpad . . . . have they delivered Samaria out of mine hand?" (2 Kings xviii. 34.)

It is generally admitted that Shalmanezer died before the siege of Samaria was completed, and that the town was taken by his successor.

But in the inscription is there any mention made of Samaria or Damascus, or Hamath and Arpad?

We find, then, embodied in it, the following sentence—"I besieged, I occupied the town of Samaria, and reduced into captivity 27,280 people that inhabited it." And further on—"Jaonbid, of Hamath, had not been the legitimate heir to the throne. An infidel and impious man, he had coveted the kingdom of Hamath. He aroused against me the towns of Arpad, of Simyrar, of Damascus, and of Samaria, and formed his plans in each one of them, and prepared for battle. I reckoned all the troops of the god Assur. I besieged him and his warriors in the town of Karkar, which had declared itself for the rebel. I seized Karkar, and reduced it to ashes. I took himself prisoner, and had him flayed, and I killed the leaders of the rebels in each of these towns, and made of them a place of desolation. I gathered together 300 chariots, 300 horsemen, from among the inhabitants of the country of Hamath, and I added them to my majesty."

Thus, amidst the abounding scepticism of the day, God causes to be disinterred from the desolate heaps of Nineveh testimonies to the accuracy of the Old-Testament narrative, and the fidelity with which it has transmitted to us the events of former ages.

Isaiah, in his 20th chapter, mentions the overthrow of Ashdod by this Assyrian king —"In the year that Tartan came into Ashdod, (when Sargon, king of Assyria, sent him,) and fought against Ashdod, and took it." Compare with this the following passage from the inscription—"Azouri, king of Ashdod, obstinately refused to pay tribute: he sent to the kings, his neighbours, messages hostile to Assyria. I meditated revenge for this, and I placed another in his stead as ruler over these countries. I elevated to the purple, in his place, Akhimit, his brother. But the people of Syria were weary of the government of Akhimit, and, fond of revolt, they raised Iaman, who was not like the former, its legitimate master, to the throne. In my wrath, I neither divided my army nor diminished my baggage, but I marched against Ashdod with my warriors, who were never separated from the footprints of my sandals.

"Iaman heard from afar of the approach of my expedition: he fled beyond Egypt by the side of Méroé, and was never heard of more.

"I besieged and took Ashdod and the town of Gimt-Asdodim. I led away captive the gods of Iaman, his wife, his sons, his daughters, his money, the contents of his palace, and the inhabitants of his country. I rebuilt these towns, and I placed in them the men whom my arm had conquered in the countries of the rising sun. I set over them, as governor, my lieutenant, and I treated them as Assyrians. They were never again guilty of impiety."

The latter paragraph decribes accurately the policy pursued by the Assyrian kings in relation to the kingdoms they subdued, and the transfer of population from one country to another. It was thus that the land of Israel was dealt with—"He carried Israel away into Assyria, and brought men from Babylon and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the city of Samaria, instead of the children of Israel." (2 Kings xvii. 6, 24.)

Some writers distinguish between Sargon and Sennacherib. Yet the acts of Sargon are so identical with those of Sennacherib that this distinction cannot be sustained. Of this we have already given several examples. The Sargon of the inscription perpetuates the same deeds with the Sennacherib of Scripture, and the footsteps in the war-path of Sennacherib are identical with those of Sargon. Dr. Smith, in his Dictionary of the Bible, ascribes to Sennacherib the defeat of Merodach-Baladan, king of Babylon, in the following passage—"Sennacherib mounted the throne B.C. 702. His first efforts were

directed to crushing the revolt of Babylonia, which he invaded with a large army. Merodach-Baladan ventured on a battle, but was defeated, and driven from the country." Sargon, in the inscription, refers to this as his exploit.

Merodach-Baladan, son of Jakin, king of Chaldea, did not respect the memory of the gods: he trusted in the sea; he eluded the precepts of the mighty gods, and neglected their service. He had called to his assistance Khoumbanigas, king of Elam. He had incited all the nomad tribes against me. He made ready for battle, and advanced.

During twelve years, contrary to the will of the gods of Babylon, the city of Bel, who is the judge of gods, he had aroused the country of the Soumirs, and of the Accads, and had sent them embassies. (?)

In honour of the god Assour, the father of the gods, and of the great lord the august Merodach, I roused my courage, and I formed my line of battle. I decreed an expedition against the Chaldeans, and rebellious and impious people. Merodach-Baladan learnt the approach of my expedition. Fearing a panic amongst his own warriors, he retreats before it, and, flying like a bird, falls back from Babylon as far as the town of Ikbibel. He divided among his generals the towns possessing the oracles and the gods who inhabit these towns. He himself proceeded to Hisirlakin, and fortified her walls. He convoked the tribes of Gamboul, of Poukoud, of Tamoun, of Rouhoua, and of Khindar, and placed them there, and made ready for battle. He explored and measured the extent of the ground in front of the great wall. He constructed a fosse 200 . . . . wide, and a *barsa** in depth. Into this fosse the water-pipes which came from the Euphrates emptied themselves. He had cut and had divided the course of the river into canals. He had surrounded the town, the scene of the revolt, with a dyke, and had cut water-pipes, and had filled it with water.

Merodach-Baladan, with his assistants and his soldiers, caused the insignia of his royalty to float like birds along the margin of the river. (?) He arranged his order of battle. I extended my warriors along the course of the river, dividing them into companies: they overcame the enemy. The waters of these canals drifted on their waves the bodies of the rebels like the trunks of trees. The nomad tribes were present at these disasters, and they fled: I completely severed from him the men of Marscon and his allies. I filled with mortal fright the ranks of the insurgents. He abandoned in his tent the insignia of his royalty the . . . . of gold, the golden throne, the golden umbrella, the golden sceptre, the silver chariot, the ornaments of gold, and articles of considerable value. Secretly he fled.†

Again, Dr. Smith says, "Sennacherib was one of the most magnificent of the Syrian kings. He seems to have been the first who fixed the seat of government permanently at Nineveh. But in the inscription Sargon attributes the restoration of Nineveh to himself, and boasts of having made it the seat of royalty and the centre of his vast kingdom.

I then said, "These people and their countries which my arm has conquered, and which have been united under my rule by the gods Assour, Nebo, and Merodach, followed the voice of piety. It is with their assistance that, to replace Nineveh,‡ I made, according

* Three kani, or the French measure "canne."

† Dr. Smith, in his Dictionary of the Bible, under the heading "Hezekiah," has the following sentence—"Sargon, in the tenth year of his reign, which is the fourteenth year of the reign of Hezekiah, made an expedition into Palestine," &c. Compare with this the following passage—"Now in the fourteenth year of king Hezekiah did *Sennacherib*, king of Assyria, come up against all the fenced cities of Judah, and took them." Sargon, then, and Sennacherib, are identical. If this be admitted, the dates become intelligible—not otherwise; there is a difficulty connected with them. And this is admitted by Dr. Smith—"It is impossible to reconcile these dates with the chronology of Hezekiah's reign, according to the present Hebrew text. Those numbers assign to Hezekiah the space between B.C. 726 and B.C. 697. Consequently the first invasion of Sennacherib falls into Hezeziah's *twenty-seventh* year, instead of his fourteenth, as stated in 2 Kings xviii. 13, and Isaiah xxxvi. 1." The difficulty is attempted to be got rid of by ascribing incorrectness to the sacred text. But this, although a very easy, is a very objectionable mode of getting out of difficulties. It is the distinction made between Sargon and Sennacherib, as though they were different persons, and the insertion of an imaginary reign between Shalmaneser and Sennacherib, which has caused the difficulty. Hezekiah's reign is computed to have commenced B.C. 726; that of Sargon B.C. 721. Hezekiah was on the throne some four or five years before Sargon had ascended the throne of Assyria: the tenth year, therefore, of Sargon would about synchronize with the fourteenth year of Hezekiah.

‡ At this epoch the palace of Nineveh was still in ruins.

to the divine will, and the dictates of my heart, a town which I called Hisir-Sargon. Nisroch, Sin, Samas, Nebo, Ao, Ninip, and their great wives, who reign eternally in Mesopotamia over the country of Avalli, have blessed the splendid marvels, the superb streets of Hisir-Sargon. I rectified the institutions, which were not conformable to their will. The priests, the . . . . discussed in their scientific debates the pre-eminence of their divinities, and the efficacy of their sacrifices. I built, in the town, palaces covered with the skins of sea-calves, and in sandal wood, and of wood or timber of ebony, and the mastich tree, cedar, cypress, wild pistachio, a palace of incomparable splendour, as the seat of my royalty.

I placed their . . . . on beams of gold, of silver, of copper, and . . . . in polished stones, in colours made of tin, iron, antimony, and of prepared . . . . Thereon I wrote the glory of the gods. Above these I built a framework in beams of cedar. I surrounded with rosettes of varnished brick, the beams of pine, and of mastich wood, and I measured their distances. I made a spiral staircase, equal to that one in the great temple of Syria, which is called, in the language of Phenicia, Bethilanni. Between the doors I placed eight double lions, whose weight is six . . . . fifty talents . . . . varnished, were fabricated in honour of Mylitta. . . . .

I sculptured with art the stones of the mountain. For the decoration of the doors I embellished the lintels and the door-posts; the crossbars in gypsum, of large dimensions, which my arm had seized, were placed over above. I built up the sides, and I awoke the admiration of the grandees of the country. From the beginning to the end I walked in the worship of the god Assour, and, under the guidance of wise men, I constructed these palaces, and I amassed treasures.

In the month of the benediction, on the day of gladness, I invoked in their midst, Assour, the father of the gods, the greatest sovereign of the gods, and of the Astaroth who inhabit Assyria. I presented to them glass vases, articles of cut silver, of ivory, heavy jewels, immense gifts, and in great number, and I gladdened their hearts.

I exhibited sculptured idols, double and winged . . . . winged some . . . . winged, serpents, incomparable birds and fish . . . . for the glory of my royalty. . . . .

He granted me in his august power a happy existence, a long life, nobility of race, the constancy of victory. I threw myself on his favour.

The great lord, Bel Dagon, master of lands, inhabits Mesopotamia, the gods and Astaroth inhabit Assyria; their legions remain there. . . . .

With the heads of provinces, the satraps, the wise men, the doctors, the magnates, the lieutenants, and the governors of Assyria, I dwelt in my palace, and I exercised jurisdiction.

I ordered them to take gold, silver, vases of gold and of silver, precious stones, colours, iron, the product of considerable mines, stuffs dyed in berom, and in saffron, cloth in blue and purple, amber, the skins of calves, pearls, sandal-wood, ebony, horses from Upper Egypt, asses, mules, camels, and oxen. With these considerable tributes I rejoiced the hearts of the gods.

May Assour, the father of the gods, bless these palaces, in giving their kings a spontaneous brilliancy. That until the last days he may watch their gates! Before his supreme countenance may the sculptured bull dwell, the protector, and the god who brings perfect happiness and beatitude, and may he cause them to remain in his house until these bulls die from off this threshold!

That with the aid of Assour may the king who has built these palaces rejoice in his progeny, and increase sevenfold his race! Until the latest days may these battlements endure! May the dwellers therein come out from them surrounded by the greatest splendour! May he rejoice in the exultation of his soul, of being able to accomplish his desires, to attain his ends, and may he render his splendour sevenfold more illustrious!

Thus in Nineveh this haughty monarch reared his gorgeous palaces, and invoked the aid of his false gods, amongst whom, as we have seen, Nisroch is mentioned. What was his end? The Scripture informs us—"He returned, and dwelt in Nineveh," and there, in the place where of all others he deemed himself most safe, "the house of Nisroch his god," and by hands which he never thought would have been raised in hostility against him, he perished; "for, as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer, his sons, smote him with the edge of the sword." It was thus that "he rejoiced in his progeny;" while the palaces, the battlements, which he hoped might endure to the latest days, before the expiration of a century were visited by a destruction similar to that which he had inflicted on so many cities, and reduced to

desolate heaps. The framework which he had raised upon the lower story, in beams of cedar, committed to the flames, fell in, burying beneath its *débris* the halls and corridors of the palace, and the words of the prophet were fulfilled—"He will stretch out his hand against the north, and devour Assyria; and will make Nineveh a desolation, and dry like a wilderness. And the flocks shall lie down in the midst of her, all the beasts of the nations; both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for he shall uncover the cedar work. This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss and wag his hand."—(Zeph. ii. 13—15.)

This Assyrian king was, in his day, one of the great tyrants of the earth, who in the sufferings of his fellow-men, the enslavement of nations, and scenes of war and bloodshed, raised for himself a perishable fabric of vainglory. His conquests were of great extent. Medea to the east, Elam to the south-east, Babylonia and Suscina to the south, Armenia and Cappadocia to the north, Syria, Samaria, Arabia, Egypt, to the west and south-west, felt his power, and bowed their necks to receive the yoke of vassalage. Advancing beyond the limits of the Asiatic continent, he penetrated into Europe; and the island of Crete, which is described as lying westward, in the midst of the sea, was among the spoils. Other conquests in the region of the Mediterranean are indicated.

Oupir, king of Asmoun, who inhabits the middle of the sea, at the double of thirty hours from the rising of the sun, and who is established there like a fish, learnt the favour which had been shown me by the gods Assour, Nebo, and Merodach. He therefore sent an expiatory gift.

And the seven kings of the country Jahnagi, of the country of Jatnan (who at the distance of seven days' sail in the middle of the western sea, had established and enlarged their dwellings, and whose names, from the most remote times down to the period of . . . . no one amongst the kings, my fathers, in Assyria and in Chaldea, had ever heard pronounced, had learnt my mighty deeds in Chaldea and in Syria, and my glory, which had spread from far, even to the middle of the sea. They subdued their pride, and humbled themselves; they presented themselves before me at Babylon, bringing metals, gold, silver, vases, wood of ebony, and the manufactures of their country. They bent themselves before me.

All the sanguinary raids and conquests are carefully enumerated in the inscription. Nothing is omitted which might extol the king, and set forth his glory—the glory not of a benefactor of his race, but of a pitiless spoliator. But of Judah and Jerusalem there is no mention. Samaria and Syria to the north, Arabia to the east, Egypt to the south-west, and islands in the Mediterranean westward,—all these are specified, but Jerusalem, lying in the midst, is omitted. Jerusalem, then, was not conquered. Had it been, it would have had its place amongst the subjugated kings and cities. Jerusalem would have been named as well as Samaria; Judah as well as Syria. He who boasted, "I imposed tribute on Pharaoh, King of Egypt, on Lamsie, Queen of Arabia, on El-Ilimyas, the Sabean, of gold, of sweet-smelling herbs, horses and camels," would gladly have numbered Hezekiah amongst his vassals, and gloried in the thousands whom he led forth into captivity from Judah, and in the spoils of gold and silver wherewith he had enriched himself. But Jerusalem was saved; it was saved miraculously, for in no other way could its preservation from the universal wreck be accounted for. The Lord's word was fulfilled which he spake concerning the king of Assyria—"He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord."

And this preservation was vouchsafed in answer to Hezekiah's prayer!

Let us, then, imitate his example, and honour God by believing that the Lord can help when none else can. God liveth, and therefore there is no room for despondency, no, not under the most extreme difficulties and dangers. This was the faith which sustained God's people during the prolonged history of the church's tribulations, whereby "they wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, put to flight the armies of the aliens." Let our motto, then, throughout the year, be, "Trust in Him at all times: ye people, pour out your hearts before Him: God is a refuge for us." No crisis could be more formidable than that in which Hezekiah found himself. He used all human means. "When he saw that Sennacherib was come, and that he was prepared to fight against Jerusalem, he took counsel with his princes and his mighty men," and adopted the various precautionary measures which are enumerated in the passage from which we have just quoted (2 Chron. xxxii.); but he looked beyond and above these, and he encouraged his people to do so likewise—"Be strong and courageous; be not afraid nor discouraged for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him. With him is an arm of flesh, but with us is the Lord our God to help us, and to fight our battles."

The enemies of God's truth and cause are full of energy. They are moved as the waves of the sea are moved by the action of powerful winds. There is a Satanic impulse abroad, and men are about, once more, to fling themselves in hostility upon that Rock of Ages which they have so often assaulted, and yet in vain. The citadel of our English Protestantism is assailed, and able, and yet unscrupulous men, who have embraced the Jesuitical maxim that the end sanctifies the means, and that it is lawful "to do evil that good may come," are working in every way, both covertly and openly, to unprotestantize the church and nation, and bring us back into communion with, and in bondage to, the Church of Rome. This is openly avowed to be their great aim and object, and that more especially in the book entitled "An Eirenicon."

The Church of Rome, the Greek Church, and the Church of England, are therein regarded as being fragmentary portions of one Catholic Church. They have been unhappily separated. That is to be deplored. The differences were not of such a nature as to render this necessary. "The breach between us and Rome is not so wide as is commonly thought, or as, in the period of my youth, the Articles were unconsciously strained to make out" (p. 207). Inter-communion, and the restoration of visible unity are essential in order that the church may present an effectual barrier to the progress of infidelity. To bring about this has been the great object of the writer; but the secessions to Rome from his own party, and the extreme action of the Ultramontanes, so that, "under Jesuit influence, the shores of Italy seem ever to be receding," have seriously interfered with and retarded this grand consummation. Still, the hope of ultimate success is not abandoned.

"It seemed, indeed, before these secessions, that, with the continuance of God's gracious operation, nothing but time was needed to *Catholicize* England. But the waters have risen, not the less decidedly because noiselessly. Fallow-ground was broken thirty years ago; fresh seed was sown; seedtime and harvest have gone on together unbroken; the seed which ripened fell again to the earth silently, and yielded fresh fruit abundantly. They who wished to pluck it up only, like the birds of the air, carried it further. . . . . The building arises, 'without axe or hammer.' Never, I am satisfied, was the work of God among us so wide and so deep as now. Far deeper and wider is it than in those glad and prosperous days, because the leaven, which was

hid in the meal, has worked secretly, and has now more centres from which it is everywhere working." (Pp. 281—283.)*

It is time indeed that the alarm be sounded. There has long been in action in this country a secret and dangerous conspiracy to unprotestantize the church and nation.

Accipe nunc Danaûm insidias—

It professed to be that which it was not. It claimed to be regarded as a church movement, when in truth it was a movement towards Rome. It was eagerly welcomed—

Dividimus muros, et mœnia pandimus urbis.
Accingunt omnes operi; pedibusque rotarum
Subjiciunt lapsus, et stupea vincula collo
Intendunt. Scandit fatalis machina muros,
Fœta armis. Pueri circum innuptæque puellæ
Sacra canunt, funemque manu contingere gaudent.
Illa subit, mediæque minans illabitur urbi.

Strange sounds have been heard at times, which, if men had not been so credulous, might have sufficed to put them on their guard.

Quater ipso in limine portæ
Substitit, atque utero sonitum quater arma dedêre.
Instamus tamen, immemores, cæcique furore,
Et monstrum infelix sacratâ sistimus arce.

And so this favoured movement has been admired and applauded, as though in this consisted the hope and safety of the Church of England.

But now the furtive action is abandoned—

Inclusus utero Danaos et pinea furtim
Laxat claustra Sinon—

So assured are they of success, that, not by stealth or in the dead of the night, bu openly and in the daylight, they come forth—

illos patefactus ad auras
Reddit equus—

Shall we permit these men, who have surreptitiously introduced themselves into the citadel, to open before our eyes the gates to the enemy—

portisque patentibus omnes
Accipiunt socios, atque agmina conscia jungunt.

There is no concealment now of what these men wish—to break down the distinctiveness of Protestant truth, and, with the *débris*, fill up the chasm which separates it from Romish corruption, so that an intercommunion may be accomplished by which individuals may pass from one to other,—this is the enterprise to which numbers have devoted themselves. Separation from Rome was not more earnestly desired by our Reformers, than reconciliation with Rome is now desired by these deluded men. What our Protestant forefathers loathed they are enamoured of. They no longer propose by preaching sound doctrine to win souls to Christ, but by a sensuous ritual to seduce men from Protestantism to Rome. With unscrupulous hardihood they innovate on our services, and mar their beautiful simplicity by tawdry imitations of Romish pomp and show. The Lord's table is dealt with as an "altar," and the sign of Christ's body, superstitiously regarded as though it were Christ himself, is elevated as a host or victim that

* Before the secessions had taken place, and Oakley and Newman had left the *secretly-working leaven*, and openly and honestly avowed themselves Romanists.

the congregation may bow down to it. The people are taught, that to be present at this so-called sacrifice is the application of the sacrifice of the cross, and faith, as that which instrumentally justifies, is entirely eliminated from the Christian scheme, so that there is no place left for it. The word "priest" is no longer regarded as a derivative of πρεσβυτερος. It has been employed by our translators in rendering ιερευς, the term used, in the Epistle to the Hebrews, to express the high-priesthood of Christ; and therefore the officiating minister claims to be regarded no longer as a presbyter, but as a priest, in the sense in which Christ was a priest, with power to offer sacrifice on behalf of the people, to confess, and to absolve. Nor is the confessional merely wished for as something desirable but not yet reached. It has been surreptitiously introduced, and is extensively practised; and now the question arises, will Englishmen tolerate the abominations of the confessional, and allow their wives and daughters to be subjected to interrogatories, which often suggest evil, and which certainly give form and subsistence to shadowy elements and vague tendencies, which, instead of being recognised, ought to be studiously ignored. The confessional is a hot-bed for the development of evil. With its use the female mind of England must rapidly deteriorate: and Eve fell not alone, for Adam, although not deceived, was in the transgression.

In a crisis such as this the Church Missionary Society is vitally interested. Any attempt to unprotestantize the church strikes at her very existence. She lives upon the spiritual element in the church. Whatever diminishes this, impoverishes her; what extinguishes it, destroys her. A Church assimilated in doctrine and practice to Rome may sustain a Propaganda, but affords no room for the existence and action of a Church Missionary Society. We cannot separate ourselves from the great questions of the day. They are essentially our own, and with the Protestantism of the Church of England we must rise or fall. It is evangelical truth in its healthful action that raises up for us friends; it is evangelical truth that prepares our Missionaries; it is evangelical truth that yields to us the pecuniary means by which our work is carried on. This is our palladium, and if it be endangered we must strive for it.

Is England's Protestantism so valueless in the eyes of the nation that men care not to exert themselves for its preservation? Are they prepared to surrender that without a struggle, for which their forefathers were content to die a painful death, because they believed it to be more precious than life?

What is to be done? Let there arise one honest outburst of righteous indignation throughout the land, and the cry be heard—No abandonment of the principles of the Reformation; no reconciliation with Rome, unless she repents and reforms also.

Let the throne be approached. Her Majesty Queen Victoria is not unmindful of the day of her coronation, when, by a solemn oath, taken in the presence of the peers and people of England, she pledged herself that, to the utmost of her power, she would maintain the laws of God, the true profession of the Gospel, and the "*Protestant reformed religion established by law.*" Let her faithful subjects express their convictions that the Protestant reformed religion is now endangered, and, laying their memorials at the foot of the throne, pray that she will put forth the utmost of her power to maintain it.

Let the archbishops and bishops be memorialized, for they also, on the day of their consecration, promised that they "would be ready, with all faithful diligence, to drive away all erroneous and strange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to do the same."

Let all means which it is right and wise to use be brought into requisition for the defence of our endangered Protestantism. But, above all, let the throne of God be approached, and let prayer be urged; let all who value the integrity of Christian doctrine, and the purity of Christian worship, continue with one accord in prayer and supplication. It is only unbelief which would suggest that prayer is less efficacious now

than in the days of Hezekiah. The preservation of Abbeokuta, and the memorable answer then vouchsafed to the prayers of Christian people, is reassuring on that score. He who paralyzed Sennacherib, and preserved Jerusalem from the mighty hosts which came to eat it up, as the clouds of locusts do the green herb, can baffle the strenuous effort which the enemy has put forth to possess himself of this stronghold of English Protestantism, and cause his devices to recoil upon himself. Only, after the example of Hezekiah, let there be prayer, such prayer as he offered when he cried, "O Lord of Hosts, God of Israel, that dwellest between the cherubim"—on that mercy-seat which they overshadowed with their wings, and on which, with admiring veneration, they appeared to look down. Let the plea used be the atonement of Christ, and prayer be offered to Him who is a God of love to all who approach Him by faith in that atonement. In pleading for Christ's sake, and in Christ's name, we put forward that persuasive reason which the Father never fails to recognise, and which He delights to honour—"Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you." The Jewish religion and worship were of value. They constituted the one point which overtopped the flood. Had this been broken down, the deluge of idolatry would have covered the whole earth, and the Holy Ghost, the Comforter, would have been as the dove which found no resting-place for the sole of its foot. But the scriptural faith and scriptural worship of England, and the testimony which this nation has borne to the Christianity of the Bible, in contradistinction to Roman and Greek corruptions, is surely of not less importance; and He who shielded the one will not fail to protect the other, so that it shall still be true, "I will defend it for mine own sake, and for my servant David's sake."

Let the opening of the year be set apart for prayer and supplication on behalf of England and her endangered Protestantism that it may remain intact. There is a special emergency, and there ought to be a specific pointedness in our petitions. Let Englishmen realize the emergency, and take it to heart. Let that be done which the prophet recommends,—"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts. Let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say, among the people, Where is their God?"

"Then will the Lord be jealous for his land, and pity his people;" and the present deep-laid conspiracy, planned with so great subtlety, and pushed forward step by step for so many years with so much craft, shall meet with a more signal overthrow than that which awaited Sennacherib before the walls of Jerusalem.

Come, Holy Ghost, eternal God,
  Proceeding from above,
Both from the Father and the Son,
  The God of peace and love;

Visit our minds, into our hearts
  Thy heavenly grace inspire;
That truth and godliness we may
  Pursue with full desire.

Thou art the very Comforter
  In grief and all distress,
The heav'nly gift of God most high
  No tongue can it express.

The fountain and the living spring
Of joy celestial,
The fire so bright, the love so sweet,
The Unction spiritual.

Thou in thy gifts art manifold,
By them Christ's Church doth stand;
In faithful hearts thou writ'st thy law,
The finger of God's hand.

According to thy promise, Lord,
Thou givest speech with grace,
That through thy help God's praises may
Resound in every place.

O Holy Ghost, into our minds
Send down thy heavenly light,
Kindle our hearts with fervent zeal
To serve God day and night.

Our weakness strengthen and confirm,
(For Lord thou know'st us frail;)
That neither devil, world, nor flesh,
Against us may prevail.

Put back our enemy far from us,
And help us to obtain
Peace in our hearts with God and man,
(The best, the truest gain;)

And grant that Thou being, O Lord,
Our leader and our guide,
We may escape the snares of sin,
And never from thee slide.

Such measures of thy powerful grace
Grant Lord to us, we pray
That thou may'st be our Comforter
At the last dreadful day.

Of strife and of dissension
Dissolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Christian lands.

Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the blissful sight;

And that we may with perfect faith
Ever acknowledge thee,
The Spirit of Father and of Son,
One God in Persons Three.

"*A Prayer for the whole state of Christ's Church, taken from certain godly prayers to be used for sundry purposes, and printed at the end of the Psalter belonging to the Quarto Prayer Book of* 1552, *by Whitchurche.*

"Almighty and most merciful Father, we humbly submit ourselves, and fall down before Thy majesty, beseeching Thee from the bottom of our hearts, that Thy word, sown amongst us, may take such deep root, that neither the burning heat of persecution

shall cause it to wither, neither the thorny cares of this life choke it, but that, as seed sown on good ground, it may bring forth thirty, sixty, and an hundred fold, as Thy heavenly wisdom hath appointed; and because we have need continually to crave many things at Thy hands, we humbly beseech Thee, O heavenly Father, to grant us Thy Holy Spirit, to direct our petitions, that they may proceed from such a fervent mind as may be agreeable to Thy most blessed will. And seeing that our infirmity is able to do nothing without Thy help, and that Thou art not ignorant with how many and great temptations we poor sinners are on every side enclosed and compassed, let Thy strength, O Lord, sustain our weakness, that we, being defended with the force of Thy grace, may be safely preserved against all the assaults of Satan, who goeth about continually like a roaring lion seeking to devour us. Increase our faith, O merciful Father, that we do not swerve at any time from Thy heavenly word, but augment in us hope and love, with a careful keeping of all Thy commandments; that no hardness of heart, no hypocrisy, no concupiscence of the eyes, nor enticements of the world, do draw us away from Thy obedience. And seeing we live now in these most perilous times, let Thy fatherly providence defend us against the violence of our enemies, which do seek by all means to oppress Thy truth. Furthermore, forasmuch as by Thy holy apostle we be taught to make prayers and supplications for all men, we pray not only for ourselves here present, but beseech Thee also to reduce all such as be yet ignorant, from the miserable complicity of blindness and errors, to the pure understanding and knowledge of Thy heavenly truth, that we all, with one consent and unity of minds, may worship Thee, our only God and Saviour; and that all pastors, shepherds, and ministers, to whom Thou hast committed the dispensation of Thy holy word, and charge of Thy chosen people, may, both in their life and doctrines, be found faithful, setting only before their eyes Thy glory, and by them all poor sheep, which wander and go astray, may be gathered and brought home to Thy fold.

"Moreover, because the hearts of rulers are in Thy hands, we beseech Thee to direct and govern the hearts of all kings, princes, and magistrates, to whom Thou hast committed the sword; especially, O Lord, according to our bounden duty, we beseech Thee maintain and increase the honourable estate of the Queen's majesty, and all her most honourable counsellors and magistrates, and all the whole body of this commonweal. Let Thy fatherly favour so preserve them, and Thy Holy Spirit so govern their hearts, that they may in such sort execute their office, that Thy religion may be purely maintained, manners reformed, and sin punished, according to the precise rule of Thy holy word. And for that we be all members of the mystical body of Jesus Christ, we make our requests unto Thee, O heavenly Father, for all such as are afflicted with any kind of cross or tribulation, as war, plagues, famine, sickness, poverty, imprisonment, persecution, banishment, or any other kind of Thy rods, whether it be calamity of body or vexation of mind; that it would please Thee to give them patience and constancy, till Thou send them full deliverance of all their troubles. Root out from hence, O Lord, all ravening wolves, which, to serve their selfish ends, seek to destroy Thy flock. And show Thy great mercies upon those our brethren in other countries which are persecuted, cast into prison, and daily condemned, for the testimony of Thy truth. And though they be utterly destitute of all man's aid,* yet let Thy sweet comforts never depart from them; but so inflame their hearts with Thy Holy Spirit, that they may boldly and cheerfully abide such trial as Thy godly wisdom shall appoint; so that, at length, as well by their death as by their life, the kingdom of Thy dear Son Jesus Christ may increase and shine throughout the world. In whose name we make our humble petitions to Thee, as Thou hast taught us. Our Father which art," &c.

* As Stern and his companions in tribulation.

"ECCE HOMO" AND THE BRAHMO-SOMAJ.

THAT we have not been mistaken in the supposition that the Brahmo-Somaj school would hail "Ecce Homo" and the author of it as identical with themselves in the opinions which they hold, and as having rendered a powerful aid to their peculiar movement, will appear from the following extracts. They are taken from an article in the "Indian Mirror" of July 1st, 1866, the organ in Calcutta of the Brahmo-Somaj, being printed at the Brahmo Somaj press, &c. We do not give the whole article for obvious reasons, but only such portions as suffice to show its acrimony.

Few contributions to theological literature have in modern times created such sensation by their originality and independence as the one recently published, entitled, "Ecce Homo; a Survey of the Life and Work of Jesus Christ."

From what we could judge of it, the author seems to reject the doctrines of trinity and vicarious atonement, and offers to Christ the highest honour and glory as the model man. So far he seems to agree with Channing and the highest order of Unitarians, and is opposed to orthodox Trinitarian Christians. On such points, however, it is not fair on the part of the latter to treat him severely till he makes a full confession of his real creed publicly. In the mean time the Christian public should discuss the merits of the work, as it is, and with a view simply to the great problem which is therein proposed to be solved, viz. the exact ideal which Christ sought to realize in the Society He founded, so far as that can be determined by the light of the internal evidence of the Gospel. And no doubt, in the solution of this problem, the author shows his singular wisdom and originality of conception, and challenges the admiration of the orthodox and heterodox alike, of Christians and non-Christians. In fact, whoever cherishes any degree of regard for Christ, and wishes to have an insight into his life and character and moral precepts, may find valuable assistance in "Ecce Homo." To us, accustomed as we are to study Christ from a purely ethical point of view, and to find comfort and edification in Him, such a survey of the life and work of the inspired prophet cannot but be highly interesting and useful. Popular Christianity, in our opinion, instead of helping, impedes our approach to Christ in a proper spirit. By attributing to Him divinity, and enveloping Him amid the mysteries of the Trinity; by resting his redeeming power on unintelligible notions of vicarious atonement; and by rendering access to Him possible only through metaphysical reasonings and historical testimonies, and the endless wranglings and controveries of hostile sects, Christ is placed above the reach of human comprehension, not to speak of sympathy and love. We would not make Him, whom God sent to be a guide to thousands, a knotty problem of theology or metaphisics, or an object of blind faith. We would disperse the clouds of "mystery" which envelope Him, and let Him go forth as a "light" among men and nations to bless them with his life and teachings. We would hold up Jesus to men as a Friend, and a Teacher, and a Reformer, so that they may love Him and follow Him, and He may live in them. Such, or nearly such, is the view of Christ taken by the author of "Ecce Homo."

Various notices are dispersed throughout the reports and journals of our Missionaries in Bengal having reference to the spread of deistical opinions in Calcutta and the adjoining districts and the active proselytism of the Brahmo-Somaj. These we proceed to select from the other incidents and matters of information with which they are mingled, in order that, when they are set together, our readers may be aware of the extent of this movement.

The first extract is taken from the annual letter of the Rev. J. Vaughan, one of our Calcutta Missionaries—

Every year the face of Hindu society becomes less and less Hindu. Freedom of thought, of judgment, and of expression, now marks the educated classes. It may be, that this freedom, in the majority of cases, borders on licentiousness and infidelity. Yet so it is, the people are gradully breaking through all the old ties of idolatry: they ridicule the fears, and smile at the superstitions of their fathers. Happy would it be, if, together with these features, we perceived a real desire after the truth. But there are very few who honestly long to replace a false religion by the true one. The mass of the educated

natives are apparently indifferent to the whole subject. They plunge into worldly concerns as if there were no world beyond, and live even as they list.

Amongst those young men who call themselves "reformers," and glory in leading the van of religious progress, there is, however, a little company of earnest men—men who are feeling—painfully groping their way to the Gospel.

A curious feature in the history of the Somaj has come out during the past year. A schism has occurred. The history of it is as follows—The president of the Society is a man of great gravity and unimpeachable character; he is, too, there can be no doubt, a really devout man. But he is a quiet man, conservative in his notions, and particularly fearful of disgusting his countrymen by a too demonstrative course. He, for instance, sees no harm in tolerating for the time being, certain distinctions of caste; he discountenances the commingling of castes by intermarriage; sees no harm in the observation of sundry rites, which have some connexion with idolatry. He cares not for these things himself, but will retain them, either as a means of winning easy consciences, or from a fear of wounding weak ones. A few years ago, a young man, with good abilities and with remarkable powers of utterance, was appointed, or rather ordained, by the President, preacher and Missionary to the Somaj. Kissub Chunder Sen (for such is his name) is a first-rate English scholar. He can write English in a way which many an Englishman might imitate with profit, and he can speak in that tongue with a fluency and eloquence which not one Englishman in 500 could equal. He is no ordinary man. He has read the Bible far more than many Christians; and he has read it with feeling too. I know he has admitted to having repeatedly shed tears over its sacred pages. His reverence for the character of Jesus has ever been deep and sincere, and his allusions to that dear name are often such as to compel the conviction that he is not far from the kingdom of heaven. In a recent address he startled even many Brahmins, by boldly declaring that he regarded "the blood of Jesus Christ as the great sanctifier of the world." Of course he applied his own meaning to these words; but when all deduction possible is made, the confession must be acknowledged to be singular and hopeful.*

This young man has been the leader in the secession. His energy and decision soon carried him far ahead of the cautious President. He began to contend for a total abolition of every lingering mark of idolatry, and for the obliteration of every vestige of caste. The younger members of the Somaj flocked around his standard. Long and painful discussions were held before the world knew of the difference. At length, the President and the elder members proving inflexible, the rent took place.

What may be the ultimate result, God only knows: at present the tendency is to bring the new body to a closer affinity with Christians. The "dissenters" now speak of "their Christian brethren," and are disposed to establish a kind of brotherly intercourse with us. Kissub especially expresses a hope that Christians will extend to them the arms of charity and love. For my part I do not look for much actual fruit from this movement. A great gulph still separates the most forward Brahmo from the kingdom of Christ. The deity of our blessed Lord is the rock of offence; and we all know how possible it is for natural men to admire with profound and enthusiastic devotion the person and character of Jesus, whilst in their heart of hearts they are determined enemies to the Lord's Christ. Still I strongly feel that we should show all kindness and consideration to these young men, though it is most important that we should undeceive them in their notion of having any real fellowship with us, so long as they reject a divine and incarnate Redeemer.

Apart from the Brahmic Association, I am strongly convinced that there is much ground to hope for the educated native gentry. For eighteen months back have I been visiting them several times a week at their own homes. I have found them, as a rule, wonderfully ignorant of the history and doctrines of Christianity. How could they be otherwise? The greater part of them have been educated either in Government or Hindu colleges, in neither of which have they heard one word of the Gospel. And though they many a time pass the Missionary when he proclaims the saving message in the thoroughfares, they would on no account stand amongst the common herd to listen. It is therefore not surprising that, though intelligent enough on other matters, they should be in the dark as to the leading features of the truth.

But my experience has shown that they are approachable and teachable too. I have been received almost universally with kindness; most interesting conversations have been held on the all-important topic, and I have ever returned home, feeling that a sphere of no ordinary interest and moment presents itself in this direction. I wish from my heart that every Missionary in this city could and would

* See the address of this Babu, printed in the "Intelligencer" for 1866, p. 270, &c.

devote a portion of his time to the visitation of the native gentry. They would be repaid by the present pleasure and comfort of the work, and the church might, ere long, reap a cheering harvest. One thing at least is certain, that, besides this mode of operation, there seems no other way by which this class can be reached. They will not visit the Missionary to inquire after the truth, nor will they attend lectures on the subject. What we must do is to carry the truth to their very homes and ears. In this way, God working with us, in the hearts of some a concern for the truth will be awakened, and they will ultimately find their way to Christ.

The testimony of the Rev. J. Long is the more valuable, because he gives himself very much to intercourse with the educated classes.

I have been anxious to secure a house in the native quarter of Calcutta, in order to have more social intercourse with pundits, educated natives, the leaders of sects, and the writers and editors of the native press, all most influential classes at the present time; but I have not been able to get a house, and the one I have taken is too far for that quarter. I must therefore visit them at certain times. There are about 200 Bengalee authors or translators alone in or about Calcutta, numerous literary clubs, perhaps twenty or thirty. Then I here work in connexion with vernacular Societies, and the working-up Christian village teachers. May the Lord give me health to go through with it! I have invitations from natives in various parts of the country to go and spend some days at their country seats. This will give me an opportunity of making these places centres of action, while lodging in a respectable native's house gives influence with the surrounding people. I have found this the case before.

Dec. 17—Asked to conduct the English church services at Burdwan. I declined, and went to my proper duty among the natives in the town. It is much to be regretted that the Mission station, in consequence of distance, is so inaccessible to the natives of Burdwan. One of the first natives I met with this morning was Secretary to the Burdwan Brahmo-Somaj, which numbers some sixty members. After conversing with him on Christianity and Hinduism, I called on another respectable native, who, the moment I mentioned my name, brought out a native newspaper, which told of my arrival in the country, and that I was searching for a residence in the centre of the native town of Calcutta. This native had a variety of anti-Christian publications. All we can do with such men is to lessen their hostility, and remove some of their prejudices. I told him that the best friends of the natives were real Christians. He complained to me of the Rajah of Burdwan, who, having an income of half a million per annum, yet does nothing for the ryots or the country. Alas! this is the case with the Zemindars generally.

Dec. 18—In the forenoon visited the bazaar, in search of Bengalee books. Found great numbers for sale. No Christian books in the vernacular for sale, and few written so as to command a sale. How long is this to be?

Dec. 25: *Christmas-day*—I went down to-day to Thakurpuker. Near the place I saw a notice on the road-side, "To the Brahmo-Somaj." How active these men are!

At Benares.

Jan. 7: *Lord's-day*—I went down this morning to meet with some of the educated natives in the Bengalee tola. In calling at one house, and sending in my name, the Babu came out and said, "Oh, we know you well, in connexion with the Nil Darpan case, as a friend to our country." He invited various friends of his to come in. I gave them an account of the interest felt in them by Christian philanthropists in England, and I pressed this strongly on them, that true Christians were their best friends, and the Bible their country's Magna Charta; that idolatry was the deadliest enemy to the land. They agreed to this, as they were members of the Brahmo-Somaj. They told me it had been broken up in Benares, because the members would not agree to one of its rules, to abstain from spirituous liquors. They talked to me of Colenso, and brought forward ten objections against the Bible out of his writings. One of them dwelt on the Pantheistic idea that God was *durgun*, or destitute of qualities. I ended with getting one of them to read the 3rd chapter of James' Epistle to show them how the Bible was the friend of the poor. One of them said he had a good illustration of it in an English gentleman he knew, who, though not a man of strong sympathies, yet was a great friend to the natives, and this could only be from the Bible. These Babus began in English, but soon dropped it, and carried it on in Bengalee. I spent an hour and a half with them.

Jan. 10—At the railway station of Bhagulpore I met with a Babu, with whom I had some conversation on Christianity. Referring to the obstacles the women are, he said, "My

mother's tears had more effect than my father's wrath."

Jan. 13—Mr. Murdoch, the worthy and indefatigable agent of the Christian Vernacular Education Society, was with me this morning. We discussed the best plan for promoting Christian vernacular education and Christian vernacular literature. We both agreed in this, that the Christian element is swamped in Bengalee in both these departments.

Jan. 15: *Lord's-day*—In the native town among the Babus, but I am surprised at the change. In former days I could meet numbers of a Sunday, but now the railways seem to carry them away on a Sunday, while the high price of rents drives them away. The smells were truly horrible, and it was indeed a labour of love to get into these back slums, where smells of all kinds of virulence were constantly polluting the air.

At Calcutta.

Jan. 17—To the Bible Committee this morning. Met Mr. Murdoch. Afterwards we called on Kissub Sen, the leader of the new branch of Brahmists; they are very active in publishing various works, and preaching their doctrines. They are more favourable to social reform than the other school of Brahmists, and are influencing large numbers. I was President of a literary society in connexion with the Hindu College, and Kissub was Secretary to it. I was then struck with the talent he displayed. He is to come shortly to spend an evening with me.

Attended in the evening the Asiatic Society's meeting: this Society has proved an useful Missionary agent, by directing the attention of Europeans of influence to the natives, their languages, religion, &c.

Jan. 19—In the evening I attended the monthly meeting of the Bethune Society. The Rev. C. Brown gave an able lecture on Hindu chivalry, and I could see even the Bengalee light up his courage from the remembrance of former days of glory. A discussion afterwards took place as to whether Hindu women were great slaves to their husbands or no. The natives at the meeting maintained that the wives had much greater influence over the husbands than was commonly thought by Europeans. I must agree with the native view, and it is one reason why high education can have little effect as long as the masses of women are in their present condition.

Jan. 25—To Bakra, nine miles from Thakurpuker. Here I was met by a deputation of Babus, who wished me to make the vernacular school there an Anglo-vernacular, and for me to be the manager. I said, "I am very glad that you intend to give your children an English education. I wish you could send some of them after that to England, to complete it at one of the Universities. English is an important language for those who have time and opportunity; but I have come to this country to engage in educating the masses, ninety-six per cent. of whom cannot read. To change the studies of this school would be to sacrifice the interests of the ryots for yours. You seek English as a means of getting situations, and we cannot postpone the welfare of the masses for you. English education, at a vast expense, has been given in this country to the upper ten thousand, but what have they done to diffuse it? Where have they opened schools for the ryots and working classes? The Zemindars of Bengal have gained 200 millions sterling by the Permanent Settlement: where have they made roads, canals, or done any thing to raise the ryot? I must therefore decline sacrificing the welfare of the ryot for you." I retired into a room for a few minutes, and I overheard them whispering, "Ah! the Sahib has no hope of making us Christians, and therefore he establishes schools for the ryots, to convert them." The Babus were to come again next month, when I visit the school.

Feb. 4—Out this morning in the native part of the town with two natives from Thakurpuker, preaching. The people civil, but the drains almost insufferable. We have in Calcutta palaces and pig-sties, colleges and a grovelling ignorant mass—St. James's and St. Giles's.

Feb. 5—Called this morning on Prasannee Kume Tagore, a very wealthy Zemindar, father of Gyanenda Moha. Though no believer in Hinduism, he has been very bitter against his son for embracing Christianity, and, it is said, in his will has disinherited him. He is favourable to natives and Europeans meeting together. When I was in jail the Babu paid me a visit. Called afterwards on the son of Debendraneth Tagore. The brother was in London, where I introduced him at my brother-in-law's. Unfortunately he met there men of Colenso's views. However, I afterwards introduced him at Mr. Kinnaird's, and he attended three *soirées*, with which he was much pleased.

Spent this evening with the Hon. Abdul Latif, an enlightened and liberal Mussulman, with whom I have been a long time acquainted. He was giving me a most interesting account of his Mohammedan literary society, which is contributing to liberalize the Mussulmans and lessen their prejudices, by the courses of lectures and information on natural philosophy. The Nawab of Rampore gave him 500 rupees towards it; one of the Mysore princes 500 rupees; though some bitterly oppose it. He

had a *soirée* last year in the Town Hall, attended by 600 influential Mohammedans, one of them the eldest son of the ex-king of Oude. The leading members of English society were there, from the Governor of Bengal downwards. Sir J. Lawrence was so pleased with its success that he is going to the next, which comes off in another month. This is almost the first attempt in Bengal to break the ice of Mohammedan exclusiveness, and it is of great consequence. The Moulvie showed me a photograph of the King of the Belgians, which he gave him when he was here, and the Countess of Elgin sent him the photograph of Lord Elgin.

Feb. 28—I presided to-day at the annual distribution of prizes at the Government normal vernacular and model schools, Chitpore Road. It was a most interesting and encouraging sight: 450 pupils belonging to some of the best families of the town were enrolled on the lists of this interesting school. It is a great success for the vernacular, and shows that the educated natives are beginning to see the value of the mother-tongue. The system of instruction here given is very good, both in the model school and training department: much of its success is owing to the labours of Mr. Woodrow. Fourteen years ago, when Mr. Halliday, the Governor of Bengal, asked me to take him round to the best vernacular school in Calcutta, I could show him nothing like this: the best of them was the Hindu college, Tatshela, which was in a declining state, and in which they were taught simply in reading, writing, arithmetic, and geography, or object lessons, precisely as in the present one. The Government have now ten normal vernacular schools in Bengal, which are well managed, and are doing much good,

March 6—This evening was one of the most interesting to me. I had long regretted seeing how little interest was taken in Mohammedans; no man cared for their souls; but a Mohammedan deputy magistrate, whom I have known for years, took in hand to form a Mohammedan literary and scientific association, and succeeded, in spite of many obstacles. It was crowned by having an annual *soirée* at the Town Hall. The first was given last year, the second came off this. He gave me a number of cards to distribute, and I gave him what help I could. Sir J. Lawrence fixed the day. The heads of Government, the bishop, &c., were there, the leading Hindu gentlemen, and about 1000 Mohammedans. There were a variety of chemical and philosophical experiments made by Mr. Woodrow, and Kam Lal Deyn. I noticed ten sons of the King of Oude, who took much interest in what they saw. This, I trust, is one of the openings by which we may get at Mussulmans. It is interesting to see the Governor-General, who had so much to do with the Mussulman war, meeting them in a pacific way on the common platform of the wonders of science. This Mohammedan literary society has been a success.

April 12—The first of the *soirées* for bringing Europeans and natives together came off this evening at Mr. Barton's: the bishop and Mrs. Cotton, various civilians, some Missionaries, and some native gentlemen, were present. Mr. Woodrow gave a lecture on chemistry. The meeting was social and pleasant, and is, I hope, the forerunner of a series of efforts to break down that great barrier to Christianity in Calcutta—race antagonism. Let natives and Europeans meet together at social gatherings, and they will soon come to a better understanding. I tried ten years ago to get up such a meeting at a civilian's house, but the prejudices of some good men, who did not like social intercourse with intelligent natives, marred it; but the times are more favourable now.

Throughout these journals Mr. Long laments the want of a Christian vernacular literature, which, if in existence, might be used with advantage at the present moment.

Since my landing in Calcutta, on the 27th of November, I have been struck with the rapid material and mental development of the country. I went to see the matriculate examination in the University. There were 500 candidates. What a power is being raised up here! My native bookseller brought me a set of all the Bengalee books published since I left India, nearly four years ago, and I was surprised at the rapid multiplication of good secular knowledge and improved style. I visited the Christian-Tract Society's office and the Christian-Knowledge Society. Their shelves are empty of all Christian books: a few tracts and books in Bengalee, few of which a native will look at, not merely for the subject, but for the style.

Our last extract is taken from the report of the Rev. A. P. Neele, of Burdwan.

I have resumed the practice of calling at the houses of the more respectable natives: in this, of course, I meet with a varied experience, finding in some cases difficulty in

introducing religious conversation at all, while in others I have met with large gatherings, either happening to be assembled for an evening chat, or attracted by the intelligence that the Sahib was there. Excellent opportunities have thus been afforded for discussion and explanation of the principles of Christianity. One meets in such visits with abundant evidence of the necessity of counteracting the efforts of infidelity. Deistical publications find their way everywhere. I came one day unexpectedly upon a native gentleman whom I found reading, with his friends, Renan's "Life of Christ," and comparing it with the Bible. At another time I met with a work of a quite different kind—a Roman-Catholic journal, containing addresses to natives, the main point of which was, that the Roman Church is the only true representative of Christianity. The Brahmist works contain, sometimes, direct attacks upon the Bible, not always, indeed, displaying the greatest amount of intelligence and information; thus, *e.g.*, in one it was argued that the history of Christ was contradictory, because in one place it represents King Herod as dying during the childhood of Jesus, and in another it speaks of him as uniting with Pilate in causing his crucifixion. The Brahmist efforts to propagate their system are, however, often the very opposite of contemptible. A leading member was invited to Benares, and delivered a lecture in English. One of his addresses was on prayer, and, looking on the subject merely as connected with natural religion, his treatment of it was really masterly. Another was on the distinctive features of Brahmism: it contained many mistaken statements about Christianity, which I purpose shortly, God willing, to correct; not, however, ostensibly as a refutation of the Babu's lecture, which would not be prudent, our attempt being to conciliate rather than to irritate. I met, in the house of a Babu, a young man who, in conversation with me, turned Hinduism to scorn, but who was, at the same time, a determined opponent to Christianity. He exhibited an excellent mastery of the English language, and rapped out his quotations of Locke, and allusions to the opinions of Mr. J. S. Mill, with much fluency. He was, however, puffed up with self-conceit, and did not hesitate to speak of a modern but venerable theologian as having "made a fool of himself" by a work to which I alluded. I did not care at the time to appear to feel any curiosity as to who the young man might be, but I subsequently found that he was a Calcutta B. A. I trust our new Mission college may be blessed towards leavening this class with a Christian philosophy. In my visits to the natives I endeavour, if possible, to use the Bengalee language only, though I find myself sometimes drawn away into English.

I have also engaged in preaching, either in the neighbouring villages or in suitable localities in the town, though my experience is, that more impression is made by friendly conversation in the houses or court-yards of the people.

MISSIONARY MEETING NEAR BISHOP BEDELL'S GRAVE.

BY AN HONORARY SECRETARY OF THE CHURCH MISSIONARY SOCIETY.

ON a beautiful day during last autumn one of the Honorary Association Secretaries found himself on the way to hold a Church Missionary Meeting at the palace (or, as it is more modestly called by its occupants, "the See-house") of one of our Irish bishops. His lordship, who has always been a warm supporter of the Society, was anxious to give it a new impulse in his neighbourhood, and had accordingly made arrangements for a special meeting in the large vestibule of the palace, which, on the Sunday evenings during winter, is used for divine service, and where the good prelate himself, on such occasions, generally officiates.

It was a glorious day of sunshine, and the fields, "standing so thick with corn" that they seemed "to rejoice and sing," led one to contemplate that better harvest which is ripening throughout the world for the sickle of the great Husbandman. The day, the season, the reaping, and the gleaning all around, were in keeping with the object of the visit, and the Secretary could not help reflecting that the place to which he was journeying was especially appropriate to a meeting such as that which he had been invited to attend.

It was to be held in the house of one who is not only himself a Christian bishop whose blessed office it is to send forth men to preach the Gospel, but who is the successor of one of the truest and greatest Missionary bishops that our Church has seen since the Reformation; for it was here that William Bedell lived and laboured, as Bishop of Kilmore, with an energy and devotedness which have left their memory fresh after two centuries of change.

Distinguished as a scholar, and eminent as a divine, Bedell had seen much of life and of the world in an eventful age. He had been chaplain to the British Ambassador at Venice at the period of the great struggle between that Republic and the see of Rome. The weak but obstinate Pontiff who ruled at the Vatican had ventured to interfere with the civil rights and government of the queenly city; but Venice would not bow her neck to foreign domination, even when it came from the pretended successor of St. Peter. She knew her rights, and would allow no one to invade them. Rome demanded submission; Venice refused it. Rome suggested compromise: Venice haughtily rejected it. Rome threatened curse and excommunication; Venice replied that she could exist without the Pope's benediction.

Stung by such unexpected firmness and dignity, Paul V. hurled an interdict at the republic, commanding all the churches to be closed, all rites of religion to be refused, all sacraments to be discontinued; the children to remain unbaptized, the affianced to be unwed, and the dead to be unburied.

It was the last arrow in the Pontiff's quiver, but it recoiled upon him who shot it, broken, shivered, and despised. Venice gave command to her bishops and clergy that all rites of divine service should proceed as usual. The few who ventured to resist her were instantly banished from the state. The bells of Saint Mark rang out as ever for divine service, and the thunderbolt of Rome fell hissing into the Adriatic, to be quenched for ever in her free and glorious waters. From that day forward Rome never ventured on an interdict.

It was a stirring time at Venice, and the chief spirit in the great movement was Paul Sarpi, "il terribile frate," (the terrible friar,) as his enemies soon learned to call him. It was he who urged the Venetian senate to resist the domination of the Pope. By his writings, his learning, and his eloquence, which outmatched those of Bellarmine on the other side, he infused such a spirit of liberty into the heart of the Republic, as no threats or thunders from the seven hills could terrify or subdue; and the friend of Paul Sarpi, his bosom friend and counsellor, was Bedell, the English chaplain. To him the Venetian friar was indebted for many a lesson of civil and religious liberty, and for many an encouragement in his efforts to uphold them; but he was under a deeper obligation than this, and confessed he had learned more real divinity and religion from the English chaplain than he had ever learned before.

Is was to Bedell's lodgings that "the terrible friar" was wont to repair after his fierce conflicts, in order to converse about holier and calmer things. It was there together that they often pondered on the privileges and glories of that better kingdom "that could not be moved," and strengthened one another's hands for the greater conflict in which they were alike engaged. They studied the word of God together, until it became the strongest link in their firm friendship: and when at length they had to part, the friar gave his Hebrew Bible to his friend as a pledge and memorial of their lasting love.

Even at that time Bedell was a Missionary of the truest stamp. He aided in Diodati's work of giving the Italians the Scriptures in their native tongue, and he himself had translated our Book of Common Prayer into the same language, and with the same laudable design. Such was the man who, after retiring to a quiet English parsonage, was chosen to be Provost of the University of Dublin, and afterwards to be Bishop of Kilmore, amongst a scanty flock of neglected Protestants, and a large surrounding of hostile Romanists.

Bravely he braced himself to the Missionary work that lay before him. He visited, he preached, he travelled up and down through his diocese, as an ambassador from heaven. He sat down at the age of fifty-nine to learn the Irish language, and then translated the Scriptures into it, in order that the people might read, in their own tongue, the wonderful works of God. His holiness, his benevolence, his humility, won for him the admiration, even of his enemies. When the fierce rebellion of 1641 broke out, his home was the sanctuary to which his Protestant flock were wont to flee for safety: and when he himself was taken prisoner by the rebels, he was treated with deference by his rude captors. It is recorded, that where his remains were laid in his own churchyard, the insurgent chief and his rebel band fired a volley in honour over his grave, and a priest who was present uttered the memorable prayer, "O sit anima mea cum Bedello" ("O that my soul may be with Bedell.")

Two hundred years have passed away since this exemplary bishop entered into his rest, and it was pleasant to find his successor reviving Bedell's Missionary spirit amidst the scenes of his former labours, but reviving it with a wider reference and a broader application. It was not for Ireland, but for the world we were to plead and labour; not for home alone, and country, but for the whole race of man that we were to exert ourselves. It was such a work as the godly Bedell would have rejoiced to foster and extend; but, alas! it was not one which, in his day, had occupied

the attention of the Church of Christ. Many prophets and kings had desired to see such things, and had not seen them; and many loving hearts, like Bedell's, had yearned for such a time and such a movement, and, like him, had done what they could to anticipate it, but had not been privileged to behold it.

There was some time to spare before the hour fixed for the evening meeting would come round, and it was pleasant to spend the interval amongst the haunts which such memories had made sacred, and to drink in amongst these scenes something of that bright Missionary spirit which had once been their life and sunshine.

Yonder was the old cathedral where the saintly bishop had prayed and preached in by-gone days, and where, in times of strife and trouble, many a weary soul had by him been comforted and fed. Within its consecrated walls many faithful ambassadors of truth had been ordained, in successive ages, to preach the everlasting Gospel; and now that its former use is discontinued, and its ancient glory somewhat eclipsed by the new and beautiful cathedral which towers above it, it is still hallowed to holy uses, and on each Lord's-day the children of the neighbourhood are assembled within its venerable walls for Sunday-school instruction, under the fostering care of the good rector and the bishop's pious family.

Close to this crumbling pile stand the remains of what was once "Bedell's house," and of what is still called "Bedell's tower;" and just beside it runs a broad and sunny avenue, lined on the one side with flowers, and skirted on the other by a grassy sward. This was "Bedell's walk," where he loved to read and meditate, and at one end of it still stands the majestic sycamore, which he planted with his own hand, and near to which he requested his body might be laid. Its giant trunk stands nobly forth amongst the surrounding trees, and its ancient arms stretch out with a vast benevolence of shade over the grassy slopes around—meet emblem of the greatness and the goodness of him who planted it.

Not far from this "loved sycamore" is the hallowed corner where the Missionary prelate was laid to rest, amidst the tears of mourning friends, and the respect of admiring enemies. A massive tombstone, fractured by some accident, and almost illegible from age, marks the spot. We have deciphered its brief but pregnant inscription. A nobler monument, however, stands on an adjoining eminence. It is the chaste and beautiful cathedral, erected by the exertions of the present Primate of Ireland (when Bishop of Kilmore), —the first cathedral, we believe, except St. Paul's, that has been built, in England or Ireland, since the Reformation. Above the great western door stands the inscription, "In Memory of William Bedell, Bishop of Kilmore."

Not many miles from Bedell's house and church stands the ruined castle of Lough Oughter, perched upon a rock in the middle of a peaceful lake, and surrounded by scenery so tranquil and beautiful that one can scarcely believe it to be the scene of that hard imprisonment and sore suffering under which the good bishop's health gave way, and from the effects of which he soon after died, with these memorable words upon his lips, "Be of good cheer; whether we live or die, we are the Lord's."

Fresh from such scenes and recollections as these we went to the Missionary meeting. The large vestibule of the bishop's house was filled to overflowing; clergy, gentry, peasantry, domestics, all were assembled together in answer to their good bishop's invitation; and not the least happy portion of the gathering was the band of children, who had a foremost place assigned to them in that interesting assembly.

The proceedings were opened by singing an appropriate hymn, "Jesus shall reign where'er the sun," &c., and the divine blessing was invoked upon the meeting, and the Missionary work. The bishop then gave a hearty welcome to his friends and neighbours, and explained the object for which they were assembled. Very beautifully he contrasted the perishing nature of all earthly kingdoms with the permanence and security of that kingdom that never shall be destroyed, and spoke of the sure and "expected end" which God had promised to all his faithful servants and Missionary labourers; urging his hearers to a more thorough appreciation, on their own part, of Gospel blessings, and a more earnest endeavour to communicate them to others.

The Secretary, who had come as a deputation from the Church Missionary Society, then gave a sketch of its origin and history, entered into a review of its Missionary labours, and gave many interesting facts and anecdotes connected with the progress of the work. By means of a powerful magic lantern, he illustrated Missionary dangers and successes in various parts of the world, to the great delight of the assembly, many of whom had never been present at such an exhibition, and who were enabled in this way to obtain a clearer view of the subject than could otherwise be imparted to them.

After the Missionary scenes had been explained, the Dean of Kilmore (who is also the

excellent rector of the parish) made some admirable observations, and was followed by his curate, who warmly commended the Society to the support and sympathy of the meeting, and who has undertaken to look after the interests of the Auxiliary in the parish.

The bishop summed up with a few earnest and affectionate words, after which there was a very encouraging collection for the Society, and then all joined heartily in another Missionary hymn, and the bishop dismissed them with the parting benediction. The neighbouring clergy and gentry who had been invited to the palace remained to partake of a plain but hospitable supper with the bishop and his family; and we have reason to believe that all who departed from the See-house that evening felt a deeper interest in Missions than they had ever done before, and thanked God that their chief pastor had opened his heart and home to such a blessed cause, and had combined the members of his flock, rich and poor, clergy and laity, for its furtherance and support.

For ourselves, we retired to rest thinking how good Bishop Bedell would have rejoiced to have seen such a gathering, and for such a purpose, in the palace of Kilmore, and wishing that every prelate in our church would follow the example of his successor, in the countenance and aid thus bestowed upon the Missionary cause. W. P. W.

Recent Intelligence.

BRITISH COLUMBIA.

We have a continuance of interesting intelligence from Metlahkatlah, our Missionary station on the shore of British Columbia. We desire to render thanks to Almighty God that the dew of his divine blessing has continued to rest upon this spot, reclaimed from the heathen wilderness. "Not unto us, not unto us, O Lord, but to thy name give the glory!"

Our letters are from our Missionary, the Rev. R. A. Doolan, and are dated September 8, 1866.

It having been decided that the advanced effort at the Naas river should be given up, and the Mission force concentrated at Metlahkatlah, Mr. Doolan accordingly reached the last-mentioned place about the middle of July. Most of the Indians being away at that time, engaged in procuring their winter supply of salmon, it was thought desirable that Mr. Doolan should visit Victoria, an opportunity being presented by the return of one of Her Majesty's steamers from her nor thern cruise, as various business matters connected with the Mission might thus be advantageously transacted.

At Victoria Mr. Doolan had the gratification of meeting our new Missionary, the Rev. F. B. Gribbell, with Mrs. Gribbell. He was enabled to cheer their hearts with a true account of all that is going on at Metlahkatlah. They left a few days after for that station.

While at Victoria Mr. Doolan had the opportunity of addressing a Missionary meeting, convened by the bishop, for the purpose of affording the people an opportunity of learning a little of the work God has done, through the instrumentality of our Society, among the Indians. It was attended by all the leading personages, such as the Governor and his wife, and the officers of one of Her Majesty's ships at Victoria.

He encloses an extract from the "Nanaimo Tribune,"—a local paper—written by a gentleman engaged as supercargo on board a vessel trading to the ports of British Columbia. This gentleman being a Roman Catholic, his description of the Mission claims to be regarded in the light of independent testimony.

Metlahkatlah and its Founder.

Sir,—Being requested by several of my friends to give a sketch of my three months' trip north as far as the Russian possession, I comply cheerfully, my principal motive for so doing being the vindication of the character of some noble, self-sacrificing men in the Missionary cause from the scandalous aspersions cast upon them by a portion of the press of

the colony. Knowing by experience the many efforts that have been made by the people of this island to aid the Missionary in his exertions to preserve, if possible, a few of the many Indian tribes north, and knowing also how little help they have received from the Executive in this particular, I could not but feel surprised and gratified at the vast improvement in the condition of the Indian, both morally and socially, that I witnessed at the different Missions since my last visit. At Metlahkatlah, the charge of Mr. Duncan, this improvement was particularly marked. Though not of the same denomination as the gentleman, and having no interest to subserve by my advocacy of his great claims to the respect and gratitude of all true Christians for his meritorious services in the good cause, it is with feelings of the utmost pleasure that I bear testimony to the great good effected by this worthy man during his period of self exile at Metlahkatlah. Some time ago reports were industriously circulated, that his influence over the aborigines was rapidly on the wane, and that he used every means to prevent his people from trading with the vessels calling at the Mission. With regard to the first assertion, it is simply ridiculous. The confidence reposed in Mr. Duncan by his dusky flock has never for a moment been shaken, in fact, is daily on the increase, as the many additions to the population from outside sources will attest, as well as the alacrity with which he is obeyed in every command having for its object the good of the community. A notable instance of the latter I witnessed in the ready manner in which they turned out to do their quota of statute labour on the streets, or paid its equivalent in blankets, &c.: no coercion, all was voluntary, for they see the benefit in front of their own doors. Their hearts seem to be centered in their little town, and you can inflict no greater punishment on them than to exile them from it and its founder. In regard to the allegation about the prohibition to trading, I have only to remark that it is as groundless as the other. I myself was on a trading voyage, and stopped ten days at Metlahkatlah, and had every facility afforded me by Mr. Duncan in trafficking with the natives. The reason is obvious enough: our trade was not in whisky. That branch of trade is certainly discouraged at the Mission, hence the outcry about 'interfering with commerce,' &c. A word or two now about Metlahkatlah and its beautiful environs, all blooming with the blossoms of that useful esculent the potato, some twenty acres of which were under cultivation and looking splendid. The town is triangular in shape; the Mission buildings being located on a bold promontory forming the apex. The view from the southern entrance of the harbour, looking townward, is extremely pretty. The church, of octagonal form, having a handsome portico and belfry, and surmounted with the emblem of Christianity and peace, occupies a prominent position in the foreground; adjacent to this are the parsonage, store, and sawpits, the latter supplying lumber of good quality, the product of native labour, at the rate of fifteen dollars per 1000. The houses, numbering about fifty, are nearly all of a uniform size—16 by 24 feet—good frame, weatherboarded and shingled, glazed windows, and having neat little gardens in front; the whole forming two handsome esplanades, one fronting the outer and the other the inner harbour. The interior of the houses did not belie the promise held out by the exterior. Every thing was neat and scrupulously clean. The inmates were as well supplied with the requisites to make life comfortable as any of our labouring class here. Cooking stoves and clocks were common to every dwelling, and, in a few instances, pictures adorned the walls of the more luxuriously inclined. The sight at church on Sabbath morning was pleasant to behold. The congregation numbered about 300, the females preponderating, the major portion of the males being at that time out fishing. They were all well clad—the women in their cloth mantles and merino dresses, and their heads gaily decked with the graceful bandanna; the men in substantial tweeds and broadcloth suits, and having the impress of good health and contentment on their intelligent features. Their conduct during divine service was strictly exemplary, and would have done credit to many a more pretentious edifice than that at Metlahkatlah. As a whole, Mr. Duncan's people are industrious and sober: they are courteous and hospitable to strangers, and, if properly protected by the Government against the poison-venders of this island, will in time become a numerous and wealthy people. The smuggling craft from Victoria going north mostly travel in pairs. One takes out a clearance for Stekene 'the other clears at New Westminster for British Columbia territory, with a few articles, but no *whisky*, as that can be supplied by her consort on the way up, if required. They meet in the neighbourhood of the Eucallau rapids, and "do business" all the way along the coast, the one clearing from New Westminster doing the most damage.

"THE BRIGHT AND MORNING STAR."

A BEAUTIFUL title, under which the Lord Jesus presents Himself to the attention of his people, closes the canon of the Scriptures—"I am the bright and morning star." There is in this something that is exquisitely graceful and appropriate. It tells his people that, bright as He has been to them, He will be brighter still.

This does not refer to his personal work, his righteousness—"even the righteousness of God, which is unto all and upon all them that believe;" on which is based the message of reconciliation addressed of God to all who have strayed from Him—"Be ye reconciled to God. For he hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." That is a completed work. It was perfected on the cross, when He said, "It is finished." All that is requisite to the reconciliation with God of the chief of sinners is done. When, sensible of his need, and wearied of the guilt and bondage of sin, the sinner desires restoration to God's favour, the apprehension by faith of this righteousness effectuates all; for "by Him all that believe are justified from all things, from which they could not be justified by the law of Moses."

But as to the effects which this great work of the Redeemer has wrought on earth, and the measure of its influence amongst men, these are as yet in an imperfect state; for it is promised that all shall know Him, and as yet He is known only by a few, comparatively. He is to have the heathen for his inheritance, and the uttermost parts of the earth for his possession, while at this moment there are millions who have never heard his name. It is true that, compared with the pre-advent times, the condition of this earth is greatly ameliorated, and the number of the Lord's faithful people greatly increased. Amidst the difficulties of the moment, let us not forget the advantages which have been gained. The very energy of resistance which it meets with is an admission of the progress which Christian truth has made. How different the aspect of the present day from that dark moment when the wickedness of man was so great in the earth that God said, "I will destroy man whom I have created." There was a time when Satan boasted, that, having crushed all resistance, the world was at his disposal—"I go to and fro in the earth, and walk up and down in it." It is not so now. In his strongest defences breaches have been made. Christian churches have been raised up where, fifty years ago, all was heathen darkness. It is no longer an unbroken despotism which he exercises over India, and other regions which have long groaned beneath his yoke. There has been at least a partial fulfilment of the promise—"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert."

But encouraging as all this is, so that, like Paul when he met the brethren at Appii forum and the three taverns, we may thank God and take courage, it is but as the preface to a glorious future. There are still brighter things in store, and with the vivid descriptions of these brighter days the page of Scripture glows. As, in mountainous countries, the topmost peaks catch the rays of the great luminary of day, although yet below the horizon, and are all brightened up and beautifully tinted with light, while the lowlands are yet in darkness, so these books, the highest and best of writings, which in their inspiration rise high above all human compositions, catch the light of the promised future, and glow with the bright reflection of it.

It is well to meditate on these glowing anticipations of promised glory, and, in doing so, find support and comfort amidst the conflicts and tribulations of the present time. The Psalmist delights to linger on such themes, and sing of the Messiah's kingdom—

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him; all nations shall serve Him." Isaiah, too, looks forward with the same glad anticipation to the time when the nations shall beat their swords into ploughshares, and their spears into pruning hooks" when "nation shall not lift up sword against nation, neither shall they learn war any more;" but when under a king who shall reign in righteousness, and execute judgment and justice on the earth," "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Our position is therefore an intermediate one. As compared with the past, we are as the day which follows the night; but as compared with the coming future, we are as the night which precedes the day.

It is in this respect that the designation, "I am the bright and morning star" comes in with such beautiful appropriateness.

Mercury or Venus, having their orbits so far within that of the earth, appear to us as attendants upon the sun, from whose vicinity they never depart beyond a certain limit. In high latitudes Mercury can seldom be seen with the naked eye, and then only when its angular distance from the sun is greatest. In our latitudes it may be seen for several evenings and mornings, when it is at its greatest elongation from the sun. It does not, however, long remain visible, but runs back to the sun. Some men are officially the stars of the churches. They have to stand forth in the firmament of public duty. It is safe that they should imitate this planet. Let them remain in this position only so long as their Master's service requires it; then let them escape each to Him—loving to be near Him. Let public services be alternated with closet duties. Let them keep close to Jesus, from whom they receive their light. So shall they continue to shine with a steady lustre, and never fall from their place, to be reckoned amongst the wandering stars to whom is reserved the blackness of darkness for ever.

Venus, however, is the star which most arrests our attention, and is regarded as the most beautiful of the planets. Milton's lines are well known—

> "Fairest of stars, last in the train of night,
> If better thou belong not to the dawn,
> Sure pledge of day, that crown'st the smiling morn
> With thy bright circlet."

She appears either in the west soon after sunset, or in the east a little before sunrise; and is thence known, sometimes as the evening, sometimes as the morning star. The more ancient nations did not indeed recognise the morning and evening star as one and the same body, but supposed they were different planets, and accordingly gave them different names, calling the morning star Lucifer, and the evening star Hesperus.

Now our gracious Lord does not designate himself as the evening star, but as the morning star—not the evening star, for there would be no encouragement in that; but the morning star, which is full of promise. The evening star tells us that the day has past, the sun gone down, and that the shades of night are about to cover the earth; but the morning star tells us that the night is far spent, and the day at hand; yea,

close at hand. So, at the close of Revelation, He plants himself as the morning star, and there He has continued to shine ever since. There is his place, not in the west, but in the east; not towards the sun-setting, but near to the sun-rising: and there we may ever find Him and admire Him, for He shines with a mild and beautiful lustre. So bright is the morning star that, at the period of her greatest splendour, she casts a shadow, and is sometimes visible in broad daylight.* In the equatorial regions of the earth, where the twilight is short, and this planet, at her greatest elongation, appears high above the heavens, her splendour and beauty are said to be far more conspicuous than in our latitudes. Even now, when his power is only partially developed, when He appears only as the morning star, His beauty and glory outshine all others. "Thou art fairer than the children of men; the chiefest among ten thousand." How resplendent, then, will He not be when He appears as the sun, coming forth as a bridegroom out of his chamber, and rejoicing as a giant to run his course; "when his going forth shall be from the end of the heaven, and his circuit unto the ends of it; so that nothing shall be hid from the heat thereof."

Is this the aspect in which the Saviour presents himself to us—"I am the bright and morning star?" Then are we reminded that it is yet night. We must not be surprised, then, that we find much to deplore. The kingdom of darkness is not yet overthrown, and so long as the night lasts there will prevail, to a greater or less extent, the unfruitful works of darkness. It is still night. Darkness broods over the fairest and most populous regions of our earth.

But it is near day. The morning star tells us so. If it were not so, He would not be shining so clearly and brightly in the eastern firmament. The worst portion of the history of our race is past, the better is to come; and there are symptoms of the coming light, there is the tinge of dawn. It is not so dark as it once was. It is no longer midnight. The night set in when Adam sinned, and it has been a long and dreary night; but it is near the day, for the morning star is in the heavens. He who appeared as the evening star in the promise given immediately on the fall—the seed of the woman shall bruise the serpent's head—now appears as the morning star to gladden us with the promise, "Behold, I come quickly."

Let us not be surprised and discouraged if the present is a time of conflict. It is precisely what we might expect. It defines the moment in which we are. "Watchman, what of the night? Watchman, what of the night?" The "morning cometh;" one so peculiar that we shall have not to add, "and also the night." As the dawn approaches, light begins to mingle with the darkness, and so we find it to be: it is just now neither "clear nor dark." There is good and there is evil. The good is obstructed by the evil; but the evil is checked and restrained by the good. The early morning has a peculiar feeling. It is sharp and biting. It is a time of contending influences, as if it were not yet decided which should be in the ascendancy. So the present time is one of conflict; but "the bright and morning star" assures us it will soon be day.

Let the motto of the Lord's people throughout the coming year be this—"I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning."

* Her light is then estimated as equal to twenty stars of the first magnitude.

ON RITUALISM AS A MISSIONARY AGENCY.

WITHIN the last few years two remarkable books have been obtruded on the attention of Christians in this land, and of such of them more particularly as are members of the Established Church—"Essays and Reviews," and "The Church and the World." They emanate from schools widely divergent, each in its desire after novelty having swept far beyond the true standard of Christian faith, although in different directions. Yet these compilations present some striking points of analogy. They consist of diverse essays from the pens of different writers. The leading points of the respective systems appear to have been distributed amongst these gentlemen, and each has written in defence of the particular subject entrusted to his care. Moreover, these volumes are prefaced by notices so very similar in their wording that one seems to have borrowed from the other. In the Essays and Reviews the reader is informed that the "authors of the ensuing essays are responsible for their respective articles only. They have been written in entire independence of each other, and without concert or comparison." The more recent publication introduces itself to the public after a like fashion—"The several authors of the following essays are responsible only for the statements contained in their own publications. The essays have been written independently of one another," &c. The harmony, therefore, which is supposed to exist amongst these writings is regarded as a proof, on the one hand, of the advantage derivable from "a free handling" of sacred subjects, and in the other of "the presence and pervading influence of a common creed." The object of the one is to disparage and dethrone from its influence over the English mind what is divinely true. The object of the other is to establish the reign of religious error. Thus, although apparently hostile, each helps the other. The one, as a destructive engine, would break down the national faith in the Christianity of the Bible; the other would build up in its stead a national idolatry, under the name of Christianity, with its priests, its pageants, and its sacrifices. Both serve to show with what energy Satanic power is labouring for the overthrow of true religion in the land. They indicate how arduous is the position of God's true people at the present day, assailed as they are on the right hand and on the left; and what need there is that they should "stand fast in the faith, quit themselves like men, be strong."

These books, moreover, whatever their respective prefaces may profess, must be regarded as authoritative expositions of the principles of the schools from whence they have emanated. And this is of great importance, for it is impossible to fight with shadows. So long as religious errors are in a nebulous state, they elude your grasp; but so soon as they have condensed into a system, which introduces itself to notice by a formal expression of its notions and opinions, then it may be grappled with.

We are not about to summon forth the Essays and Reviews from the obliviousness into which they have fallen. They had their day, a brief one indeed, and, prematurely old, they have withdrawn themselves into obscurity; but the new champion who has entered the lists is pretentious and arrogant, and, before a blow has been struck, claims the victory.

His spear-point has touched our shield in the second essay, entitled, "The Missionary aspect of Ritualism," and with the author of that essay we are constrained to have a little passage-at-arms. The evangelical principle, in his opinion, has been tried alike on the home and foreign field of labour, and has proved to be a failure, sharing, in this respect, the sad fate of all sections of the English church, the favoured one excepted to which this writer has attached himself. "All the sections of the English church, save one, have stood their trial, and have failed. The High and Dry from the

beginning of George III.'s reign; the Evangelicals from the French Revolution; the Latitudinarians, in their first period, from William III. to George II. inclusively, and in their second stage from the accession of George IV. to the present day, have severally tried . . . . and have in no wise succeeded."

Tried to do what? "To include all classes within their ranks." But is this the true test of effectiveness? What is the office of a church? To "preach the Gospel;" having received itself the light of divine truth, to communicate it diligently to all around; and so of its ministers, as "messengers, watchers, and stewards of the Lord," they are "to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." Such being their high responsibilities, they are charged "to see that you never cease your labours, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, into that agreement in the faith and knowledge of God, into that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life."

But supposing that this has been done, and yet the effects produced are only partial; that although some have been won to the cause of truth, yet not all, can it therefore be safely concluded that the principles on which the work has been prosecuted are not the true ones, and that, as having been weighed in the balance and found wanting they must be laid aside?

Such conduct is alike irreverent and unreasonable—unreasonable, because, if in some places there is a check, in other places there is success of a still more decided character. Far more has been gained in some directions than has been lost in others. If some from amongst the ranks of English Protestants have lapsed to Rome, Italy is claiming to be free from the trammels of an effete superstition, and vindicates its right to read the Bible in its own native tongue. If in Ireland Romanism retains its hold upon the population, the vitality is only in the extreme branches: at heart it is rotten. If the Jesuits are in the full vigour of their organization, yet in the defeat of Austria they have been met by a reverse of a most serious character. If in New Zealand Maori Christianity has not answered our expectations, and for a time heathenism has reclaimed a portion of the people under its repulsive sway, yet African Christianity has still more exceeded our expectations, and, with a will to work, is penetrating into the dark interior of that vast continent. We repeat what we have said: apparent reverses in some quarters have been more than compensated for by favourable issues in others; and, on the whole, evangelical Christianity is far in advance of the point which it had reached some fifty years ago.

The essay on the "Missionary aspect of Ritualism" refers to "the pitiful history of respectable Anglican Missions to the heathen," and introduces the names of India and New Zealand as specimens of the inefficient character of such efforts. The writer cannot have studied the subject, or he never would have placed the Indian Missions in this category. The great difficulty was to win any portion of India's population to the cause of Christianity. Could Christianity have compromised itself with caste, its progress had been easy. The temptation was similar to that with which the Lord was solicited, "when the devil, taking Him up into a high mountain, showed Him all the kingdoms of the world in a moment of time," and said unto Him, "All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will I give it. If, therefore, thou wilt worship me, all shall be thine."

To have conceded caste would have left nothing worth contending for; but the indignant rejection of such a coalition made the enterprise most arduous, for all the pre-

judices of the Hindus became arrayed against us, and Brahmin and Sudra united to resist the Christian Missionary. Yet the initiative has been gained. A nucleus of genuine Christianity has been raised up in the heart of India's dense population, and, in due time, the leaven will not fail to assimilate the mass. In estimating the value of an object some men are furnished with no other test than that of bulk. If it be of small compass it is forthwith pronounced to be of little or no value, and this more especially in relation to the results of Christian Missions. But is not a seed small; and may not a work be like a seed, small in extent, yet powerful in its vitality and reproducing power?

New Zealand is eagerly cited as another specimen of "the pitiful history of Anglican Missions." There are those, we fear, to whom might be addressed the well-merited rebuke which Edom received—"Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity."

Adversity has its uses. But for the momentary success of Absalom's rebellions, which compelled him to flee from Jerusalem, David would have never learned to distinguish between friend and foe, between Ahitophel and Hushai, between Shimei and Mephibosheth. The winning cause will always have, in such a world as this, many followers. But if disasters supervene, pretended friends become open enemies. Keen winds thin the blossoms; but, if the fruit be less numerous, it is better worth being gathered.

But triumphing over reverses in New Zealand is premature. The conflict has not terminated; evangelical Christianity is not eradicated in New Zealand. Great catastrophes prepare the way for more remarkable manifestations of divine power, and sudden defeats have often been followed by victories wholly unexpected. "I was brought low, and He helped me," is the experience of the Christian warrior at all times and in all places. It is when they that dwell upon the earth shall be rejoicing over their bodies that the slain witnesses are described as reviving, and ascending up to a higher position than they had occupied before.

Upon like issues the evangelical school is judged in reference to its home work, and condemned as worthless. "It never approved itself to the highest or lowest strata of society. Its deficiency of culture has alienated the former; its merely subjective character has proved too intangible for the latter." Thus "it could rank only as a creed for the lower middle class." Yet, surely, this is a great and important class. Placed midway between the extremes of society, they constitute the bond between rich and poor, avoiding many of the evils, and combining in themselves many of the valuable qualities that are to be found in either extreme. If they be not so cultivated as the upper classes, they are not so much in danger of that fastidiousness which, on the first appearance of Tractarianism, induced many to welcome it, because "its black-letter learning, its pretty asceticisms, and its religious *bric-à-brac*, in the shape of antique calf bindings, velvet faldstools and *prie-Dieux*, and engravings after Overbeck," recommended it "as a religion for gentlemen." But they are better cultured than their poorer brethren; and, therefore, if the reasoning of the essayist be worth anything, ought to have been better qualified to judge respecting the true value of any religious principle which may be brought to bear upon them.

If, then, to this section of our home population the evangelical principle has so approved itself that "it may rank as their creed," they must have found it to be of real and substantial value; and we must ask the essayist to explain to us how it is that a principle, which he regards as so worthless and contemptible, has, nevertheless, approved itself to so important a section of our home population.

We have dealt with his assertions as though they were correct. In reality they are not so. We cannot say that the evangelical principle has gained any one entire section

of the population. It has not acquired ascendant influence either over rich, or middle-class, or poor; but it has won over *some* to Christ, some from amongst all these, yea, we would add, *many*. Many there are amongst the rich that prize the pure Gospel more than they do their riches, because it has imparted to them a hope which gold and silver cannot purchase; while amongst the poor it has widely spread, and is largely influential. For their use it is specially adapted, for God hath chosen the poor in this world, rich in faith, and heirs of the kingdom which He has promised to them that love Him. That this is so, many—and the writer of this article is one of them—can verify from their own experience. The word of God, simply and affectionately taught, has done that for them which no histrionic ritual ever can do—placed Christ before them as a great reality, and brought Him so near that they have apprehended Him, not sensuously, by the eye of the body, but savingly, by the faith of the soul. Amidst the rural peasantry of our agricultural counties, the miners, who from the bowels of the earth disinter, at the peril of their lives, those treasures of fuel which, before the creation of man, God laid up for the use of man, there are tens of thousands, and hundreds of thousands, to whom evangelical Christianity is precious, because they find it in the Bible, and because it satisfies their own spiritual necessities.

But supposing that all which this writer has ventured to assert was as real as it is illusory— that all the various sections of the Church of England to which he has referred have successively failed in those results which Christianity was intended to accomplish—what is to be done? He tells us—"The Tractarian now claims his turn. He, too, may fail, as others have done." Then, after all, Tractarianism is only an experiment. He who propounds the remedy is not himself assured of its efficacy. In this we sympathize with him; we more than share his hesitation. The course of action which he proposes is one which, in the practical affairs of life, would at once be rejected as unreasonable and hazardous. In the presence of a wide-spread epidemic a certain remedy has been brought into action, and many, by its use, have been saved, and restored to health. But this has not been enough for some theorists. It has not been universally successful; it has not cured in every case; many have died, notwithstanding the extent to which it has been circulated. On these grounds they propose that it should be superceded. Strange infatuation this, when it can be clearly shown that wherever it has been received it has always been effectual, and that it has not cured only because the patient refused to use it. Unconvinced, however, with a strange confusion they impute to the medicine the delinquencies of the man, and urge its rejection.

But what do they propose to substitute in its place? Something which shall be rendered so palatable to all classes that none shall reject it. But is there no danger lest, in the endeavour to make it agreeable, every thing calculated to render it valuable as a corrective be sacrificed. Medicines are not usually pleasant to the taste, ordinarily they are disagreeable. A remedy so dissimilar to others of its class that it shall be acceptable to men of every rank, unavoidably incurs the suspicion of being no better than a quack medicine.

But what is this vaunted empiricism, which is to supersede all other means which have been used for the amelioration of mankind? Ritualism. And what is to be understood by Ritualism?

In the essay before us we find its definition—"Ritualism is the object lesson of religion."

There was undoubtedly a time when such a system of instruction was absolutely requisite. The Ritualism of the ancient Hebrews was undoubtedly an object lesson. But the church then was quite in an infantile condition. The great realities of the Gospel were as yet unfulfilled, and far distant. As then in the far north, where during the long winter the sun disappears for weeks and months, providential compensations

are given, and the brilliant corruscations of the Aurora Borealis light up the scene, so during the long night which preceded the advent of the Messiah, this beautiful symbolism was given as a figure for the time then present; the more needed inasmuch as there existed only introductory fragments of the book of Revelation. But now all has been substantiated—"Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of bulls and goats, but by his own blood, He entered once into the holy place, having obtained eternal redemption for us." The promises have been verified by the facts which they predicted, and these facts, and the great doctrines of our faith, into which they resolve themselves, have all been written for our instruction in the pages of the New Testament. Surely now, the church having reached mature life, that it should be sent back again to the infant school to be taught by pictures is preposterous.

God in his wisdom has appointed other means by which the great work of Christian instruction may be carried on, not by Ritualism, but by preaching—"Go ye into all the world, and preach"—"teach all nations—" and proclaim, as the public crier does with the voice, so that men may hear, even as wisdom is described as crying upon the highest places of the city.

But our essayest objects that preaching is usually so indifferent—"Good preaching is among the rarest of good things, much rarer in proportion even than good acting, because it requires a wider range of physical and mental gifts;" and therefore, as the paucity of good actors necessitates the use of scenery and stage effect, so must preaching be supplemented by Ritualism; and hence the necessity, in the writer's opinion, that it should be histrionic; for it is "an axiom in liturgiology, that no public worship is really deserving of its name, unless it be histrionic;" and this for the following reasons—"First, because it is an *attempt* to imitate and represent on earth what Christians believe to be going on in heaven. Secondly, because this representation is partly effected by the employment of material symbols to shadow forth invisible power."

The admission that it is an *attempt* is quite correct, for it is by the device of man, and without the authority of God. The Ritualism of the Hebrews was of divine authority. Even its minutest details were prescribed of God, so that nothing was left to the caprice of man. "Look that thou make them after their pattern which was showed thee on the mount," is the charge given to Moses. And in the temple worship every thing was in the same way divinely regulated. When David gave in charge to Solomon the execution of the work he said—"All this the Lord made me to understand in writing by his hand upon me, yea, all the works of this pattern."

But the details of this tractarian Ritualism are to be borrowed from the precedents of a corrupt Christianity. The Sarum liturgy and hours superseded at the Reformation are to be consulted; and inasmuch as these are confessedly deficient, recourse is to be had for guidance to the visible customs of the East and West, and especially to the explicit rules of the latter. And so out of the old lumber-rooms of a corrupt Christianity its tawdry and faded devices are to be procured the elements from whence this pretentious school proposes "to represent on earth what Christians believe to be going on in heaven."

By the employment of such material stimuli they propose "to shadow forth invisible powers."

There is no doubt that there are great transactions going forward in connexion with Christianity, which are invisible to us. They are the sequences of that work of atonement and reconciliation which was perfected on Calvary, and they are preparatory to the reappearance of the Saviour, and the establishment of his kingdom throughout all the earth. There is the heavenly sanctuary into which Christ has entered, even heaven

itself, where He appears in the presence of God for us. These are some of the invisible powers, which need to be realized by us, so that we shall be brought under their influence, and become like Moses, who endured as "seeing Him who is invisible."

How shall this be? Is there any faculty which shall enable us so to realize the unseen, that they shall become to us influential realities? We look at present and visible things with the eye of sense. Is there any faculty in divine life analogous to the eye in natural life? There is faith. It has a realising power, for it is "the substance of things hoped for, the evidence of things not seen." It is not that which belongs to us naturally. In this respect we are born blind. But He whose office it is to open the eyes of the blind can bestow on us this better sight.

But the natural eye would be useless without light, and so God has surrounded us with that beautiful medium through which the eye sees the things of this present life. Faith must also have a lightsome medium, through which it may perceive the unseen, and that medium is the inspired word. In that word the great realities of the unseen world, so grand and important to us, which the natural eye cannot perceive, nor the natural intellect discover, stand revealed; and there faith may see them standing forth as clearly and beautifully as the stars in the firmament of heaven.

It is therefore that the Lord has commanded his word to be taught and preached, that, through its instrumentality, faith may be given, and on which, when so given, faith may be employed.

The school, however, whose principles are advocated in the "Church and the World," disparages the ministration of the word, and proposes that it should be superseded by Ritualism, as a more efficacious mode of instruction.

Can Ritualism lead to the realization of the unseen? What does it appeal to? The senses. These are stimulated in every way; the eye by an ornate ceremonial, the ear by music, that of smelling by incense. But can sense, however stimulated, reach beyond the symbolism to the apprehension of unseen things? Nay—"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him." These can only be perceived by faith; and how is this to be developed? Not by Ritualism, but by the word; for "faith cometh by hearing, and hearing by the word of God." And yet this grand instrumentality, through which the Holy Spirit works so as to turn men from darkness to light, is set aside by this school, that they may set up Ritualism, which the Spirit never uses, and which, as to the production of spiritual results, is, to say the least, worthless.

But although impotent to bring men to the realization of what is true, Ritualism may be a very powerful means of deluding men into the acceptance of error. These gentlemen repudiate the idea of their lending themselves to a mere senseless ceremonial. "Ritualism," they inform us, "is the fruit of dogma, and not its root." "An advanced high churchman would feel dislike to seeing rites employed without any reference to their inner meaning. Ritual is in some sort the visible exponent of particular tenets." What, then, are these tenets?

In the essay on the Eucharistic sacrifice attention is directed* to the words, "Priest, sacrifice, and altar." "The central and important word of the three is the word "sacrifice." On this the others depend. The priest is a priest, as St. Paul says, because he offers gifts and sacrifices; and the altar is an altar because gifts and sacrifices are offered upon it. (A sacrifice—*θυσία*—implies an altar—*θυσιαστηριον*.)" Furthermore we are informed—"The word sacrifice means the act of offering or presenting an oblation before Almighty God. It does not necessarily imply, in every case, the offering of a living creature, which is sacrificed by shedding of blood." Two proofs are offered in support of this assertion. The first is comprised in the following passage—

* "Church and the World," p. 333.

"The offering presented by Melchisedek, the priest of the Most High God, and the great type of our Lord's priesthood in even a higher sense than Aaron and his sons, was not a bleeding victim, but bread and wine."

This gloss is borrowed from the Romanists. A reference to "Milner's End of Religious Controversy" will show this to be the case. In the chapter on the "Sacrifice of the new Law," we find in that book the following passage—

"In what did the order of Melchisedek consist? In what, I ask, did his sacrifice differ from those which Aaron himself, and the other patriarchs, as well as Aaron and his sons, offered? Let us consult the sacred text as to what he says concerning the royal priest, when he came to meet Abraham on his return from victory: Melchisedek, King of Salem, bringing forth bread and wine, for he was the priest of the Most High God: blessed him. (Gen. xiv. 18.) It was in offering up a sacrifice of bread and wine instead of slaughtered animals, that Melchisedek's sacrifice differed from the generality of those in the old law, and that he prefigured the sacrifice which Christ was to institute in the new law from the same elements."

With so little compunction do men wrest a passage of Scripture from its plain and obvious meaning to serve their own purposes; for here there was no sacrifice offered to God, but a kindly act rendered to man, the King of Salem bringing forth bread and wine, the natural products of the country, for the refreshment of the wearied servants of Abraham. It was a royal act; and inasmuch as he was not only a king, but a priest, he blessed Abraham. The Septuagint agrees with our English version—*Καὶ Μελχισεδὲκ βασιλεὺς Σαλὴμ ἐξήνεγκεν ἄρτους καὶ οἶνον· ἦν δὲ ἱερεὺς τοῦ Θεοῦ τοῦ ὑψιστου.* The bringing forth of bread and wine is connected, not with his priestly, but with his kingly office.

The next argument runs as follows—"Under the Levitical law there were sacrifices of fine flour, and of bread, and of cakes of unleavened dough, mingled with oil, as well as of the living victims of sheep and oxen."

There were undoubtedly offered, in the times of the Hebrew ritual, living victims, and also meat-offerings, consisting of flour, oil, and frankincense. The word *θυσια* is, by the Septuagint translators, applied to both indiscriminately. Instances of this may be referred to. In Leviticus ii. 5, 6, the meat offering is referred to—"And if this oblation be a meat-offering, baken in a pan, it shall be of fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it is a meat-offering." The last member of this sentence in the Septuagint version is rendered, *θυσία εστι Κυρίω.* Again, in Leviticus iii. 1, the living victim is referred to—"If his oblation be a sacrifice of peace-offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the Lord. And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation; and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about." Here again the beginning of this passage is thus rendered—*Ἐὰν δὲ θυσίαν σωτηρίου τὸ δῶρον αὐτοῦ τῷ Κυρίῳ,* &c. The word *θυσια* is therefore, in the Septuagint, used indifferently to express the living sacrifice or the meat-offering. So far the investigation of the subject is in favour of our essayist, when he affirms that "sacrifice does not necessarily apply in every case to the offering of a living creature." But the Septuagint is, after all, only a translation. We must look deeper to the original Hebrew; and we shall there find that two distinct Hebrew nouns are rendered by the same Greek word *θυσια.* In Leviticus ii. 5, 6, the Hebrew noun used is מִנְחָה, from the root נוּחַ, "to rest or settle," as in Job xxxvi. 16, "that which should be *set* on thy table should be full of fatness;" hence the N. fem. מִנְחָה, "a gift or oblation—a present to God or man."

But in Leviticus iii. 1, the word used is זֶבַח, from the root "to slay."

As, then, there are the two kinds of offerings, perfectly distinct, so there are the two Hebrew words radically different to express them. To be a priest, therefore, in the

Ritual sense, a man must offer both. It is not enough that he offer מנחה. Cain and Abel, in Genesis iv. 2, offered מנחה. Yet under the general name were comprehended two distinct kinds of sacrifices; one, the living victim, acceptable to God; the other, a bloodless sacrifice, to be presented on the foundation of a sacrifice of bloodshedding; or, if otherwise, to be rejected. The priests often presented bloodless sacrifices, *i.e.* meat-offerings, but they offered slain sacrifices also, and the former would not have been accepted without the latter. He who would offer bloodless sacrifices as a basis of reconciliation is not a priest after God's appointment, but one of his own devising, and certain, like Cain, to be rejected.

But again, the word מזבח, in Greek θυσιαστηριον, "altar," is derived, not from נח, "to rest," but from זבח, "to slay."

On the typical altar both kinds of offerings were presented.

The blood of the sacrifice was put upon the horns of the altar of burnt-offering, and the prescribed portions of them burned thereon; the blood of the sacrifice was put also on the horns of the altar of incense, and thus, identified with the sacrifice, it was recognised as an altar. On the golden altar there was the burning of incense (Exod. xxx. 1., Hebrew Bible); on the brazen altar the burning of the sacrifice: the latter represented the sacrificial act, the former the meritorious influence which arose from it; but the blood was on both; and so we find it in Heb. x. 19, 20, &c.

But that on which bloodless offerings were placed, but no sacrificial blood, was not an altar, but a table. Thus the shewbread, which was expressly recognised as an offering (Lev. xxiv. 7.), was placed, not on an altar, but on a table. In the Septuagint the table of shewbread is rendered τραπεζα; the altar of burnt-offering, and also that of incense, θυσιαστηριον. (See Exod. xxv. 23; xxvii. 1; and xxx. 1.)

That therefore on which there is put no blood, but only bread and wine, is not an altar, but a table; and so it is in our Christian churches. Men may attempt to make an altar of it, but it is an altar without blood, and an altar without horns: it can never be a refuge, for there is nothing which the sinner can lay hold upon.

In what sense, then, is the Christian minister a sacrificing priest? He has no altar to stand by, only a table; and the offering he is supposed to present is not a sacrifice, for it is only bread and wine.

It is extraordinary what a pretentious system men will attempt to raise on a foundation of sand. Of this a further exemplification may be given. The sacrificing priests of the Old Testament were called כהן (Cohen). The Septuagint interpreters rendered this by the word ἱερεύς. This word is never, in the New-Testament Greek, applied to the ministers of the Christian churches. When the Levitical priests are referred to it is used (Acts vi. 7.). It is also applied to Christ (Heb. x. 21). Symbolically and prophetically the word is applied to the collective body of the faithful (1 Pet. ii. 5; and Rev. i. 6), but never to the ministers of the New-Testament churches. They are known as επισκοποι, or πρεσβυτεροι. From the latter word is derived the word "priest."

Priest is the English of *presbyter*, and not of *sacerdos*, there being, in our tongue, no word in use for *sacerdos—priest*, which we use for both, being improperly used for a *sacrificer*, but naturally expressing a presbyter; the name whereby the apostles call both themselves, and those which succeeded them in their charge. For who can deny that our word *priest* is corrupted of *presbyter*? Our ancestors, the Saxons, first used *preoster*, which, by a further contraction, became *preste* and *priest*. The high and low Dutch have *priester*, the French *prestre*, Italian *prete*, but the Spanish only speaks fully, *presbytero*."*

The word "priest," therefore, although a derivative of πρεσβυτερος, yet being made use of in our English rendering, to express a sacrificing priest, ιερευς, or "sacerdos," in

* "Medes Diatribæ." Edition of 1642, p. 115.

the person of Jesus and his types, writers like the essayists in the "Church and the World" ascribe to the presbyter the properties which are special to the sacerdos. Precisely as, under the word θυσια, diverse offerings are confused, so, under the word "priest," diverse offices are confused, and the functions which belong exclusively to the one, the ιερευς, are attributed to the other, the priest. A New-Testament minister is a priest, that is, properly, a presbyter; but is he therefore, because a priest, an ιερευς, or sacerdos? How unsound this reasoning is our readers will at once perceive.

So here we have, priest, sacrifice, and altar evoked out of shadows, and out of these is formed a monstrous system of error.

A sacrifice is set up in the church on earth, the Eucharistic sacrifice, in which we are informed "the most holy body and blood of Christ are continually presented and pleaded before God by Christ's representatives, acting in his name."*

"The earthly priest, as the present vicarious representative of the one true, real, and ever-living priest, now for a time corporeally absent, acting in his name, by the power of the Holy Ghost, specially conveyed to him in the gift of holy orders 'for the office and work of a priest in the church of God,' does on earth that which Jesus does in heaven. Rather, we should say, according to that great principle which is the true key to the whole theory of the Christian ministry, it is Jesus who is Himself the Priest, the offerer of his own great sacrifice in both cases." (p. 340.) Hence the Eucharistic sacrifice is "propitiatory" (p. 345); and forasmuch as it is *the counterpart* of our Lord's perpetual intercession in heaven, the visible exhibition, the very image (Heb. x. 1) of that intercession under earthly conditions of time and place," it is of necessity that there be "Eucharistical adoration." (p. 346.) The worship which belongs to God in Christ is to be given to supposititious representations of the "unutterable things" which are going forward within the vail; the Priest, the sacrifice, the altar, which are in heaven, being imaged forth on earth, and these spurious images of man's device are set up to receive the adoration of Christian men and women. What is this save gross idolatry?

In this Eucharistic sacrifice we have presented to us, as these men say, the very image of things in heaven, and this set up for the purposes of adoration; and yet the commandment enjoins—"Thou shalt not make unto thee . . . . . any likeness of any thing that is in heaven. Thou shalt not bow down thyself to them."

Ritualism is the object-lesson of idolatry; and for such a purpose, unless arrested, will prove to be a successful Missionary agency.

We entertain the hope that the principles and objects avowed so openly in the "Church and the World," will lead many persons, who have committed themselves to Ritualistic practices without considering how far and in what direction the strong current would drift them, to take alarm, and by a strong effort retrace their steps before it be too late.

A SPRING JOURNEY INTO ASIA MINOR.

WE have published in previous Numbers narratives of itinerancies carried out by our Missionaries, from Smyrna as a base of operations, into the interior of Asia Minor. Opportunity has been thus afforded them of intercourse with various individuals of the Greek and Mohammedan persuasion, and of distributing copies of the Christian Scriptures and other books. These journeys they desire to repeat from time to time, in order that if a spirit of inquiry has been in any direction excited, they may cherish it.

We have recently received from the Rev. R. H. Weakley the narrative of another itinerancy into the interior of Asia Minor, and occupying from April 7th to May 8th

* "Church and the World," p. 339.

of the past year. We place it before our readers, not only because we think it will be interesting to them to trace out the results of previous labours, but for an additional reason.

The re-union of the English church with the Roman and Greek churches is, with many in this country, an object of earnest aspiration. With a view to its accomplishment, they who are engaged in this scheme labour to tone down the distinctiveness of scriptural Christianity, and to extenuate the errors of corrupt Christianity; for, as one writer asserts—"the breach between us and Rome is not so wide as is commonly thought." If England would only abandon her Protestantism, and the Church of Rome "the vast practical system which lies beyond the letter of the Council of Trent," this desideratum might be accomplished. What, then, is Protestantism, which we are called upon to surrender? It is simply the aspect which scriptural Christianity must assume in the presence of that which is corrupt: it must of necessity protest against it. To withdraw the testimony is to admit that the errors into which the Church of Rome, and other systems of corrupt Christianity, have been betrayed, are not so serious as to render such a protest necessary: it is to disparage the work of the Reformation as needless and unjustifiable, and impute to the martyrs of that period the crime of having thrown away on trivialities the lives which God had given them, although it may justly be asked, if the points at issue were so unimportant, why did Rome commit these men to the flames?

Are there any Englishmen who are prepared to make this sacrifice, to unprotestantize, that is, to abjure the principles of the Reformation, and unreform Church and State, to descend from the high distinctiveness of scriptural Christianity, that they may sink into the vast sea of christianized idolatry which overspreads both East and West?

Of the intense degradation of the Greek church ample evidence will be found in the accompanying narrative—

On the 21st of March I left Constantinople for Smyrna by the Austrian mail steamer, and, after a very stormy passage, arrived safely on the morning of the 23rd. The interval between this time and the date of our departure was occupied in making the preparations and inquiries which were necessary in order to settle and carry out the plan of our tour. The route we ultimately decided on was to pass through Cassaba, Kulah, Philadelphia, to Denizlee—in all which places we are well known—and then to proceed northward to Ushak, a place where we had no success last year, but from whence two or three Turks have visited the book-shop in Smyrna during the year, and showed no little interest in Christianity. From thence we hoped to proceed, still going north, to Geddes, near the source of the Hermus, and then, after a day's rest at Kutayah—where the American Mission has a station, and which is remarkable for the number of its medressehs (theological schools)—to turn to the south-west, and visit the numerous towns which lie between Kutayah and Pergamos. The plan was not carried out, as we were obliged to turn back when the first part of the journey was completed, for reasons which will appear subsequently.

While in Smyrna I was able to hold Turkish service in the Mission chapel on Easter-day, and preached to an attentive congregation of about fifteen persons, on Romans iv. 25. Several Turkish converts were present. In the evening we had several visits from Bulgarians, who asked for the solution of difficulties they had met with in reading the Bible, and in the discussions they had with their countrymen, on account of their determination to prove all things. A Turkish gentleman of Cassaba, whom we had met and conversed with in the interior last year, called to see us, and also a baptized artillery officer.

On the Greek Good Friday I visited the two large Greek churches of Smyrna, to see for myself some of the superstitious practices of which I had heard so much. The proceedings of a number of the clergy at home to bring about a union with the eastern churches, and which are sometimes commented upon by the people here, led me to desire to see what those who sigh for union must be prepared to tolerate, if that object is soon to be realized. The great ceremony of the day was the Epitaphion. A representation of our Lord in his tomb is set up in churches for the veneration and adoration of the people. In company with Mr. Wolters, I visited, first the church of Agia Photinee, a large and tawdry build-

ing. At the entrance a priest was sitting, having before him a common deal table, upon which was a common tin mug of water, and a cloth containing a quantity of copper money. The water was holy water, and the priest the vendor thereof. In the church, under the cupola, stood a framework of wood, like a long narrow table, covered with a dark cloth; upon this rested the tomb, or bier, a shallow-painted box, about five feet long, having a covering or canopy of three small gilt cupolas resting on supports about a foot high above the edge of the box. From one side of this structure hung a loose canvas, on which was painted a representation of our Lord and other persons. Inside of it was a figure of the corpse of our Lord, cut in profile out of a thin board, set on its edge and painted. There were a considerable number of rosebuds and other flowers inside the bier, and at its foot a projection, on which were a number of little wax tapers and a rusty tin cup. Numbers of people were crowding round this strange construction, to kiss the dirty canvas picture; those who had sore eyes rubbed the afflicted organs with it; and those who suffered from other ailments sought miraculous relief by bringing the affected part into contact with it. Infants in arms were passed through the framework which supported the bier, while boys and girls, and even grown-up people, crawled underneath, from one side to the other, in order to get a full share of the blessing. In the mean time the trade in flowers was going on briskly: a priest, standing by a heap of copper money, distributed the rosebuds, which had received virtue from contact with the hideous representation of our Lord's lifeless body, at so much per twig,; and before leaving the church most of the people took up a little taper, and, lighting it, stuck it up before the bier, dropping, at the same time, some money into the tin cup. All around the walls of the church were groups of men, women, and little children, all engaged in kissing the numerous pictures of saints, or the representative miniatures which hung below those which were too high to be reached. The whole business was painfully degrading; a loathsome matter of merchandize, repulsive in the last degree to any one who considers our most blessed Master's death and burial precious. In the other church—St. George—we found the same thing going on; but, in addition to the bier, there was a tall crucifix, with our Lord hanging on it, formed of thin plank, painted. The gorgeous display of white marble and gilding in this really fine building did nothing to soften the repulsive character of the wretched trade in superstition so busily and eagerly prosecuted within it.

April 7—This day we sent on our riding horses by the road, and, taking all our baggage and books with us, went by rail to Cassaba. We hoped that by hiring horses from place to place to carry the load, our travelling expenses might be diminished in some degree.

April 8—Being the Lord's-day, Mr. Wolters held service in Greek, with our agent, Montesanto, and his family, after which we went about the town in the hope of meeting one or two Turkish gentlemen with whom we had conversed last year. As nearly all the places of business and resort had been burnt to the ground, we were obliged to trust to happy accident for an interview with them. Fully half of the town lies in ruins, and only the outer wall of the large khan, in which our book-shop was situated, is standing. As we were passing out of this ruined enclosure we met with a respectable Turk, to whom our agent immediately introduced us. The Turk expressed his great pleasure at making our acquaintance; told us that he was exceedingly busy just then, and hoped hereafter to have much intercourse with us. Our round was fruitless: the people were so scattered that we were unable to converse with any. Taking into consideration the present circumstances of the place, we advised our agent not to confine his work to Cassaba, but to visit, at every seasonable opportunity, the surrounding villages and neighbouring towns, in most of which he has friends and acquaintances. He expressed himself as very thankful for the liberty of doing so, and said that he felt sure of good results from such work. Our agent also urged, that when the people were once more settled, Mr. Wolters should spend a fortnight or three weeks at a time in Cassaba, since there were a number of persons in the place who would be quite open to instruction. He mentioned, as an illustration of the spread of independent thought and enlightenment among the Greeks, that, during a late visitation of the bishop, there was only one instance of the ceremony of gonysmata, notwithstanding the number of deaths from cholera which had taken place. The gonysmata are prayers offered by the bishop for the soul of the departed, kneeling upon the grave, or tombstone, at the request of the relatives. These prayers are supposed to ensure the happiness of the soul, and have hitherto been highly valued by the people, who largely remunerate the bishop for his good offices. In the case just mentioned, the bishop was asking, with surprise, if no one wished for gonysmata, when a young man, more from deference to the episcopal dignity than from any faith in its efficacy, requested him to pray for a near relative.

April 9—Left for Salykly, where we met with a very hearty welcome in the khans, and sold three or four books. This is merely a resting-place.

April 10—Rode on to Kulah, a journey of ten hours, and arrived there towards evening. We proceeded at once to the house of a gentleman, who had received Mr. Wolters in the autumn of last year. He was not within when we got there: however, shortly after, when we were talking with two respectable Greeks, a messenger came from him to say that there were disputes and divisions in the community, which made it highly undesirable that he, an official, should entertain us; and, indeed, he felt sure that it would be more for our comfort, as well as for the interests of our work, if we did not stay in his house. We sent our salutations, and expressed our regret that we had unwittingly caused him embarrassment; and, as it was now after sunset, went off immediately to the khan.

April 11—This morning we learned that, just at the moment of our arrival yesterday, there was a warm dispute going on in the schoolroom, and that the message we received was occasioned by it.

A Greek shoemaker paid us a visit, with whom we had some deeply-interesting conversation. Among other things, he told us that he rarely went to church, and when he did so, it was only to save himself from the reputation of being a wholly irreligious man. He felt that it was worse than unprofitable to him. He usually spent his Sabbaths in reading the word of God at home. His great anxiety now was to obtain the Liturgy, or, at least, an extract from our Book of Common Prayer in Græco-Turkish, so that he might be able to have prayers with his wife and children in a manner intelligible to them. He himself understood Greek, but not so any of his family. While conversing, he caught sight of a Greek Prayer-book belonging to our servant, and entreated that it might be given him. He would take no refusal, and ultimately carried it off, saying that he would pay whatever was demanded for it. In answer to a question, he said, "We are suffering for our sins, and the sins of our forefathers. Many, like myself, are wishing to profess their convictions clearly before all men; but we are constantly in bondage to fear, on the one side, of the people, and on the other, of the Patriarchate, which we dread still more." We exhorted him to pray for light, and for grace that he might be faithful to the light he already had. When he had left, a Mussulman came in, with whom I talked for some time. He wished to see the New Testament. I handed him a copy, which he examined in several places, and then asked whether I could furnish him with a translation of the Korán. I replied that we had not one with us, and then remarked pleasantly that he must know translations of the Korán were not allowed by the religious law. He said, "I know it." I then told him that something very like a translation had been published lately in Constantinople, at which he appeared somewhat shocked. After a little more conversation, he reluctantly laid down the Testament, and saying that he would come again, soon went off. It seemed that he thought *we* might do the unlawful thing, and he might benefit by our act. But it pained me to witness the struggle between the superstition which he had imbibed from childhood, and the spirit of inquiry which urged him to learn what the Gospel taught, and to look at the meaning of that instruction which was hidden from him by the dark veil of an unknown tongue. He did not come again: probably he was afraid to come. When shall we have liberty to proclaim, and every man have liberty to hear, the blessed invitation, "Ho, every one that thirsteth, come ye to the waters!" When out for our evening walk, we climbed the remarkable volcanic cone which rises 500 feet above the town, and which is almost wholly composed of loose scoriæ. At the foot, and again on the summit, are sanctuaries—places of pilgrimage. Each is composed of a stone wall running round three sides of a square, the fourth being left open. There is no roof, and opposite the entrance to each are three niches, and a piece of white marble, on which is the figure of a cross in outline, much blackened by the kissing it has undergone. In one of the niches is a deep cavity, half filled with oil, in which the pilgrims put a floating wick which burns before the shrine. From the top of the cone we obtained a complete view of the extensive and appalling desolation of which the place on which we stood seems to have been a principal centre, and afterwards descending with some difficulty into the crater, which appears to be somewhat deeper than the level on which the cone stands, we found a huge mass of rock, burnt through and through, a fearful witness of the intensity of those fires which, ages ago, laid waste the whole region round about. With the terrible traces of what has been before us, how vividly and forcibly did 2 Peter iii. 10 come to our minds.

April 12—One of the Greek schoolmasters came to see us this morning, and asked a number of thoughtful and interesting questions. He purchased a Turkish commentary

on Matthew and Mark, and greatly regretted that there was no such work in Græco-Turkish, "which," said he, "we need very much, and of which large numbers would be purchased with avidity." We could quite concur with him in this opinion, from our own observation, and believe that such a help to intelligent Bible reading could not fail to have a wide-spread and most healthy influence in guiding the many minds which are now awake and thirsting for knowledge. We gave this intelligent and serious young man a copy of the Greek translation of "The Philosophy of the plan of Salvation." After he had left, several Bulgarians came and purchased books, but we could not converse with them. A Greek gentleman came to ask questions about the prophecy of Moses concerning the coming prophet, and which is applied to Mohammed by his followers. We were happy to point out to him the parallel places, and to give him other explanations which show that the terms of the prophecy exclude Mohammed, while they are fully satisfied in the person of Christ. He seemed much pleased to get the information, and bought a pocket Testament, and one or two books. We found the Turks very loth to buy Scriptures, although they would beg for the loan of a Testament, and peruse it together for an hour or two in the bazaar, in groups of five or six. We hope and believe that their time will come. In the afternoon we walked to Guldeh, a large village about an hour's distance from Kulah. There was no coffee shop or place of public resort to be found, and there were very few people about. After sitting awhile with a very taciturn old shopkeeper, talking with him and another person who was standing by, they sent a very bright lad with us to point out some sculptures and inscriptions which were to be seen about a couple of miles further on. Conversation with this fine little fellow on the road brought out painfully the state of ignorance and superstition in which the priest, schoolmaster, and people are sunk. The place to which we were taken was a sanctuary, and the object of curiosity and reverence a slab of stone, having on the upper part of it the figure of an armed man fighting with a wolf, in relief, which our young guide kissed most devoutly: beneath the figure was a Greek inscription, the date of which we could not make out, but the purport of which was, that a certain person had perished from want, on account of his having forsaken the gods, and that this stone was set up by his friends as a warning to all people not to forsake the gods. Thus is a pagan monument made an object of (so-called) Christian veneration.

April 13—Hitherto we had not visited any of the people, thinking it best to keep clear of their disputes, and rather to wait for some indication that our presence would be acceptable, or at least unembarrassing. This morning a Turk came and invited us to his shop. We went, but found that he was absent. Later, a Greek gentleman, whom we had met last year, came and asked us why, when we were unable to stay in the house of our friend the chief of the community, we had not gone immediately to his house. He invited us to call upon him in the afternoon. A priest and a doctor came in at the same time, and had a long conversation with Mr. Wolters in Greek. This priest had been sent away from Kulah last autumn by the people for opening a box of books and reading a letter which Mr. Wolters had sent thither. He had now returned for a day, pretending to have an appointment from the bishop to correct abuses, and to exercise supervision over this part of the diocese. These pretensions he refused to substantiate, and they of course were not recognised by the people. In the afternoon we went to pay the visit. On the way, several well-dressed persons, who were standing at the open gate of a house, invited us in, and bade us welcome to Kulah. Here we were taken to a room spread with fine carpets, and surrounded with crimson silk cushions, where about seven or eight persons soon assembled to converse with us. They asked questions about the progress of the Gospel in the world, and also for information upon several points with regard to the Mohammedan controversy. We were also able to explain to them one or two passages of Scripture. We then went on to the other house, which we found to be quite a mansion. Here were quite a number of people waiting for us, with whom we had a long conversation. In this place, also, we were asked for refutations of Mohammedan arguments. All seemed very delighted to see us.

To-day we visited the chief schoolmaster, and learnt from him, that since Mr. Wolters' visit in the autumn, a number of the people had established a meeting, which was held on Saturday evenings, in order to read and talk over the Gospel, which would be read in the church the next day, and which, as it is read in Greek, would be unintelligible to them. The schoolmaster usually expounded: he had, however, only Theophylact as his guide, with whom he was not altogether satisfied. We were invited to expound to them this evening. Going from the school, we called at a house where we were most heartily welcomed. The master of the house, a wealthy merchant, told us that a number of the people were very

strongly opposed to us, and to those who sought to benefit by our visits, and that it was on this account his relative, the chief of the community, could not receive us into his house as before. He then asked a number of intelligent questions regarding our Lord's person and work, and gave us opportunity of speaking to him fully on the way of salvation. When his wife brought us coffee, he introduced her to us, saying, "This is my wife. I tell her that God has made us one flesh, and that as our children belong to both of us, and their eternal welfare depends upon us, we ought to be of one mind and heart, that our children be not lost for ever. On the way back to the khan we called at a shop in the bazaar, and sat there conversing for some time. The attendance was large: between twenty and thirty respectable men, and one of the priests, were present. After reading the collect for the second Sunday in Advent, I expounded the Gospel, John xx. 19, to end. When the exposition was finished, a number of questions were added, concerning the nature of our Lord's resurrection body, the resurrection of the just and the unjust, the responsibility of the ignorant and unbelieving, &c. I was then asked to make a statement of the arguments by which the Holy Scriptures might be defended against the accusations of corruption and abrogation which the Mussulmans allege, which I was very thankful to do. We left at a late hour, amid many expressions of pleasure and gratitude. It seems that our visits to this place have awakened an interest among the Greeks on behalf of their Mohammedan neighbours. In proportion as they become acquainted with the word of God do they become able to deal with those who affect to despise Christianity as a theory of the past.

April 15: *Lord's-day*—Several people came to the khan, with whom we conversed on the progress of the Gospel in the world, and its great power as the agent of the Holy Spirit in changing the hearts and purifying the lives of men. When they had gone, we had a short service in Turkish alone, for we dared not hold service with a number of people in a Mussulman khan, in a room immediately opposite the gate, the door of which must of necessity be left open, as there was no window to let in the light. We then sent out round the town, and on our return called at the house of one of the merchants, where we conversed with several people till nearly sunset.

April 16—One of our friends, hearing that we intended to leave to-day, sent us a message, to the effect that the want of that earnestness and warmth which had been shown by the people during our former visits, must not be attributed by us to any change in their feelings towards us, our work, or the great subject of our Mission. The fact was, that they had met with such hostility of late, that they felt frequent visits to ourselves, or any marked display of their sentiments, would only needlessly irritate their opponents. They sympathized with us in our work, and wished for our help, especially in preparing books for them, of which they were greatly in need. We met with many of the people during our stay here, and noticed the same frank outspokenness, together with some progress in knowledge. It would be too much to say positively that there is any real spiritual work going on; yet it would not, with our limited knowledge, be right to say that there is none. Up to the time of our starting books were inquired for, and our stock was greatly diminished. We arrived at Philadelphia in the evening, after a very rough descent from the mountains. As we were riding through the bazaar, the Turkish gentleman who entertained us last year met and welcomed us warmly. Immediately on our dismounting in the khan, and before we could shake off the dust, he took us into the bazaar, had a mat spread in the shade, and made us sit down to talk with him, and to refresh ourselves with lemonade and coffee. We were not a little surprised at this very public acknowledgement of us as his friends.

April 17—A young Mohammedan doctor, whose acquaintance we had made on our first visit to Philadelphia, called early this morning, and begged us to visit him in his shop. Since we passed through last year, nearly the whole of the bazaar had been burnt down, and our friend's shop had not escaped. He had, however, secured a little stone building for his dispensary. Here we sat for an hour or two, conversing with himself and two or three other persons. When no strangers were present, we could speak freely with him about the Gospel of salvation; but the entrance of a patient invariably changed the subject at once. Thus, for instance, when I was endeavouring to explain to him man's great need, and the qualifications of the true Saviour and Mediator, our Lord Jesus Christ, a young Turk came in and sat down. The conversation dropped immediately at the unfinished sentence, and the doctor asked, unconcernedly, "Have you sold many books?" This behaviour is not surprising to us. It is a matter of constant experience, that, except in very rare instances, no Mohammedan will talk with a Christian about religion before another, unless in the most general way. Inviting the doctor to come to our room in the evening, we then proceeded to a liquorice factory, which is under the management of the bro-

ther of a Greek gentleman, who rode with us for two days last year, and whose inquiry and anxious state of mind deeply interested us. There we met the manager and another Greek, both of whom asked us many questions. The latter had read the Scriptures carefully, and could quote passages with great propriety: the former had not thought so much about these subjects, and often, during the interview, looked startled and inquiring when some well-known statement was made. On our return to the khan we found that the friend who had welcomed us so heartily yesterday had provided a plentiful dinner for us. He came himself and ate a few morsels, as a matter of politeness, and told us that he had suffered much from a severe illness, which prevented his going to Smyrna, as he had intended; but that he hoped soon to take his young son thither, to give him into our charge for thorough and Christian education, the cost of which, whatever it might be, he was ready to defray. We told him that the Prussian chaplain, a friend of ours, had a good school under his superintendence, and that we thought the matter might be arranged. He then left us, with the request that we should call at his place of business. Shortly after we found him sitting, like Matthew, at the receipt of customs—being himself a farmer of them—in the midst of a cluster of temporary wooden sheds, which now constitute the bazaar. He was so busy that we could not talk with him. Skins, and other things, were brought to be stamped; unstamped articles exposed for sale in the market were seized, and their owners fined; men passing through with merchandize, gave account of themselves and their loads; and people were constantly coming to explain, or to pay their dues. So, after sitting an hour, observant of what was going on, we left, and went to call on the archbishop, with whom we stayed some time. We had heard privately that he had expressed his disapproval of the people buying our books and coming to us. This injunction had been effectual only so far as it kept the Greeks from visiting us, but they continued to purchase Scriptures. He, however, though somewhat more reserved than when we called on him last year, received us kindly, and talked for some time. Subsequently he bought of our servant a Græco-Turkish Bible, and one of his servants took a Testament. This afternoon our servant was in the bazaar, when several large-turbaned Turks, who were standing near our friend, the customer, noticed his going about with books in his hand; upon which one of them expressed his displeasure at this colportage, and stigmatized the New Testament as a false book, and contrary to their religion. The customer, hearing what was said, called our servant to bring him a New Testament, and, rebuking the man who had just spoken for displaying his ignorance, said before all—"This is my book: I believe in it." And, according to the oriental way of showing great reverence for a thing, he kissed the New Testament, and touched the top of his head with it, while the rest stood silently by.

In the evening we were visited by the Arab doctor, with whom I was able to finish our discussion about the true Mediator, and whom I was able to exhort, for his soul's sake, to read the Bible carefully.

An aged Turk coming in, prevented our carrying the discussion further.

April 18—We were able to converse with no one on the great subject of our Mission today. It appears that our selling the Scriptures publicly had stirred up opposition. The action of the archbishop we heard of yesterday. To-day the Turks have been moving. During our absence our servant was called to the Mehkemeh (Turkish Court), and interrogated as to our work and the books we sold. The Cadi requested that we should go to the Mehkemeh, and sent a Tabtieh (gens d'arme) to fetch some of our books for examination. Our servant told the Tabtieh that we were out, and that without our permission he could not send books to the Cadi. On hearing of what had taken place, we decided not to go to the Mehkemeh, as it would imply a recognition on our part of the authority of the Cadi, and thus create an unfavourable impression among the people; neither would we send books, by doing which we should recognise a censorship where none existed. As it was, we heard no more demands, but in the evening the Mudir came, professedly to see a Greek doctor, who lives in the khan, and, while with him, sent for a New Testament to look at. Mr. Wolters took it to him, when he said that complaints had been made of our selling books which were contrary to Islam, viz. the New Testament (we carry no controversial books), and that the Medjliss had decided to forbid their sale. In looking over the New Testament he found the expression "Son of God," and condemned it. Mr. Wolters controverted his statements, but he did not wish to listen. The circular letter of the Governor of the province, stating our nationality, and commanding all his subordinates to give us all due respect and protection, was then handed to him; seeing which, he said, "We can have nothing more to say;" and, after a friendly chat of half an hour in our room, he went off.

April 19—Left Philadelphia for Denizlee, and reached Derbend, a poor little village in

the pass, between the Hermus and the Mæander basins.

April 20—Reached Denizlee in the evening, after ten hours of road, and soon found, to our intense disappointment, that a Turkish gentleman, with whom we had such interesting intercourse last year, and on account of whom we had gone considerably out of our way to visit Denizlee, had left for Constantinople a few days before.

April 21—On former occasions we had sold but very few books in Denizlee, so we were quite unprepared for the large demand which was made on our store to-day. The Armenians bought some, but the greater part of the purchasers were Greeks, who here, as in most places in the interior, all speak Turkish. It is much to be regretted that there are hardly any books in the language these people can read. The preparation of a few books in Græco-Turkish would be a great boon to a people whose state is really worse than that of the Armenians, and numbers of whom are eagerly catching at every fragment of instruction and enlightenment which comes within their reach.

April 22: *Lord's-day*—Had a succession of visitors throughout the day, chiefly Armenians. We had hoped to hold a service, but a respectable Armenian started some frivolous objections to a part of the Old-Testament history, and a discussion ensued, which lasted a considerable time. Finding that he had made up his mind to reject whatever in the Bible did not come up to his idea of what ought to be there, and that argument was a mere waste of words, I reproved him for trifling with questions which ultimately involved his eternal weal or woe; pointed out to him his ignorance in several very common things, and asked him how, with his imperfect knowledge and limited capacity, he dared to assail that which had an immense range of proof to show that it was of divine origin, and thus to arraign the wisdom of God Himself. He said he believed in God the Creator of heaven and earth, but that he believed also that after the work of creation was completed, God had withdrawn Himself, and left things to follow their own course. I asked for proof of the second proposition. He replied that his reason taught him so. In what way. He could not tell. I then read Rom. i. 21 and 22 to him, and leaving controversy, spoke to him of his unsatisfied, restless state of heart; the cause of it, alienation from God by sin; of the rich mercy of God in not leaving men without a remedy; the means of reconciliation and renovation through Christ; and of the awful consideration that this uncertain life—be it long or short—was the only period in which that salvation might be obtained. While I was speaking, he softened very much, and left our room in a very different state of mind from that in which he entered it. We were able to speak to several other people about religion, and in the evening Mr. Wolters had a very interesting conversation in Greek with two persons, one a Greek, the other a Romanist, both of whom seemed to be very deeply impressed. A Protestant came in afterwards, and asked us to read and pray with him.

April 23—Constant demand for books. Had a visit from an intelligent Protestant, who is anxious to do what he can to spread the truth, but being busily employed in the Government service, his opportunities are few. He said that if we could stay a few weeks instead of a few days, he was sure that very much good might be done, and would be done. We read and prayed together. His brother came in afterwards, with whom I spoke for some time on the duty of decision, *i.e.* to make Christ the Master and Lord in all things, and to leave consequences to Him. He offered, in the event of Mr. Wolters making any stay hereafter in Denizlee, to obtain a room for him in the Mahalle. This would be a great advantage, as Denizlee proper —which is surrounded by a wall, the gates of which are shut in the evening—contains little more than the khans, bazaar, magazines, and a few native factories, and only a very few people. The people dwell in a large and scattered suburb, which they call the Mahalle, and which stretches away nearly an hour's distance from the town, among fields, orchards, and vineyards, abounding in fountains of water in the direction of Mount Cadmus. It took us more than half an hour to walk down to the Greek quarter. Thus in the evenings, when people are most likely to visit the Missionary, they are unable to do so. To-day we tried to get a horse to carry our baggage to Ushak, three days' journey hence, but could find none. The Turkish feast, the Corban Bairam, is nigh, and our route, being out of the high road, none were willing to go with us. Besides this, our books were almost exhausted, and people were continually asking for them. So, knowing by experience that visiting places where we are not known, without Scriptures, to be of little use, and as the only way for us to proceed further on would be to purchase a horse, which would be a great risk, we determined to return to Smyrna, not having accomplished much more than a fourth part of our proposed journey. We had not expected to sell so many books in Kulah and Philadelphia, as the people of those places had already purchased a large number, and in Denizlee we could not formerly sell many books; but the spirit of inquiry seems to have been spreading, and we may hope and believe

that it will not only lead many of the Christians to the truth as it is in Jesus, but that the happy contagion will reach and affect the Turks also.

April 24—We found a man without difficulty to take our much-lightened load a couple of stages down the high road to Smyrna, and, bidding farewell to one or two friends, we started after mid-day for Serai-keny, a wretched little town on the Mæander, four hours' off.

April 25—Rode on to Nazlee, passing by on the road the site of the ancient Carrura, whose boiling springs impregnate the air with a sulphurous smell. Arrived at our destination, without accident or incident, in the evening.

April 26—Here in Nazlee we sold three or four of our remaining half-dozen books. A Turk, who, two years ago, bought a little tract of us, called "The History of Mankind," now sought for and bought a New Testament. When last at Nazlee we left the place discouraged, as the people seemed utterly inaccessible. Our visit was, however, the means of making one Mohammedan desire to get Christian truth from the fountain, and now we may pray and hope that he may find Christ, the true Prophet, the only Mediator, and the Almighty Saviour.

April 27—Left for Aidin, which we reached in the evening.

April 28—Two Greeks called upon us to-day, one of whom has tasted some of the sweets of the Gospel, and is very zealous and earnest in seeking the spiritual welfare of his co-religionists. He is also very sanguine about reform in the Greek church, and told us that the bishop, who used aforetime to persecute and threaten all those who read the Scriptures for themselves, now treats them, and especially himself, with great kindness. He said, moreover, that a few weeks ago the bishop preached a sermon on the death of one of his people, a pious and estimable man, in which he told the congregation that the Gospel was the only foundation of their hopes and ground of their faith, and that they must ever adhere to its teachings. Our friend dated this change in the sentiments of the bishop from the time when we had a warm discussion with him two years ago. We hope that all his kindness may be real and abiding, but living in Turkey makes one very sceptical even of what one sees. This Greek is a sort of general grocer in the bazaar, and wished to get books and tracts for his customers to read.

April 29: *Lord's-day*—The native agent of the American Mission to the Armenians in Aidin, called upon us this morning, and begged Mr. Wolters to give a number of Greeks a service in their own language at his house, and asked me also to give them a word of exhortation after the service in Turkish. In the afternoon we went as desired. Mr. Wolters read part of the liturgy in Greek, and gave an exposition; after which I spoke to the people on our Lord's words, "No man can serve two masters." An interesting conversation ensued, and we were happy to find that one or two people had been stirred up by our last visit to talk with their Mohammedan friends. To one who knows Turkish well we had given copies of our controversial books, which, he told us, he kept indeed out of sight, but constantly used what he learnt from them in discussion with Turks. We were told, also, that one or two Mohammedans in Aidin were anxious to get the Mizan ul Haqq, but their Greek friends were naturally enough afraid to incur the responsibility of procuring it for them. At night, when lying down to sleep, I was seized with a severe shivering fit, after which I suffered great pain and fever till the morning.

April 30—Started early for Thyra, and, after riding for a long time through a deep and beautiful glen, commenced the ascent of the Mesogis, a long and somewhat perilous ride of several hours. On reaching the summit we found the whole of the vast plain of the Cayster lying before us, with its towns and villages all distinctly visible through the clear atmosphere. Opposite us, stretching from left to right, lay the giant Tmolus, while the mountain on which we were standing formed an almost perpendicular boundary wall to the plain on this side, being clear of the great billowy spurs which had just given us so much trouble to mount. Immediately beneath our feet, at the foot of the mountain, was the large town of Thyra, to reach which we had to descend a path, so rough and steep, that it was impossible to ride down. After nearly two hours scrambling, each leading his horse, we reached the khan, when I, weak and exhausted from the fever which had been on me all day, was deeply thankful to stretch myself on a carpet to get a little ease for heavy head and aching limbs.

May 1—To-day we hastened on to the railway-station of Cos Bounar, five hours' ride, and the same evening, through great mercy, reached Smyrna in safety. Here, under the blessing of God on prompt medical treatment, I soon lost the fever, and had recovered strength enough to leave for Constantinople on the 8th. On the 10th I was again with my dear wife and children, who had passed through a severe trial during my absence, our eldest son having been at the point of death. The Lord has been very gracious to us, and spared our boy. To Him be praise and thanksgiving!

THE NIGER MISSION.

DEEPLY interesting in itself as a great effort to introduce the light and power of the Gospel into the dark interior of Africa, the Niger Mission is rendered still more so by the fact that in it the Missionary capabilities of African Christianity are being put to the test. In other Mission fields, such as Sierra Leone and the Yoruba country, African clergymen and catechists are working side by side with Europeans, and the idea is entertained by many that the European element is the standard, and African Christianity the dependent plant which climbs around it. But along the Niger it is otherwise. There alone, and by itself, African Christianity has been sent forth on the waters of the great river, that it may be known whether it has power to reproduce itself. Although small in bulk, it is energetic in organization; its "seed is in itself." As congregations increase, and more native pastors are required, it needs not to bring in the ordaining power from without, it is already present in the Mission.

Thus fully equipped, it has been sent forth to its work, the members of the Mission being acclimatized men, and, to a great extent, conversant with the languages of the people amongst whom they find themselves.

And now we cannot but feel anxious to know how they fare. Does the Holy Ghost disdain to dwell in an African vessel, or decline to use an African agency for the furtherance of the great purpose of God, and the communication of Gospel truth to the heathen and Mohammedans of that vast continent? Does he reserve ministerial grace and gifts for the European alone, and leave African Christianity like Gideon's fleece, when there was dew on all the ground, and it alone left dry? Let our readers judge for themselves. Despatches have been recently received from Bishop Crowther, and these we now publish. The perusal of them will show that the Mission work is being prosecuted wisely and zealously. While the points already occupied are being strengthened and consolidated, a movement in advance is energetically sustained, and the growth of a tree is imitated, whose stem increases in bulk at the same time that the life in the extremities of the branches is pushing forward. Working out from centres is the system which is acted upon.

Journals of Bishop Crowther on his visit to the Niger Mission, July to September 1866.

July 12—The "Thomas Bazley" sailed from Lagos this afternoon, for her second year's ascent up the Niger, with a large number of native passengers, some of whom are traders, and others as settlers in the country. Arrived at the Nun in the afternoon of the 13th.

July 15: *Lord's-day*—Spent the Lord's-day at the Mission premises. Had service at half-past ten A.M.: about fifteen natives were present. James Broom Walker Apere, our first boarder at this place, who is now assistant teacher in the school, was my interpreter. Hard as the soil of Akassa is as regards spiritual fruits, yet we are not totally left without some encouraging tokens to persevere, that in due time we shall reap if we faint not; but it requires a large amount of faith and patience, looking to Him who has said, "My word shall not return unto me void." Though the inhabitants of Akassa themselves seem to be dead to spiritual things, yet it is evident that our occupation of the Nun is having its desired effects on the surrounding tribes of the delta, as the following extract from the letter of Mr. Dewring, the native teacher at Akassa station, will show. This letter came to hand at the upper station, at the second trip of the "Thomas Bazley."

"*Akassa, July* 31.

"RIGHT REV. SIR.—I have already mentioned to you the anxious application of the Ijo people. Five days after the "Thomas Bazley" left this place, six men and a king came purposely to express their anxious desires to you, that they wish the Gospel of Christ to be preached in their land. On Sunday, the 22nd, all of them attended divine service: they listened with attention. However, as they did not meet you, they held fast on me, that I might go with them to choose any suitable place for the Mission house and chapel. I described myself to them, how little I am, that they must patiently wait for your return in October; but I could not keep them quiet. They said I must only call

there, and give satisfaction to the remaining king that Missionaries will come to their land, and dwell with them. By God's mercy I shall visit them on the 13th August."

Got on board on Sunday evening. Early in the morning of the 16th we started from the Nun, and arrived at Onitsha about three P.M. on the 18th. Met Mr. Taylor in a very delicate state of health. The next morning I took him on board with me to the upper stations for Mission business, hoping also the change will do him good. Left Onitsha in the afternoon of the 19th; arrived at Idda in the afternoon of the 20th, where I also took Mr. Coomber on board on the 21st, when we sailed for Lokoja, at which place we arrived in the afternoon, to the joy of all in the station. We were gladly welcomed by Mr. W. Fell, the Consular Agent, and by Mr. Edwards, Agent of the West-Africa Company, Limited, and by our Mission agents and converts. A large number of passengers, of both traders and settlers, having come up in the "Thomas Bazley," they were all met and greeted by their friends, which added more to the joyful stir and lively excitement in the settlement.

July 22: *Lord's-day*—To-day was a great day for Lokoja station, when it was favoured with the presence of three native clergymen officiating with me at the morning service. Mr. Edwards, who has been taking a lively interest and active part in arranging the little mud chapel, kindly played the harmonium, which greatly added a pleasing and lively tone to the service, at which there were about ninety persons present, including nineteen Mohammedans, some of them persons of rank, called sheriffs, said to be of the family of the great prophet Mohammed. These persons, I was informed, have been in the habit of attending Mr. John's preaching previous to this. I preached from Luke iv. 18, 19.

Here is a mixed congregation of Christians, Mohammedans, and heathen, brought together to hear the glad tidings of salvation. Do we not need wisdom from above to win these souls to Christ?

After service, the Mohammedans respectfully stepped towards me, and shook me heartily by the hand, to show their approbation of my discourse, during which some of them had nodded assent to many touching points during the sermon. Rev. A. G. Coomber preached in the afternoon.

July 26—As soon as our letters were posted per "Thomas Bazley," for the coast, and she had weighed for Onitsha, we paid a visit to Abaje, the opponent of Akaia, who, after having been forced out of Gbebe by the latter, took his stand at the old ruins of Odokodo, on the opposite (west) side of the river, towards Lokoja, backed by his friends and adherents. Abaje, Ashipa, Alamodzi, and Madziko, are the principal chiefs here; but to Ashipa the chief disturbance against Akaia may be ascribed, he being an elderly person, who had been acting Onoja since the death of Amma Abokko, and being highly indignant at the Atta's proceedings in nominating Akaia to be Onoja in preference to his elder brother Abaje, to whom he contended the right properly belonged. While thus pleading the right of Abaje, Abaje, on the other hand, pretended to aspire to no right of succession, but that he only contended that Akaia should be withdrawn, and he also would give up quarrelling about the appointment, if another person be made Onoja instead of either of them: of course Ashipa, who has been acting Onoja, would be recommended as the right person for the office; but everybody saw that he was unfit for that important post. These characters he exhibited now and then during the time of his acting as Onoja at Gbebe. This chief Ashipa encouraged the robbing of the Mission store, when the premises accidentally took fire in April last year. He, as chief, instead of helping to defend and save the Mission property, actually acted the part of a receiver of the stolen goods, by superintending their safe conveyance over our walls towards his own house. With all these evil qualities about him, no one for a moment ever expressed a wish that he should be permanently appointed Onoja, which office he was fighting for in disguise, as if he cared much for Abaje, whereas it is evident he was fighting for self-interest. The king refused giving temper, which is violent. On account of his bad conduct, he was obliged to quit Idda. I asked the Abokko of Idda, the elder brother of Abaje, both on the father's and mother's side, why he did not exert himself to pacify his younger brother, and restore peace between him and Akaia, his half-brother; he replied that he had done all in his power, but failed; that Abaje was stronger than he. There are several other persons who have a right to claim the Onojaship of Gbebe, besides those now contending for it, but they are in low circumstances.

The greatest evils and drawbacks in all these heathen countries to their prosperity is the system of bribery. He who can pay most (for all who contend for such a post do pay) is sure to gain the point, unless general grave objections be raised against such a person, as in the cases of Ashipa and Abaje.

But with none of these particulars had I to do in our visit, either to the one or to the

other. My advice to all was one and the same thing, the best interest of each one individually, and the welfare of the country in general; to be reconciled, live in peace, rebuild their towns and villages, and to listen to our instruction, which I assured them would contribute materially to their present and future welfare. I reminded them of my advice last year, to be reconciled to the king, and act in concert with him, which, if it had been adopted and acted upon, would have saved them all the troubles they have brought upon themselves, and the losses they have sustained, in which I was largely involved, by the total loss of the Mission premises and property; which advice they all acknowledged to be true and friendly.

July 27—Being accompanied again by Messrs. Taylor, Coomber, Paul, Priddy, and Thomas, in our own boat, we made for Gbebe, on a visit to Akaia, the opponent of Abaje. Met him, with only a handful of people, in the ruins, a few houses of which have been re-roofed for present use. No one can sufficiently be impressed with the evil of war except those who have its effects upon persons and places previously known as prosperous and populous. Gbebe, which was at this time last year inhabited by between 5000 and 6000 people—which number was occasionally doubled by strangers coming to the periodical market, held every five alternate days, when all was activity and life—is now desolated, houses burnt down, and many of the walls tumbled down: all that indicated the present life of Gbebe consisted of Akaia's immediate followers and adherents, scarcely amounting to 400, anxiously watching the movement of Abaje, who had only recently surprised them, caught many prisoners, Akaia himself narrowly escaping being taken. This small number is lost in the ruins, now overgrown with rank vegetation in the fertile and luxuriant soil of the town. We visited the site of the Mission premises, where all used to be life and activity, but all now in ruins: parts of the walls of the houses and the church, being built of only sun-burnt bricks, soaked by heavy rains, fell down. The natives made a clean sweep of every thing after the town was deserted. Our building materials being superior, those which escaped the fire, such as large ceiling sticks for fire-proof rooms, were pulled out from the walls, and carried away as booties to improve their own houses, or for firewood. The galvanized corrugated iron sheets for roofing, all the cotton-gins, the stensions of the screw cotton-press, the screw itself, and all the smaller irons belonging to it, were all carried away, except the two heavy pieces forming the top and bottom, which they could not move: these were the only vestiges to be seen, to show that the hands of civilization and industry had commenced to work here at one time. The church bell was carried away to the neighbouring village (Shintakun), where fowls were superstitiously sacrificed to it, to propitiate it. The bell has ultimately got into the possession of the Atta at Idda. About twelve or fourteen of the corrugated galvanized iron roofing-sheets have been recovered by Mr. Fell, the consul, for a small remuneration. I saw one of the sheets, used as a cover over a gun in a canoe. When I asked where they got it from, they said they bought it from the chief Amanabo, who assisted Akaia to drive Abaje out of Gbebe: on him they laid the whole blame of the destruction of Gbebe, and the plunder of the Mission property; that if he and the Bassas had not helped Akaia to drive out Abaje, Gbebe would not have been destroyed and our property plundered. This was the version of the matter by Abaje's people, in whose possession the sheets were found. The fact is, they were in full expectation that, on the arrival of the steamer, Amanabo would be called in question on account of our losses, and thus be made to suffer for his interference in the matter. But they were very much mistaken: I have no such intention. I pursued a very contrary course. I made it a point to show to Abaje and his adherents, and afterwards to Akaia and his followers, the injury they were doing to themselves and to the people at large; that God has brought the way of peace to them, but they have chosen war; God has brought blessing and prosperity to them, but they have abused it, and did not appreciate these things; that they have deprived Gbebe, our first station at the Confluence, of all the advantages it had above all other places, the privileges of a place of worship, of civilization, and industry, and trade; all which were introduced at great expense for the general good of the country, but they regarded them not: how could they expect to prosper under such circumstances? That they might have considered the Mission station and property as intended for the general good of the public, and protected it from destruction and plunder. Akaia, though plundered of nearly every thing he had, when lately surprised by Abaje after he had taken possession of Gbebe, could not help feeling the force of these representations so strongly, that he promised to rebuild the Mission compound himself if I would re-occupy it; that his wishes were for peace and not for war; that he has recalled the scattered inhabitants to return, and rebuild Gbebe, but they have not yet responded to it. I told him that I would have

the matter in consideration, but in the mean time I strongly advised their being at peace one with another before I could decide upon any thing.

Thus I left both parties with a deep impression of the evil of war, and the serious losses the public had sustained by the destruction of the Mission station, and the causeless plunder of the Mission property. They cannot but feel this, when they see Lokoja and Idda, which were only lately taken up, rising in importance, when Gbebe, the first station, was pulled down to the ground through selfish interest.

July 28—To-day was employed in laying out the Mission premises, by separating the church ground from that of the compound, to secure it for a more substantial building hereafter: the new large bell was also put up, to supersede the hand-bell which used to be rung about the town every Lord's-day, to summon the people to the place of worship. The inhabitants of Gbebe, who fled for refuge here, have increased the population to some 2000. The newly-arrived settlers and traders from Lagos have added to the number. This place, if properly supported, will influence the surrounding tribes for good. Two mercantile houses have already secured lands for their trading purposes, and other settlers are building houses for themselves: thus every arrangement is pregnant with promise of the future prosperity of this settlement. The whole now depends upon the support of English Christian philanthropists and friends of Africa, to crown their long-cherished hopes with success.

July 30—This being my third episcopal visitation to the Mission, we had divine service at half-past ten A.M. among ourselves, the members of the Mission; after which I delivered an address in the form of a charge* to the three native clergymen, and five lay agents who were present. I need not say that this meeting, at which various aspects of the Niger Mission were orderly brought to view, tended very much to give us a more clear idea of our work as Missionaries in this country, as well as to encourage us steadily to pursue the important trust committed to our charge, by reviewing the past. In the address, condensed accounts of the difficulties Christian Missionaries, engaged in the introduction of Christianity into Africa, were carefully drawn up, that we may know with what obstacles we have to contend; but which, nevertheless, by persevering labour and faith in the Lord of the vineyard, will be ultimately overcome, and the victory be the Lord's.

* This Charge is now published in London. *Price One Shilling.* Seeleys.

Aug. 1 and 2—Preparations were made to go to Idda. The supplies for the Mission were divided between each station, and necessary instructions given to Mr. John to proceeed in collecting building materials for Lokoja. Putting the supplies for Idda in our boat, Messrs. Taylor and Coomber, and myself, left Lokoja this morning about half-past seven A.M., having but three paddlers to help the boat down the river, about forty miles, to Idda. A strong headwind blowing up the river from south by west impeded our descending faster a little, which rendered the sail almost useless, except when hauled very sharp against it, which assisted the paddle a little; but the current, about two knots, was our chief mover. We arrived at Idda in safety, about thirteen miles from Lokoja.

Aug. 3 and 4—These two days had been spent in paying respects to the authorities in charge of the town of Idda in the Atta's absence, and preparing for the journey to him, said to be about three days from Idda. The large new bell was put up on Saturday, ready to be used on the Lord's-day.

Aug. 5: *Lord's-day*—At the usual time, half past ten A.M., the mud-wall church, which is to be called the Reading church, was filled to the door; the novel appearance of three persons officiating in our clerical habits attracted many to the church. The number thus brought together was about 300, many of whom stayed through the whole service. I preached from Acts iv. 12. Shidè, our first boarder at Gbebe station, interpreted for me in Igara, which he did very well, and I trust the seed sown will not return void to Him who sent it.

In the afternoon there was a Sunday school of twenty-four boys and little children, among whom were distributed shirts, frocks, roundabouts, and pocket-handkerchiefs, from the supplies received from Reading Juvenile Association, from St. Saviour's, Chelsea, from Emsworth Ladies' Association, and from Cork Auxiliary. Supplies from the above sources have been most useful to me this year. They have been made use of at the Bonny Mission, in the Bight of Biafra; at Lagos, Otta, and Igbena, in the Yoruba Mission; and at Akassa, Onitsha, Lokoja, and at this place, Idda, in the Niger Mission. Such portion of them as were saleable have been sold, towards the purchase of the bell for the Reading church at Idda. About 10*l.* have been realized. Smoking-caps of scarlet, blue, or green, or coloured broadcloth, red or blue flannel, silk, or other showy stuffs, fancifully ornamented, will always be sold for the benefit of the Mission, as well as old fancy dresses, which are out of fashion or date in England,

will meet the fancy of the people here, which they convert into wrappers, head-bands, or covering for a shawl.

Olumene and Abokko, two very influential chiefs at Idda, were very much pleased to see their children neatly dressed with shirts and roundabouts, as rewards for attending day school regularly.

Aug. 6—About half-past ten A.M. Mr. Taylor and myself, and Mr. Carlin, the assistant schoolmaster, started from Idda on our journey for the camp. After having been much delayed here and there about the town, waiting for Eji, one of the king's daughters, a young woman of about sixteen, who was going on a visit to her father in the camp, about noon we fairly cleared from the town. We had only one horse between us, but Mr. Carlin had to make up his mind to walk it till we should meet with the horses I had sent for from the camp to relieve us. No sooner did we clear the town than Agia, our guide, began to exercise the privilege of king's messengers over the poor passengers. I was riding on before, Mr. Taylor and Agia were walking on behind me, when Agia met some female passengers returning home from some market town, attacked their loads, and extorted twelve brass rods from the load of a little girl. This privilege is exercised by the eunuchs and all the king's servants, especially when on the king's errand, to plunder the market, or any one they may meet with on the road: thus they support themselves by this way of extortion, they not being in any way supported by the king. At first we did not quite fully comprehend Agia's line of proceeding: however, Mr. Taylor, who was indignant at this system of oppression, interfered, and restored the twelve brass rods to the woman. We had scarcely travelled two hours when we approached some groups of a village, where Agia wanted us to halt for the day. Suspecting that he had some plundering objects in view, or an intention of extorting something out of the hands of the villagers, I refused to halt for the day at so short a distance from Idda, and at so early an hour of the day, when we could travel many hours more before sunset. Though he could not prevail on me to stop, yet he went to the village by himself, having entrusted his boy to lead us on the way to the next village, where he overtook us. We rested at a market-place, where five paths met from surrounding villages. While resting here, four women were crossing from some neighbouring market, where they had sold their little produce. Agia made a sign to his boy, who immediately attacked two of the women, and took away their bags of cowries. I watched awhile, to see whether he would only require a few from them for his subsistence on the way, which, if given voluntarily, would be regarded as a matter of right to the king's messengers; but, on perceiving that the whole were taken away from them, and that the poor women began to manifest feelings of sorrow and anxiety, by weeping over their losses, I interfered on their behalf, to have their cowries restored, especially as Agia pretended to make us objects of his care as the king's strangers, and as these cowries were to supply our wants on the way to the camp. He restored the contents of one bag, but winked to his boy to walk away as fast as possible with the contents of the other, while he was putting on a frowning countenance at the women, to frighten them from making further demands for their cowries. At the same time, he would have me to believe that he never extorted a cowrie from the women. But I was sure he did; and as the boy had already walked away with the cowries, I determined that no one should be the loser on the way while we travelled with Agia, or with any of the king's servants known to me; and that if they insisted upon extorting, I should be the loser, and not the women. I called the woman, and asked her how many cowries were contained in her bag. She said 2000, in value 2*s*.. I tore a piece of paper from my pocket-book, and wrote on it an order to that amount on Mr. Coomber, at Idda, put the paper in the woman's hand, and told Agia that he had not extorted the cowries from the woman, but from me; and that so I should act all the way, to restore any thing he should extort from any one on the way while we travelled with him. This frightened Agia. He earnestly begged me to take the paper back, and that he would restore the cowries to the woman; so Agia hailed his little assistant as mightily as he possibly could, asking the woman to follow after us. We met the boy about half a mile distant, and the cowries were restored in full, according to the woman's number: even the deficiencies were made up from Agia's own private supplies. After this, Agia was greatly sobered down, but he could not help feeling himself very much hampered in our company, as if he was losing his best chance to pay himself as the king's messenger.

About five hours' walk from Idda we halted at a farm village called Ogbagba, about fifteen miles from Idda. Here we offered to pay for water, wood, and yams for our supper. At this group of huts was a large collection of goats, among which we counted twenty kids.

The face of the country is undulating: at certain heights, about eight or ten miles from

Idda, we could see the river stretching below, showing the elevation of the land much above the cliffs on which the town is built, the soil red clay, slightly sandy at the surface. Crossed one running brook of clear water about an hour's walk from Idda, running from north to south into the river. The land from Idda to this place has been well worked; it has become poor: patches are cultivated here and there, while others are let to lie fallow till they recover their fertility by being overgrown with grass and shrubs. Long-headed guinea-corn, yams, round and oval ground-nuts, and sweet potatoes, are the chief articles of cultivation. Groups of villages are interspersed all over this portion of the country, some visible, and in our way, and others not; but the paths crossing each other, or branching right and left, indicate that many villages unseen by us dotted the country about. We were comfortably lodged at Ogbagba: the chief and father of this group very quietly gave up his own hut for my use, and another, which was occupied by Mr. Taylor, for the night. He supplied us with pounded yams and sauce: in fact he did all in his power to make us comfortable as the king's strangers.

Aug. 7—Having acknowledged the hospitality of our kind host, and the services of the women who supplied us with water last night, by a few yards of printed madder fents and a few hundred cowries, we started at an early hour from Ogbagba village, and in about three-quarters of an hour we crossed a large stream called Ofu, running from north to south to the Niger. The extreme depth of this river, where we crossed it, was about four feet at this month of the year, and about thirty feet wide, and is said to retain that quantity of water nearly all the year round, but it overflows its banks at the time of much rain: it is rapid—about four knots. All the villagers about three or four miles on its sides take water from this river, because no other water is near. We met a party of about forty women and girls returning to Ogbagba and neighbouring villages, who had come all the way so early in the morning to take water from this river. I was glad we remunerated the women who supplied us with water last night, considering the great distance they had to go to fetch it. From Ofu river we commenced ascending Ofu hill. As we approached the brow of the high tableland it became rather steep and fatiguing to ascend; but when we got to the level top, on looking back, it presented a very commanding view: it overlooked all the other high lands we had passed, and if it had not been for the high trees which covered the side of the river it would have been seen at the distance of about twenty-two miles. It requires the pencil of an artist to do justice to this scenery, which would have invited the visit of civilized admirers of nature if it had been anywhere near the coast or the border of the river. There were formerly groups of villages at the western side of this hill, but they have been deserted, as they were too much exposed to be plundered by the king's messengers and servants, because his majesty had passed that way to the upper parts of his dominion, to restore peace and order. This tableland is about three miles wide on the level top, the crown or centre of which is capped with flat sandstone, quite bare at some places, and partially overgrown with short grass at others; but along the sides of the mountain the soil is fertile, and vegetation grows rank. Here agreeable breezes, which blew from the south, refreshed us as they rushed from the foliage of evergreen, and almost lulled one to sleep at the resting-place. There are not wanting legends in these parts of the country, as in others. About the centre of this tableland there were two oblong squares, in imitation of ground plans of houses, marked on the gravel soil on the surface of the rock, one divided into eight sections and the other into four: these were gravely said to have been done by one of the old Attas, who was a very powerful king in his day. This king is said to have had six toes on each foot and six fingers on each hand, and was esteemed famous among men. The prints of his footsteps were to be seen on some rocks in other parts of the country. We crossed a mound—ruins of old fortification—which was said to have been made by him; that he was a great terror to the country: he fought with every tribe, which he subdued; so much so, that when he had no more tribes to fight with, he dug a deep hole, to see if he could find any to attack in the lower regions, and, when he found none, he climbed up the highest tree to fight the inhabitants of the upper regions; from which time he disappeared from the earth. There has not been his like since.

About two hours from Ofu river we arrived at Ajiko village, where we breakfasted. Two hours and a-half more brought us to a group of Ojeri villages, where we halted for the day. Between Ofu river and Ojeri we ascended and descended five hills at intervals, all nearly about the same height, besides many others which we avoided by the path winding round their ends, which greatly added to the distance. Just before entering the village of Ojeri, Agia parted from us, with his boy, to a neighbouring farm. He instructed one of the carriers to tell me to halt when we came to a place where the road divided, which we did

in about a quarter of an hour. Although we were not far from the village, yet we had to wait nearly an hour before Agia made his appearance, with a large quantity of yams, just rooted up. Although we could not charge him with plundering them, as we could not prove it, yet we showed our displeasure at his neglect of us, exposing us in the sun so long, and that, too, near a village where we might have been in the shade, and refreshed ourselves. A great number of people, who were drawn together through inquisitiveness, stood looking at us. The people were surprised to see us among them, we being Ibos; and supposed that nothing else could have induced us to come to these secluded parts of the country, but the great respect we had for the Atta, whom we had missed at Idda. In a very short time, presents of yams and other eatables issued from all directions; from the different chiefs of the group of huts, more than we could use, a load of which was made to be carried with us to our next stage, where we were told no yams were to be had. A few short lengths of printed cotton madder fents and a few hundred cowries, which were very thankfully received by the people, soon settled our exchange of presents, and we left a good impression of the principle of Christianity in their minds.

Aug. 8—Started from Ojeri at an early hour, and, after about two hours and a half brisk walk in the cool of the morning, we arrived at the river Okura, in a deep valley, which we had to descend by dismounting, for the safety of the horse and the rider. Okura is a rapid stream, running from the Akpoto mountains in the north southward, and empties itself into the Niger, between Idda and Onitsha. The depth of the Okura, where we crossed it, would be about four feet, or about a man's armpits. The water is more condensed than the Ofu, about twenty feet wide; it also overflows its banks at the time of heavy rains; but it is said that both the Ofu and Okura streams retain almost the same quantity of water all the year round as we met this month (August). We breakfasted on the other side of the river. At the same time the passengers from the camp breakfasted on the opposite side, after crossing it towards Idda. The appearance of the place and the people with whom we mixed was wild and warlike, many arming themselves with trade muskets: others with bows and arrows, and all girding themselves with belts of charms and greegrees, both offensive and defensive. These equipments being filthy and smoky, and besmeared with blood of fowls and other victims sacrificed to the charms, defy any description I can attempt to give; though their appearance was wild, yet the people were very civil and respectful to us. After breakfast we betook ourselves to our journey, and commenced the ascent of the Okura hill on the east side of the river. On coming to the brow of this extensive tableland, the view presented was most extensive. It was the highest we had yet ascended; it overlooked all the rest, even Ofu hill was not excepted: the appearance from this height was like an amphitheatre. We could not help standing for a while to admire the beauty of nature in the interior parts of the country, and to ask ourselves, What do the people skirting the coasts of Africa know of its interior surfaces in point of highlands, as well as of its vast resources? African coasters, who never saw more than the dense mangrove forests before them, from the swampy and muddy creeks to ten or twenty miles inland, where they give place to woods and jungles at the delta and lowlands, know no more of the surface of the country than the natives of the Bight of Biafra know of Teneriffe or Madeira. Those who have led the public to believe that all parts of the countries through which the Niger runs are low and swampy, have led to an erroneous idea. If such persons could now stand on the elevations of the Ofu and Okura mountains, and view the land before them, they would be ashamed of their hasty conclusion. But time is the best corrector of such erroneous representations. At this elevation we could not have been less than 2000 feet from the level of the river.

After this we crossed four other hills at intervals till we descended into the valley of the Maboro river, on both sides of which valley were situated the group of villages called Amgba. The Atta was encamped on the western slope of this valley, facing the Maboro river eastward. The valley of the Maboro river is an extensive gradual slope, something like an oval long dish, about four miles long and two wide, gently sloping from either side into the course of the Maboro. We inspected this river, where it is crossed by loose pieces of stick, placed across, about eight or ten feet wide, from rock to rock, which hemmed it in, and confined it to a very narrow gorge. The current was rapid. Attempts were made to sound its depth by pushing down a long stick; but the rapid gave no chance to such a light substance to go down: it was above a man's depth. The water was clear, but dark from its depth; hence it is called the Blackwater, in opposition to shallow streams, where the sand is transparent at the bottom. The Maboro runs here through Igara territory; but further downwards it runs through the Ibo country, by whom it is called Nkisi, and

is the same which runs on the back of Onitsha, about a mile from our Mission premises, when it falls into the Niger. Could we have made it convenient to ascend the Maboro table-land on the east side, I believe we should have found it as high, if not higher, than that of Okura, as its height was apparently more than the last we descended to Amgba camp. Our way lay direct east from Idda to Amgba: it occupied seventeen hours and a quarter of actual walk to the camp, which, at the rate of three miles an hour, will give us about fifty-two miles distance of ground walked over; but, taking it as the crow flies, allowing twelve miles for ascending and descending, and serpentine turnings to avoid some hills, the direct distance from Idda to Amgba camp may be about forty miles.

Having continued the thread of the description of the face of the country thus much, I must now return to our arrival at the camp, and the reception we met with. When we arrived at the descent of the hill, within a short distance of the camp, we were made to halt, when a messenger was despatched to announce to the Atta our approach. In about half an hour we started for the camp, and were led direct to the Atta's quarters, where we waited outside a while on horseback, till directed where to go. It was not long before we were asked to dismount, and go in to see the Atta, who had got himself ready to receive us at the entrance-shed into his inner yard: he grasped and shook me heartily by the hand, and was highly delighted to see me come thus far to these parts of his country to see him. I introduced the Rev. J. C. Taylor to him as my fellow-labourer at Onitsha, who had accompanied me to see him. Mr. W. Carlin, the assistant schoolmaster, he knew well at Idda. As we were all tired, and needed change and rest, the Atta did not detain us long, but instructed Agia to lodge us, that we might shift and refresh ourselves. In the the mean time a large concourse of people was collected to see us: others continued to rush out from the other parts of the camp, and we were lost in their midst. The use of an umbrella constitutes a great person among the Igaras, the king only having the prerogative of using it, except ourselves, the Oibes, and strangers from the white men's country. Agia thought we should not do justice to the king if we did not open our umbrellas, to show his subjects that the Atta was visited by his great friends from the white man's country. To please this childish idea of greatness—though we were dirty enough, our travelling habits being torn to pieces on the way—we opened our umbrellas, though there was no occasion for their use then, there being neither sun nor rain, the atmosphere being cool and pleasant. Perhaps hundreds of those here had never seen an umbrella before, and those who did, had seen very few besides that of the Atta on state occasions. I was surprised to meet such a large number of people here from Idda, persons of all ranks, and both sexes, with the Atta. All his principal eunuchs, all the aged females of rank accompanied him in the expedition, as well as many of the Atta's wives and children.

In short, the appearance of the camp was more like the tents of the patriarchs moving about with their all, when occasion required their doing so, than that of a war camp. But at times they were not without warlike appearance. In the cool afternoon of certain days parades of the warriors took place, when the soldiers were headed by their officers, each soldier with a short stick erected in his hand instead of a musket, and each division marched round the Atta's tents several times over, till they came to a pole erected in the front, on which was tied a piece of white rag, which served for a flag. This pole they simultaneously struck with their sticks, accompanied with shouts, as if they were attacking an enemy. This was repeated again and again, till they were tired, when they dispersed. The Atta appeared to have been active. I was told, that only within a few days of our arrival he had succeeded in restoring perfect peace and order in all the hill country of his dominions, the river district excepted, which I hope also may be accomplished.

Being lodged, we washed and rested ourselves. Not long after, two large bowls of pounded yams, covered over with sauce of dried meat and fish, were brought to us from the king for our entertainment. We were just taking our meal when his majesty came into our quarters to salute us. He said, that though it was contrary to his custom to go out by daylight on ordinary occasions, yet he thought he was bound to depart from that rule at this time, to show that he really appreciated our visit: that if we did not think it too much for us to take the trouble to come all the way from Idda to see him, he should not think it too much to acknowledge it in this way. He sat upon his high stool, round and hollow, something like a moderate kettle-drum, with sound lids at both ends, which serves at the same time the purpose of a travelling rider's box, borne by the horseman. This stool was brought with him.

The Atta was accompanied by Eji, his daughter, our fellow-passenger, who, no doubt, had told her father all that we had done or said on the way, and how we took our meals with knives and forks and spoons, instead of

our fingers, and his majesty being no doubt too inquisitive to let the opportunity slip to witness it himself, arranged to visit us just about that time. The Atta was so merry that he entered into such jokes with us as were least expected from him. His former superstitious fears of us are giving place to confidence. He sat for a while, and returned to his quarters.

Aug. 9—This morning, after breakfast, we paid a visit to the Atta, who was waiting to receive us in the courtyard of his huts, having a mat spread for our seats. I opened the intercourse by telling him that I was very glad of this opportunity to see him, and to witness his proceedings in restoring peace and order in these parts of his dominion, and that he has so well succeeded in accomplishing them thus far; but was very sorry to see the upper parts of the river were not so. I was grieved to find Gbebe destroyed by the two rival brothers for the Onojaship of that place; the Mission premises destroyed, and all the property plundered; the church bell, to call people to the house of God, carried away, as well as the cotton screw-press, the cotton saw-gins, and the galvanized corrugated iron sheets, intended for a fire-proof roof, all carried away, which I was sure could be of no use to the plunderers; that I considered the plunder of these things as a robbery of public property, inasmuch as they were brought to this country for the benefit of all—the bell to call them and their children to church, and the cotton machines to teach them industry; that as long as such a state of things continued, neither the people nor the country could prosper. The Atta felt the force and truth of these remarks, and said, to remove the fear of my thinking that the state of things was worse than what I had stated, he was anxious to invite me to the camp: he was afraid that, on my arrival in the river, when I should see the destruction of Gbebe, and that the Atta himself was not to be found at home, I would conclude that he also was driven away from the town into the bush, and so I might become unsettled in my mind whether to stay at Idda or remove from thence also; and, therefore, to assure me that public business had called him out of Idda since December last, he sent the message to Mr. Coomber. He repeated loudly, in the hearing of his courtiers, several times, that he was not driven out of Idda, but came out to restore peace and order in this part of the country, which he called the Ibo country.

He said, moreover, that our coming all the long way through the bad paths to see him in the camp, was of greater value to him than if I had sent him one hundred pieces of cloth as presents. He thanked us over and over again, for the trouble we had taken to come so far to see him.

As regards the destruction of Gbebe, he said he had caused it by giving the title of Onoja to Akaia, instead of to Abaje, the elder brother, who was unfit for the office, being a wicked man; that it was an hereditary right of the Abokko's family; that he had made the appointment, and they must fight it out between themselves; that the losses I had sustained at Gbebe was owing to there being no ruling power then, because such a thing had never taken place when the late Onoja was there. He had sent and got the bell from the persons who had taken it away, but all its fittings were stolen, and he would buy it of me. I told him that I could not sell the bell, inasmuch as it was attached to the house of God for public worship, and I could not sell it for any other use. He said that he had paid the persons who had brought it to Idda, nearly a distance of forty miles. I told him that I had no objection to restore him what he had laid out on that account, and if Gbebe was unworthy of the privilege again, it would be given to another place which would appreciate it. Mr. Taylor took the opportunity to thank the Atta for his past kindness, in sending to the king of Onitsha to take care of the Missionaries who were with him, and strongly impressed upon him the practice of the like advice himself.

To remove any apprehension from his mind, as it was rumoured about, that, as Gbebe was destroyed, I would remove our agents from Idda to Onitsha, I told him that, as yet, I had no room to lodge in at Idda, being obliged at this time to occupy the same small house with our resident agents. I was going to get a proper Mission house built for better accommodation of myself and visitors, and that he should instruct his people to collect building clay, and we would direct them how to build one similar to it for him, as a receiving-room to European visitors, instead of his present round houses where our friends were never comfortable when they paid him a visit, and I would help him to finish it up.

The Atta was highly delighted at this suggestion, and said it would be quite enough for the people to say such a place was got up at Idda palace in his day, though it should become ruins afterwards.

On Saturday afternoon I paid the Atta a visit, to tell him that to-morrow was the Sabbath-day; that I wished to have prayers at his quarters, if he would invite his chiefs to attend, as it was the day we always pray for kings and for all in authority, wherever we keep service on that day. He fully con-

sented to my proposal, and promised to tell them. I told him that I had seen an execution on the other side of the river, and though the sight was appalling, yet I could not but acknowledge the necessity of the measure for the good of the public, and prayed that God would enable him to execute justice in his high and responsible position, mingled with mercy.

Aug. 12: *Lord's-day*—I had told the people that I would neither receive nor exchange presents to-day, it being a sacred day to us. The Atta had also sent to instruct them not to disturb me. They soon understood this, because they themselves are very particular as regards what they consider a lucky and unlucky day, though not with the same idea as we regard the Christian Sabbath. The visits I received to-day were only complimentary.

The Atta was not ready for service till after twelve o'clock: he had some idolatrous rites to perform before noon. When he had finished he sent to tell me, and so we stepped over into his long shed at the entrance into his inner yard. Met him already on his seat at the one end, and a mat spread for us at the opposite end: his eunuchs and other chiefs were sitting on either side on the bare ground. I offered up an extempore prayer to God for his blessing on what we were about to do in his name, in this place, and before this monarch, for his good, and for the good of his people. My text was taken from 1 Peter ii. 17—"Fear God, honour the king." Shidé, one of our first boarders at Gbebe, being a distant relative of the king, acted as my interpreter in the Igara language. In this address I endeavoured to set before the Atta the sovereignty of God over the universe, which may be seen in his providence over all his creatures. It pleased God to reveal unto us more of Himself in the person of his Son Jesus Christ, who has declared, by the Spirit in his word, that by Him kings reign and princes decree justice. The earth being as God's little garden, He parcels it out among different nations, over which He places a head, who is the acknowledged king of that nation: that through Jesus Christ, by whom he reigns and decrees justice, through the same Jesus Christ salvation is preached to all mankind; and by the same Jesus Christ both kings and subjects shall be called to account for their actions at the great day of judgment. I impressed the necessity of the fear and love of God, and doing his will, on both the rulers and the subjects, because God is no respecter of persons—but that in every nation, he that feareth Him, and worketh righteousness, is accepted with Him. Having enlarged on the first part of the text, as regards the duties of both kings and subjects to God, I addressed the subjects as regarded their duties to their earthly sovereign. A little information was necessary to impress upon their minds even present earthly blessings from God. I mentioned the long reigns of David and Solomon, from the Bible, of forty years each, and of our own sovereigns at this modern time—of King George III., of sixty years, and of our present Queen, now upwards of twenty-nine years on the throne, and the very same sovereign who sought the welfare of the Atta and his subjects, when she sent out the great expedition of 1841. That God still spares her life, while the present Atta is the third at Idda during the same period of time. (God save the Queen. This very national anthem is sung at Idda school by the children of the Atta's subjects, and in our other schools on the banks of the Niger.)

The attention of the Atta and his chiefs was literally riveted during the address; and the hearty *Amin*, *Amin* (Amen) responded to every wish of blessing pronounced upon the king. The people and the country clearly showed that they appreciated and drank in every word of the sermon, and will think upon it. After this I took leave of the Atta, ready to depart from the camp the next morning.

Before quitting these parts of the country, I may add a few more notices.

The Igara territory extends some miles beyond the Maboro mountains, and is bounded by the Igbo or Ibo country eastward, where a mutual market, called Apomu, is held between the Igaras and Ibos, said to be about one day's journey from Amgba. From Apomu market I was told that one may travel on for three months, all through the Ibo country. Of course I modify the three months to three weeks at the most, to traverse the Ibo country, perhaps towards Bonny and Old Calabar, with which the Ibos trade in palm-oil. The brass rods sold in the oil rivers on the coast in the Bight of Biafra, find their way up here plentifully. From Amgba camp the river Tshadda is said to be about five days' journey northward. This must be left for future proof.

From Ofu river to Amgba no traces of villages are seen besides Ajiko and Ojese, and very little cultivation: no cross-roads were seen all the way, yet the only pathway is old and well trodden, and the appearance of Ojeri village seemed to be of a long standing. This village was on the king's way to the interior. I think the reason why this part of the country is so thinly populated may be, that it is hilly, rocky, and not well watered. The inhabit-

ants of the villages we passed had to go the distance of three miles with their pitchers to fetch water. On the contrary, well watered districts are thickly populated, as may be noticed on the banks of the Niger. The Atta took his circuit by a different route from the one we did. The following names showed his different encampments, where there are towns and villages. He seemed to have marched northward, and then north-east, to Amgba. Starting from Idda, he encamped alternately at Kpakere, Ogo-Ogba, Ahpado, Gojo, Etsedam, Ojigebe, Ohakun, a town of palm-trees; Okura, Ayangba, Agunmi, Odu, Ojeri, Odonu, Amgba, where we met him encamped.

Aug. 15—Reached Idda at a quarter past seven A.M., very thankful for journeying mercies. We were absent from Idda ten days, and returned safely, without any accident or disturbance all the way. The people of Idda could not believe their own eyes, that we could have accomplished that which to them appeared a difficult journey: they looked upon us as persons of extraordinary strength, though apparently we are mild, and seem delicate. We were met with salutations of approbation from all sides.

Aug. 21—Left Idda in the "Thomas Bazley" in the morning, and arrived at Lokoja in the afternoon, and were very glad to meet our friends and people well, after an absence of nineteen days.

I have entered into minute details of this visit to the camp, that the Committee might have a little insight into the interior country, the real feelings of the Atta and his subjects as regards our Missionary work among them, and the necessity of strengthening our hands to work the immense fields laid open before us.

The contrast between the late years, in favour of the navigation of the Niger, and 1841, is worthy of notice.

H.M.S. "Investigator" has made four yearly trips up the Niger, with very little or no sickness on board, and no death in any of the trips for four years, some of the officers and men having been twice or three times commissioned in the service. Last year—1865—the contrast was particularly remarkable, when the "Thomas Bazley" was up at the Confluence at the same time with the "Investigator," a party of sixteen naval officers and trading agents sat at dinner, hospitably got up by Commander Morrell, all in good health and cheerful spirits, the mariners merrily singing songs, and the national anthem, "God save the Queen," echoing through the valley of Mounts Patta and Stirling, as if it were not about the same season of the year and about the same spot where the "Albert," the "Wilberforce," the "Soudan," and the schooner "Amelia," were lying at anchor in 1841, when nearly every hand was prostrated with fever, and the great expedition paralyzed. What changes have taken place since for good! At that time all necessary arrangements were made, and every precaution was taken to insure the healthy state of the ships, which were all manned with superior officers and best men in the navy, all to insure success, yet these ends were not obtained. But, strange to say, that the "Thomas Bazley," very inefficiently manned this year, was brought up to the Confluence by Captain Turtle alone, without a mate to assist him, except an African able seaman and some Kroomen, one European engineer and a native assistant-engineer, and native stokers; within a fortnight the "Thomas Bazley" returned, laden with a full cargo of palm-oil, from Onitsha to the Nun.

Although I do not recommend this inefficient supply of men to navigate the ship as an example to be imitated in this river, which is not allowable at sea, yet these facts are worthy to be known by those who are interested in the welfare of this country, to convince them of the effectual opening of these rivers for commercial purposes and philanthropic objects.

Will England allow these rivers and countries she has explored and opened for commercial purposes, at a great cost of money and sacrifice of invaluable lives, after all these dear-bought experiences, *the end being now attained*, to fall into the hands of another nation, when it is ready to refund the outlay by her commerce in a few years, for want of a subsidy to support and encourage her trade, and call out the vast resources of the countries for public interest?

I hope the matter will be taken into due consideration.

Recent Intelligence.

YORUBA.

Letters from Abbeokuta, dated December, amongst other particulars, inform us that there is again news of Doherty, our native catechist at Ishaga, who for some time was supposed to have been slain by the Dahomians on their invasion of the Yoruba country

in 1862, but, as it subsequently was reported, had been carried off as a slave into Dahomey. A woman, by the name of Ibisame, has lately made her escape from the Dahomey country, and brought news from Doherty. The report which she brings coincides entirely with one brought three years and a half ago by an Ijesa man, who came with the Dahomian army in 1864, and who was caught. The woman is well known to the people of Abbeokuta as being an Ishaga woman, who had even been attending church, and she made Doherty aware that she was trying to make her escape. He told her to tell the white man that he was still alive, as also another member of the church, a Sierra-Leone man, Jones, or Ogujobi, and that he prayed not to be forgotten. He is living under the hand of Ogan, on the farm called Ajagun, on the brook of Kufo, only four miles distant from Agbomie, the capital. His real master in the town is Mewu, the Olun, or the right hand of the king of Dahomey.

THE NIGER.

KING William Pepple, of Bonny, is dead. His successor, king George Pepple, communicates this intelligence to Bishop Crowther, in the following letter, dated November 3rd, 1866—

His life has been one of the most extraordinary and remarkable kind for an African king. He was king in 1835, at the age of nineteen, and, after reigning between nineteen and twenty years, he had a misunderstanding with the chiefs, which made him go to Fernando Po, from thence to the island of Ascension, and from thence to London, where he landed in June 1856, and resided there till June 1861, when he set sail for his native land, arriving at Bonny in August, and, by God's grace, again ascended his rightful throne. Having seen England, and having had, even before his visit, a wish to bring Missionaries into his dominions, he instructed me to write to the Bishop of London, who handed the letter over to you, which made you visit Bonny in 1864, and the agreement was drawn. The rest you know as well as I, and even better than I do. I therefore do not repeat it.

I am very glad to hear of your prosperous visit to, and return from, the Niger, and that the kings of the different countries down that river, are upholding and introducing Christianity into their countries. As for me, the work which my father has begun I will never (D.V.) deny or desert.

NEW ZEALAND.

RECENT despatches are not encouraging as to the state of affairs in this island. It has been necessary to resort to severe measures in the neighbourhood of Napier. A party of 130 fanatics had located themselves very near to the town, and the friendly natives decided that their object was to attack the town. The superintendent, Mr. Maclean, sent to require them quietly to withdraw to their own part of the country, in the centre of the island. This they refused to do. The English militia, with 200 friendly natives, then surrounded their encampment, and required them to lay down their arms. This demand they treated with contempt, and a general attack was ordered, when, after fighting for an hour and a half, they surrendered, having had eighty-three of their people killed, and several wounded.

Earnestly is it to be desired that peace might be restored; but Hau-hauism still lives in the interior, and, hand in hand with it, disloyalty. So threatening is the aspect of affairs in the Waikato direction, that the Missionaries, although most anxious to return to their posts, have as yet been deterred from doing so.

The native deacon (Heta), Seth Tarawhiti was admitted to priests' orders by the Bishop of New Zealand, in St. Paul's Church, Auckland, on Lord's-day, September 23rd, 1866. The Rev. B. Y. Ashwell, with whom Seth has laboured for more than twenty years in the greatest harmony and love, had the privilege of assisting at his ordination.

NATIVE CHURCHES.

The erection of native churches throughout the heathen world is a gradual work. Many reproach us with its slowness. No doubt a more rapid procedure might be adopted, but it would be at the sacrifice of durability. We should then be like the foolish builder, who laid the foundation of his house in the sand. He finished his work quickly, and with comparatively little cost. He far outstripped his slower neighbour, who, in digging deep to lay his foundation on the rock, appeared to lose time, and who was yet toiling on when the other had done. But experience proved that his expenditure of thought and time and labour was a wise one; for when the storm came, the building which had the good foundation stood, while the other was left a heap of ruins.

It is because we are cautious that we are slow. We wish these native churches to have good foundations, that they may not disappoint us. Unless the work be genuine it is worthless.

That our native churches require to be firm and enduring structures will be evident if we consider the office which they are intended to fulful.

That office may be described by the word φωστῆρες, "light-bearers." St. Paul, writing to the Philippian church, expresses his earnest hope that the Christians of that church might be such—such individually, in order that they might be such collectively; for incontrovertibly, the body of light diffused by any illuminator so constructed that many lesser lights are brought together that they may unite in giving one light, must depend on the measure of light contributed by each lamp respectively. And such an instrument precisely describes the composition and office of a Christian church, in which a number of individuals professing faith in Christ are brought together into one organization, as for other purposes so especially for this one, that they may unitedly light up, in some measure, the darkness of this world. The apostle expresses what he evidently desired on their behalf, that they might be "blameless and harmless, as the children of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life"—holding fast and holding forth, the one essential to the other, for unless we hold fast the light of truth for ourselves, we cannot hold it forth to others—"holding forth, as light-houses, which hold forth a beacon-light to warn the unwary."

And this note of the Editor of Fletcher's English translation of Bengel's "Gnomon," leads us on by an easy transition to that kind of light-bearer, which, in a variety of ways, prefigures the position and office of a Christian church—the lighthouse.

"A lighthouse is a tower situated on a promontory, or on a headland on the sea-coast, or on rocks in the sea, for the reception of a light for the guidance of ships at night." Lighting fires at night for such a purpose is of such obvious utility, that its practice must have originated at a very remote era. To give elevation to the light, towers were constructed, on the top of which wood or coal was burned in a chauffer. Then arose the historical celebrity, the Pharos, which has ever since afforded a generic name for beacons. They are now to be found in numbers throughout the most civilized maritime countries, marking the most dangerous points, and the entrance to the principal harbours. The most celebrated of modern times are the *Tour de Cordouan* at the entrance of the Gironde, the Eddystone lighthouse opposite the Plymouth Sound, and the more recently constructed Bell Rock lighthouse opposite the Frith of Tay.

Light-houses are intended to diminish the dangers of navigation. On dark nights, and in dangerous channels, through which ships must pass, and yet where there are sunken rocks, the effect is two-fold—to warn vessels from the danger, and indicate the course of safety. That should be the great duty of Christians, those who have found

Christ for themselves, and in Him safety: they should warn others of the dangers from which they have been rescued, and direct sinners to Him in whom they know by experience there is mercy and salvation. This is the blessed office of Christians, individually and collectively. He who is in Christ can help those who are as yet without.

Christian churches raised up in the midst of heathenism have special opportunities of being thus useful. Wide-spreading around are the dark night, and the gloomy waters of heathenism, sometimes stagnant, at other times troubled by sudden gusts of human passion. Abroad on these are many tempest-tossed souls, not wholly insensible to their danger, yet ignorant how to escape from it. To help such, to shed a ray of light across the path of a bewildered soul, to awaken thought where there has been false security, by God's message of mercy to answer the cry, "What shall I do to be saved?" these are ennobling offices. Happy is the man, happy is the church, which are enabled to discharge them, for "they that turn many to righteousness shall shine as the brightness of the firmament, and as the stars for ever and ever."

Lighthouses, in order that they may be useful, are built in exposed situations, on some group of rocks, where the wind and tide have great power, where ships need guidance, or else make a shipwreck of themselves,—this is the selected locality, and there the lighthouse stands; and ofttimes the waves rise high, and dash the spray around the column, as though they hated the light which deprived them of their prey.

And therefore the foundations of lighthouses must be firmly laid. If there be any weakness there, the ceaseless action of the waves will eventually search it out. The firm rock must therefore be selected, lying perhaps amidst a dangerous surf, and only approachable when the tide is low. Into this grooves must be deeply cut, and in these the first stones, selected with great care, must be laid, and bolted, and riveted, in every way which the ingenuity of man can devise.

Native churches, like lighthouses, stand in exposed situations. They are the first-fruits of Christianity in a land which has hitherto been under the dominion of the god of this world. They are therefore especially the objects of his antipathy. To overthrow these would be to gain a great victory. It would be to check the advance of Christianity, and prolong indefinitely his own kingdom. On such the brunt of repeated storms must be expected to fall. They must be built, therefore, on the Rock of Ages, on Him who, in his humanity, stands forth amidst the dark and troubled waters of the world, but who, in his Godhead, underlies and sustains creation, for by Him all things consist. On this rock, through the preaching of sound doctrine, and by the power of the Holy Ghost, the native church must be laid. The first converts need to be of genuine materials. The greatest pains should be taken to select such, and to reject all others. It is better to wait until true converts come to hand, than precipitately to use individuals concerning whom we have misgivings. Moreover, the union with Christ of the first converts needs to be very close, a mutual indwelling, so that they may prove to be unquestionably spiritual men. They need to be rooted and grounded, so that they be not moved away from the hope of the Gospel. They are to their fellow-countrymen the first specimens of what Christianity is able to produce. They should not misrepresent it. They will have to meet much of obloquy and persecution. So heavy will be the pressure, that unless by faith they are enabled to rest on Christ as their foundation, they will never be "stedfast, unmoveable."

On the foundation, when well laid, the superstructure may safely be erected. Exquisitely beautiful are the proportions of the shaft or column of the lighthouse as it rises in the midst of stormy seas; the breadth near the base, as though to grasp more firmly the foundation; the gradual diminishing towards the waist or centre of the pillar; and then the swelling of the curves as it rises towards the summit, and thus acquires breadth to sustain the lights and cupola. The spectator, as he views it with

admiration, wonders how that which is so slight in its gracefulness, outlives the storm, and remains uninjured amidst the fury of the elements.

So beautiful is the elevation of a Christian character on the foundation of that lively faith whereby a sinner lays hold on Jesus as a Saviour for himself; one grace superadded to another—"adding to faith virtue (energy), and to virtue knowledge." Then come the graces which refer chiefly to the persons themselves, and where the shaft appears to diminish and become more slender, such as temperance, patience; next the expansive graces, godliness, brotherly-kindness, charity. As the architect does not consider his work done when he has laid the foundation, but proceeds to raise the superstructure, so, having laid hold on Christ, we should, with all prayerful diligence, superadd the graces of the Spirit, growing up in all things unto Him which is the Head, even Christ.

And so with respect to Christian churches; they should so rise from their foundations as to be conspicuous to all around. The fair fabric of an exemplified Christianity should stand forth in all its exquisite proportions, uncorruptness of doctrine, holiness of life, upward tendencies, seeking the things which are above; and all these graces and energies concentrating themselves in one grand object, the holding forth of the light of truth to a dark world around, the church, as the shaft diminishes towards the waist, in temperance and patience denying itself, not wasting its resources on architecture or ornate worship, but reserving itself for the more blessed work of imparting to the wants of others, and with a charity which gladly gives to others what it had spared from itself, rising to its high office of lifting up Christ in the midst of perishing sinners. Such was the church at Thessalonica. Paul remembered "their work of faith, and labour of love, and patience of hope in our Lord Jesus Christ;" so that they were ensamples to all that believed in Macedonia and Achaia. And thus they became a pillar of light in the midst of the darkness, "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad."

When the pillar of the lighthouse is completed, the light is placed on the summit. The lights are sometimes on the holophotal system, by which all the rays emanating from the burners, intercepted by an apparatus of glass lenses and silver reflectors, are sent in the direction of the horizon; each lamp, however, having a fountain attached to it which contains sufficient oil to supply the wicks during one night's burning. The light in the lighthouse should be so powerful and vivid as never to be out of sight until vessels are out of danger. Thus in the narrowest passages bearings can be had at any moment.

With what persistent love should not a church send forth the light of Christianity over the heathenism in the midst of which it has been so marvellously reared! How diligently and prayerfully should it live and teach the truth as it is in Jesus, that its consistent example may be as the glass lenses and silver reflectors; for without this, the light, although burning, is not concentrated into a focus, and possesses no such intensity as to command attention. Neither at home or abroad can teaching avail much, unless commended by the force of a consistent example. Let there be the combination of reflectors and lenses, and Christian truth, exemplified by a Christian life, be collected by a holy zeal into a focus, and thus be brought to bear on the low estate of the perishing heathen, so that they may escape the danger and find refuge in Christ.

May our native churches be richly fed with divine oil, the grace and unction of the Spirit of God, that they may burn with a faithful testimony until the day dawn!

Let it be observed that lighthouses do not invariably succeed when first erected. Sometimes they are blown down, and that more than once, yet by perseverance the enterprise succeeds. "The first lighthouse erected on Eddystone rocks only stood

about seven years, having been blown down in the dreadful storm of the 27th of November 1703; a second, erected in 1708, was burnt down in 1755. The present lighthouse constructed by the celebrated engineer Smeaton, was completed in 1759. It is regarded as a master-piece of its kind, and bids fair to be little less lasting than the rocks on which it stands."

We erected a native church in New Zealand. The situation proved to be an exposed one indeed, and, after a succession of storms, it has been reduced to a broken column. Its coronet of light is gone, and, except the basement storey, nought remains. Shall we give up the attempt? The more stormy the region, the more is the Pharos needed. Let us rebuild it with a noble persistency, even though we should have to begin with the foundation. The rock is the same: that has not altered. He who gave the command, "Go ye and teach all nations," is the same; and his promise, "Lo I am with you alway, even unto the end of the world," has undergone no change. Persevering we shall succeed.

THE NIGER MISSION.

ON November 23, 1830, John Lander, descending the Niger in a canoe, the property of King Boy, of Brass Town, was repaid for all his hardships by discovering the outlet of the great river into the ocean. It was indeed the veritable Niger, for he and his brother had traced it down from Boussa, and thus the grand geographical problem of the day was solved. "I could perceive," he says, "in the distance, the long-wished-for Atlantic, with the moonbeams reposing in peaceful beauty on its surface, and could also hear the sea breaking and roaring over the sandy bar which stretches across the mouth of the river. The solemn voice of the ocean never sounded more melodiously in my ear than it did at that moment."

The discovery of Lander was hailed in England with enthusiasm. The long-sought-for highway into Central Africa was at length found, and it opened to the merchant, the scientific man, and, above all, the Christian Missionary, a boundless field for enterprise. A Company was formed at Liverpool, with a view to open a direct communication with the interior of Africa, and, if this were accomplished, to form a permanent settlement at the junction of Tshadda and Quorra. Two steam-vessels were prepared, a larger and a smaller one, the first called the "Quorra," the latter the "Alburkah," a Hausa word, signifying "blessing," and the Nun river was entered November 19th, 1832. About nine miles from the bar they reached the barracoon, or slave-hut of King Boy, who presented himself, dressed in a "Highland uniform, consisting of a red coat, full-dress kilt, red stockings, and yellow slippers."

The country on both sides of the river appeared to be one extensive swamp, covered with mangrove, cabbage, and palm-trees; the fen-damp rising in the morning was cold and clammy to the feeling, and, in appearance, like the smoke of a damp wood-fire. For about thirty miles up, mangroves alone marked the channel of the river; nor was it until then that the banks began to assume a more decided character, the mangroves being no longer seen. On their passing a magnificent branch, about 700 yards wide, running off to the south-west, the river forthwith increased its breadth to 1000 yards, the reaches became longer, the banks higher, while the bush which crowned them was more frequently interspersed with plantations of bananas, plantain, and yams.

The town of Ibo was visited, standing nearly at the head of the great delta of the Niger. Above this point, where the river narrowed, fever broke out, and the crews suffered severely.

It was therefore with a sense of relief that they anchored off the town of Idda, seated on the summit of a hill, the side of which rises perpendicularly from the river to a

height of 250 or 300 feet, an ascent of which is repaid by a sight of the Kong mountains, stretching in the distance from west-north-west to south-east. From this point the scenery of the banks, particularly of the western one, became beautiful. "A succession of flat table-hills with perpendicular sides were backed by the Kong mountains in the distance, appearing to rise to the height of between 2000 and 3000 feet. These mountains are intersected by the Niger. The channel between them is confined to a bed of about 700 yards wide, the mountains rising to the height of from 2000 to 3000 feet on each side. Near the Confluence opens "one of the noblest reaches that imagination could have conceived; an immense river, about 3000 yards wide, extending as far as the eye could reach, flowing majestically between banks rising to a considerable height, and studded with clumps of trees and brushwood. The confluence of the Tshadda was first in sight, and a range of low hills on the northern bank trended east-north-east; while on the western bank appeared two remarkable isolated tablelands of a romantic and beautiful appearance."

At the time of this expedition both banks of the river were thickly studded with towns and villages, between which there appeared to be much intercourse and trade, the whole population being eminently of a commercial character, men, women, and children carrying on trade, the men trafficking in slaves, cloth, and ivory, every thing else being left to the other sex.

Mr. Macgregor Laird proceeded some distance up the Tshadda, visiting Fundah and its port, Yimmahah. He observed that the waters of the Tshadda are colder than those of the Niger, and that, compared with the Niger, there was but little trade upon it. He concluded that it must have its rise in some mountainous country, probably lying near the equator.

On this upper part of the river they first witnessed some of the miseries inflicted on the population by the raids of the Fellatahs, whose ravages have been since felt so severely along the western bank of the Niger. The inhabitants of the towns were flying in dismay from the western, or Kacundah side of the river, to the opposite bank, which for many miles was covered with barracoons or temporary huts, hastily erected of mats. That the people had not fled needlessly, appeared in the columns of smoke which, a few days subsequently, rose from the deserted towns which the Fellatahs had fired.—"The scene at night was imposing; the fire, catching the dried grass, ran furiously along the ground, excited by a strong breeze from the westward, which rolled the dark mass of smoke over the river. The shrieks of the unfortunate wretches that had not escaped, answered by the loud wailings of their friends and relatives, encamped on the opposite bank of the river, at seeing them carried off into slavery, and their habitations destroyed, produced a scene which, though common enough in this country, had seldom, if ever, before been witnessed by European eyes, and displayed, in the most striking light, the horrors attendant upon slavery."

In December 1839 Her Majesty's Government decided on sending an expedition up the Niger, with a view to the more effectual suppression of the slave-trade by establishing "new commercial relations with those African chiefs within whose dominions the inland slave-trade of Africa was carried on, and the external slave-trade supplied with natives." In the hope that this expedition might open the way for carrying on Missionary operations in the interior of that continent, through the medium of one of her noblest rivers, the Church Missionary Society obtained permission to send with it two of its agents, who might collect all desirable information, and selected for this purpose the Rev. J. F. Schön and Mr. Samuel Crowther. It is not necessary to trace out the proceedings of an expedition, the history of which is so well known. Although, to a considerable extent, the expedition failed in obtaining the object for which it was sent out, yet important information was acquired, which may indeed be regarded as the basis

of our present Missionary operations in the Niger. If, on the one hand, it appeared that the employment of a European agency in the Niger Mission would be attended with great risk and uncertainty, it was also shown that the chiefs and people were willing to receive religious instruction from black men, even although they had been sold into slavery. It became obvious, therefore, that the training of natives of Africa as religious teachers of their countrymen was of primary importance, so that they might be available, not merely for Sierra Leone, as had hitherto been the case, but for the evangelization of the interior, as opportunity presented itself. For such an undertaking Sierra Leone presented peculiar facilities. Many of the liberated Africans there had learnt English in the Society's schools, and had acquired more or less general as well as religious knowledge; while at the same time there existed among them a strong and natural desire to return to the countries from whence they had been carried into slavery. The educational action of the Church Missionary Society in Sierra Leone received from that moment a stimulus which has been ever since sustained.

The importance of cultivating the native languages became also more evident. Something had been done in connexion with the languages bordering on Sierra Leone, the Bullom, the Sherbro, the Timmanee, and the Susu, besides a commencement made in the Yoruba and Hausa. But now the Niger, if indeed it were to be entered with any prospect of success, claimed at our hands attention to many more tongues—the Brass, the Ibo, the Igara, the Nupe, the Fellatah, and, above all, the Hausa, which, spoken over a vast tract of country, opens communication to an immense population—a language rich in words, and easy and beautiful in its grammatical structure. For such a study of the native languages Sierra Leone presented then, and still continues to present, great advantages. The languages needed were the vernaculars of many of the liberated Africans in Sierra Leone. Of Egbas and Yorubas there were numbers in that colony. Of the representatives of the Niger-delta and Niger-Tshadda languages there were many; of the Hausa tongue there were but few; and of the Pulo, or Fellatah, still fewer. It was evident, however, that lingual facilities existed in Sierra Leone which could not be found elsewhere.

From the time of the great Niger expedition the importance of Sierra Leone in relation to the evangelization of Africa, and its suitableness to serve as a basis for all operations having in view the introduction of the Gospel among the interior tribes, became incontrovertibly apparent. It was evident, that if upon that colony there had been a great expenditure of valuable life, it had not been incurred without a commensurate object; and that Sierra Leone, in the important *rôle* which it was fitted to discharge, would amply repay all past labours.

From that moment its relations with the vast continent behind it began with great rapidity to develope themselves. To that love for home, that remembrance of old associations, and that desire to revisit the lands of their birth, and, if possible, recover at least some of the friends they had lost—tendencies which, it has been already stated, existed strongly in the liberated Africans—a remarkable stimulus was given. When, on its way out, the expedition touched at Freetown, there was great excitement, the natives speculating as to the probability of their returning to their native countries, which, provided the Missionaries went with them, they were anxious to do. At the end of 1841 the expedition was on its return home; and early in the beginning of the ensuing year that movement commenced amongst the Egbas which issued in the Mission to Badagry and Abbeokuta, and in the extensive Missionary work which is now going forward in that part of Africa. On April 4th a meeting was held at Kissy for the purpose of considering how a Missionary might be sent to the Ake country, as it was then called, numbers of that people coming forward to subscribe to such a blessed enterprise, and even the schoolboys, whose parents were of that nation, putting their names down and subscribing

their coppers. On November 14th, Mr. H. Townsend set sail for Yoruba, carrying with him the good wishes and prayers of thousands in the colony. The owner of the vessel, the "Wilberforce," himself a liberated slave, and a native of that country, gave him a free passage as his contribution to the new enterprise. Many of the people had gone before him, others accompanied him, and many more followed, the Egbas, in their migration homeward, carrying with them a Christian leaven, which has already done much, and, by the blessing of God, will soon do more.

Nearly thirteen years elapsed before a Christian Missionary again visited the Niger, but the interval was not lost. A great preparatory work had been accomplished. The occupation of the Yoruba country constituted an important link between the more-distant Sierra Leone and the banks of the Niger.

In the summer of 1853 Macgregor Laird, Esq., entered into a contract with Her Majesty's Government to fit out and send a small steamer to the river Niger, and, ascending the stream to the confluence with the Tshadda, explore that branch of the river. In July 1854, the ship entered the Nun, having on board the Rev. Samuel Crowther as the Church Missionary Society's representative. The "Pleiad" remained in the river waters 118 days, ascending by the Tshadda branch to a point 250 miles beyond that reached by former expeditions, and returning to Fernando Po without any loss of human life.

Mr. Crowther returned with the full conviction that the time was come when Christianity might be introduced on the banks of the Niger. It was precisely that time of opportunity which, if allowed to pass without improvement, could not be recalled, and that because the liberated Africans in Sierra Leone, who were more immediately connected with the chiefs and people along the banks of the Niger, were being rapidly removed. Death was busy both on the Niger and at Sierra Leone; the interest which the liberated Africans felt in the countries of their birth could not be expected to be so strong in their children, nor could the same welcome be expected to await them on the banks of the great river, for the generation which knew their fathers would have passed away too; but if at once, before the more near relationships were quite broken, the effort was commenced, much good would be effected.

Great efforts were therefore made to get up some of the more important African languages. Mr. Crowther and Mr. Simon Jonas, the Ibo interpreter to both the Niger expeditions, addressed themselves to the Ibo language, preparing translations of the Scripture, and a copious vocabulary. The return of Dr. Barth, the African traveller, to Europe, providentially placed within the reach of the Committee the helps which were necessary to accomplish the same preparation in the Hausa language. Two young natives, both well acquainted with that tongue, and who, having been his faithful attendants during his African travels, had come with Dr. Barth to Europe, before their return to their own land, remained a year with Mr. Schön at Chatham, receiving, in exchange for the information which they gave him, the inestimable blessing of Christian conversion.* Mr. Schön was thus enabled to perfect translations of one of the Gospels and of the Acts of the Apostles, which he had made in Africa in 1841.

Every thing was now ready, and in September 1856 the Church Missionary Society, by a formal resolution of its Committee, entered on the great work of the Niger Mission. Two native Missionaries, the Rev. S. Crowther and the Rev. J. C. Taylor, joining the steamer "Dayspring" at Fernando Po, entered the Brass mouth of the river on July 3rd, 1857.

During the ascent of the "Pleiad" in 1853, a place called Onitsha, on the left bank of the river, between Abo and Idda, had attracted Mr. Crowther's attention. At that

* One of them, Abbega, is interpreter to the British Consul at Lokoja, near the Confluence.

point the country began to assume an undulating appearance, and the number of people assembled in the market, not less than 500, and the great number of canoes at that part of the river seemed to mark it as a centre of population. Coming down the river, he visited this spot. He found that the market was held every five days, and was attended by the Elugu people from the interior. The country in the rear of the town appeared to be dry, with rising ground, and this he was informed was its character far into the interior, with no water in the way. The people, moreover, seemed to be pleased at the idea of one of their countrymen, from the white man's country, coming to reside among them.

At this point Mr. Taylor was placed, and those practical instructions were left with him by Mr. Crowther which will be found in page 29 of our volume for 1858. With Mr. Taylor was associated Simon Jonas, and they were commended to the grace of God, that they might be enabled, in his strength, to fill up the measure of their work. The town itself appeared to contain a population of between 6000 and 7000. On the outskirts of the town were extensive corn and yam plantations, cotton being planted to the same extent nearly to serve as the after crop; far as Mr. Crowther observes, "The people of Onitsha manufacture their own cloths, European goods not being so common here as in the lower parts of the river.

At Idda, half-way between Onitsha and the Confluence, Mr. Crowther would gladly have placed another labourer, had one been at his disposal. All that he could do, however, was to select the land where the future Mission was to be commenced, and which the Attah readily granted to him as a free gift.

He then pressed onwards towards the Confluence. In 1853 he had felt the importance of this spot as the site of a great central Mission.

Not only was there a confluence of waters flowing in from the east and north-west, but a confluence of people, speaking different languages, from every surrounding quarter. There he found natives speaking Igara, Igbira, Nupe, Kakanda, Hausa, and Yoruba. The Yorubas found their way to the Confluence by way of Lade or Rabba, from Ilorin. People were also found there who spoke Doma and Djuku, the language of Kororofa, while the Ibo traders came up thither from the delta.

At the town Gbebe, at the Confluence, the central trading depôt was to be established. The ground selected for its site was on the south side of the town, near the river; while for the Mission Mr. Crowther selected a more quiet spot on the north side of the town, and not so near the river; and here native catechists were placed. As to situation and amount of population, Gbebe appeared inferior to Idda. At the rising of the rivers it became reduced to an island by the lakes around. Mr. Crowther, in 1853, doubted whether, so far as Europeans were concerned, the lands on the other side of the river, near Mount Pattah, which had been ceded for a model farm in 1841, would not be a preferable locality. The model farm stands near the foot of Mount Pattah, which rises to a height of 1200 feet; and this suggestion of Mr. Crowther's may reconcile us to the fact, that during the past year the town of Gbebe, having been committed to the flames during the vicissitudes of a civil war between two rival chiefs, a new town, called Lokoja, has been formed at this place, whither the refugee population from Gbebe and other places have gathered, and there, under the protection of the British flag, a new Mission centre has been formed.

The two infant stations at Onitsha and Gbebe continued to be visited from time to time by Mr. Crowther, as circumstances permitted. The Gospel of Christ was taught faithfully and perseveringly to the natives, and it soon yielded fruit.

On September, 14th, 1862, the first-fruits were gathered in at Gbebe, eight adults and one infant having been baptized in the mud chapel, in the presence of a congregation of 192 persons, who all witnessed, in wonder and amazement, the initiation of some

of their friends and companions into a new religion by a new and interesting rite; while on November 21st, 1862, 42 persons, 17 of whom were adults, were baptized at Onitsha, being the first-fruits of that Mission.

It now became necessary that further provision should be made for the development of this promising work. The Committee therefore applied to Her Majesty's Government to give the Royal sanction to the consecration, by the Archbishop of Canterbury, of a native bishop for the countries beyond the British possessions on the West Coast of Africa; and this application having been cordially responded to, Mr. Crowther was consecrated in Canterbury Cathedral June 29, 1864.

On September 15th, we find him once more at the Confluence, engaged in the confirmation of twenty-one candidates. Proceeding to Idda, he made arrangements with the Atta for the building of a Mission house, and the immediate commencement of a Mission; and, on October 16th, he held, at Onitsha, the first ordination, when the native catechist, Mr. Coomber, was admitted to deacons' orders, for the new work at Idda.

The following Mission stations are now occupied and in action along the Niger:—at the mouth of the Nun—Akassa; the Bonny station, among the people of Bonny, on the Bight of Biafra; Onitsha; Idda, the capital of Igara; and Lokoja.

Our readers will now be prepared to have placed before them an analysis of a charge delivered by Bishop Crowther to the native clergy and catechists of the Niger Mission, assembled at Lokoja on July 30th, 1866. The charge has been separately published, and we recommend our readers to provide themselves with it.*

The bishop opens his charge by stating the object of their being gathered together—

> To take a retrospective view of our work in this country; to know what has been done, in what way it has been done; to detect our errors and to correct them, so as to be able to start with fresh vigour and earnestness in the strength of the Lord in this good work. If it be necessary for the army and the navy, the merchants, and others in different departments of labour, to take from time to time a review of the past, to ascertain the state of their staff, the progress of their work, and the healthy state of their funds, so as to enable them to suggest suitable plans for future operations, with a renewed energy and resolute determination to accomplish their objects; —if this be needful in other departments of operations, it is more so with us Missionaries, to whom are committed certain talents by the Great Householder, to occupy till He come. In doing which, may the Lord help us to be faithful!

He then enters into a review of the past history of the Mission, and, having referred to the formation of the different stations, introduces the following statistics—

Stations.	Baptisms.	Candidates.	Communicants.	Schoolchildren.	Congregations.	Marriages.
Onitsha . . .	103	23	45 natives. 19 settlers.	25	120	8
Idda . . .	—	—	—	24	70	—
Gbebe . . .	39	24	25	transferred to Lokoja since Gbebe's destruction by war.		2
Lokoja . . .	—	9	—	36	50	—
Akassa . . .	3	—	—	10	22	1
Bonny . . .	1	—	—	54	—	—
Total . . .	146	56	89	149	262	11

* Published by Seeley, Jackson, and Halliday.

Thus—

We have cause to give thanks unto the Lord of the vineyard, that, under peculiarly trying circumstances, He has not left Himself without a witness; his word, preached by faith in his name, has not returned unto Him void; marked changes have been perceptibly observed and felt, and publicly acknowledged both by chiefs and people. The worship of idols is being duly reflected upon by a large number of the population, as far as our influence, or rather the influence of our preaching, has been felt; the system of idol-worship is being looked upon by such persons to be of no value, and the fears of receiving injury from their imaginary deities are gradually losing their hold upon the minds of the people. Multitudes have been taught, and many have learned, the value of the only true sacrifice by the blood of our Lord and Saviour Jesus Christ; and in the belief of the efficacy of that blood alone to atone for our sins, many have cast away their idols, and enlisted themselves as candidates of the new religion; and, after a due course of regular instruction and careful watching over their characters and motives, believing them to be sincere and in accordance with the requirements of the Gospel, they have been received into the church by the sacrament of baptism; and some have become regular partakers of the sacrament of the Lord's Supper, in commemoration of his dying love, and to feed on Him by faith.

The bishop dwells on the desirableness of encouraging industry among the people provided that such efforts be kept in their place.

Beware of those who propose to suspend, at the beginning, teaching the people by preaching, and first to teach them mechanical arts and industrial habits, to better their temporal condition; and then afterwards to introduce Christianity among the people as a secondary thing.

The weapons of our warfare are not carnal, but mighty through God to the pulling-down of strongholds; it is the faithful preaching of the Gospel, which is the power of God unto salvation to every one that believeth; it is that alone which can work a change in *hearts*, both at home and abroad.

The fourth head of the charge, "the best mode of proceeding in preaching the Gospel among the heathen," is well worthy of attention.

In this we have the best example ever given on the subject, and that by the preaching of Christ Himself. The sermon on the mount; his parables; his discourses; these are the standards of Missionary sermons among the untutored heathen. Take any portion of these, sublime and lofty as the sentiments therein expressed are, yet they are so simple, that every heathen can understand them; and so appropriate, that every one can see himself represented in them. Imitate Christ, then, to reach the understanding, and not to move the feelings only; speak to the people as they are able to bear it; speak to them with all simplicity as to children; a simple exposition and application of a discourse or parable will often be followed by lasting impressions and great effects. In this way I have not only got an attentive hearing from the heathen, but from Mohammedans also: bigoted as they are, they could not help attesting to the soundness of the doctrine of our religion, though they could not embrace Christianity lest they should be cast out of the mosque.

Whether we hope to make converts from among the heathen, or from the followers of Mohammed, our aim should always be to preach to all as to needy and helpless sinners, who must be pardoned through the atoning blood of Christ alone. Preach without a prejudiced mind: the hearts into which the seed is sown belong to the Lord, who owns both the seed and the hearts. The growth of the seed cast into such a heart is in his power, just as we sow our natural seed, both morning and evening, and know not whether this or that shall prosper, or whether both shall be alike good. So must we preach the Gospel to a mixed congregation of heathen and Mohammedans. Thus sowing by prayer and faith, we must leave the results to the Disposer of all hearts, who can influence them by the inspiration of his Holy Spirit.

Again, in preaching, divest yourself of a disposition to dispute with Mohammedans, or to censure heathen: rather be possessed with the feelings of sympathy with all classes of hearers. Whenever there is an opportunity of preaching to, or speaking with, Mohammedans, unfold the truth of the Gospel of Christ in its fulness, commending the truth to their consciences in the sight of God. It was not always that Christ made severe rebukes upon the Scribes and Pharisees, as hypocrites, in his discourses; though some were probably

always present to hear him, though not with the intention to profit, but to watch and catch something from his mouth that they might accuse Him. Though He knew this, yet generally He preached as if He knew not their wicked intentions. The effects on them we are told thus—"Among the chief rulers, also, many believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue, for they love the praise of men more than the praise of God." Even the officers who were sent on one occasion to apprehend Him, were disarmed by his powerful and resistless preaching, and returned without Him, with this conviction and frank confession of his heart-searching sermon—"Never man spake like this man." Aim at supplying the hearers with the infallible truth of the Gospel of Christ, in the room of the doctrines and commandments of men.

With the heathen population we have mostly and chiefly to do: them you must not censure as ignorant, stupid, and foolish idolaters; your dealing with them must be that of sympathy and love, as you would deal with the blind who errs out of the way: surely he would not have wittingly gone out of the way, but for want of sight. Thus the Bible tells us, "He" (Satan) "hath shut their eyes that they cannot see, and their hearts, that they cannot understand."

When we first introduce the Gospel to any people, we should take advantage of any principles which they themselves admit. Thus, though the heathen in this part of Africa possess no written legends, yet wherever we turn our eyes we find among them, in their animal sacrifices, a text which is the mainspring of the Christian faith—"Without shedding of blood there is no remission." Therefore we may with propriety say, "That which ye ignorantly practise declare we unto you:" "The blood of Jesus Christ, the Son of God, cleanseth from all sin."

In reference to those who entertain exaggerated ideas as to the results to be produced by Christian Missions, and who sometimes "strive to discredit our work by saying that the present system of teaching Christianity to the heathen must be defective, because it has not been followed by a Pentecostal success," the bishop replies by reminding them of the difficulties inseparable from an attempt to introduce Christianity among the natives of West Africa—"the want of a written language;" "idolatrous worship, with all its concomitant evils;" "the system of polygamy," in connexion with which the bishop reasons pointedly with those "who advocate the admission of polygamists into the Christian church;" Mohammedanism; and, finally, that which he justly describes as the root and cause of all—"the great evil is the universal one which prevails in countries where the Gospel has been long preached, as well as in heathen lands where it is recently introduced. The secret of all is this, 'the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' It is the corrupt will of man, which will not submit to the law of God: the doctrine of repentance, and amendment of life, and mortification of the flesh, is what the proud, rebellious heart will not so soon yield obedience to."

May the blessing spoken of—"Blessed are ye that sow beside all waters; which send forth thither the feet of the ox and the ass"—rest abundantly upon the labourers in the Niger Mission, from the bishop to the humblest labourer!

THE MIZAN-UL-HAQQ; OR, BALANCE OF TRUTH.

Reference has frequently been made in the pages of this periodical to a work of the late Dr. Pfander's, entitled the "Mizan-ul-Haqq; or, Balance of Truth," which we described as "a mild, temperate, and very able vindication of Christianity from the misrepresentations of Mohammedans."

It has been recently translated into English by the Rev. R. H. Weakley,* one of our Missionaries at Constantinople. A copy of this English version is now before us, and we are anxious that our readers should be in a position to decide for themselves whether

* Sold at the Church Missionary House. Price Two Shillings.

or no we have fairly described the work. It would be impossible to transfer the whole treatise into the "Intelligencer," extending as it does to 134 octavo pages. But we can give an analysis of it, which we shall endeavour to do accurately and impartially, introducing, as opportunity presents itself, various extracts; placing thus before our readers such an epitome of the work as will enable them to form a judgment respecting it. There are reasons why, just now, we are especially desirous of fulfilling this duty. What they are may be more conveniently referred to towards the close of this paper.

The Preface is very able, having been evidently drawn up by one who thoroughly understood the oriental mind, and the semi-poetical phraseology in which it delights to express its thoughts.

It refers to that desire after happiness which "has place in the hearts of all flesh; yea, even in the hearts of savage and ignorant nations;" and the mistakes which men make in prosecuting this aim; some choosing the path of carnal gratification; others heaping treasure on treasure, yet finding no contentment; until at last "the waves of death approach, and, leaving their profitless treasures behind, ere the bark of their hopes had reached the wished-for shore, they sink in the ocean; and all the riches which they vainly thought would bring happiness to their souls, they leave to others, who, as they did, love this fleeting world and pass away." Earthly things can never satisfy the undying spirit of man. "It is of the first necessity that he who wishes to realize the craving of his soul, and to acquire true happiness, should find God, who is the source of this happiness, and, drinking from Him the water of eternal life, and assuming the badge of his service, should obtain place in his favour."

Then arises the question, How shall God be known? Can it be by the power and guidance of our reason only? No, undoubtedly; for "man can understand by his reason only so much of the invisible being of God as He has made known by the world which he has created." How limited this knowledge is, and insufficient for practical purposes, must be acknowledged, when it is remembered that it has not sufficed to wean the heathen from the worship of idols, or enable man, under any circumstances, to overcome his passions, much less satisfy the cravings of his soul. There must be revelation. Unable, with the dim torch of his reason, to travel to the wished-for goal, it is only by the bright sunrise of truth, even the light of the word of God, that man can find his way to that perpetual resting-place."

How, then, is the true revelation to be distinguished? for there are in the world many and conflicting religions which claim to be such.

The writer then proceeds to specify five criteria by which a professed revelation may be tested, and that which is genuine discriminated from all others. It must meet the necessities of man as one who, feeling himself a defaulter in the sight of his Creator, and that in thought, word, and deed, needs the pardon of his many shortcomings and transgressions; who needs also to be informed how his heart can be cleaned from impurity, so that he may rise up to and enjoy communion with God. "To whatever sect or religion a professedly written revelation may belong, if it does not satisfy the cravings of the human soul, of a certainty neither that book nor that religion are of divine origin." Moreover, it should be in accordance with the dictates of conscience; it should exhibit God, as the friend of the righteous, and the punisher of transgressors; as One, eternal, almighty, omniscient, all-wise, merciful, and the creator of heaven and earth; attributes which an intelligent contemplation of the universe indicates to be his. Lastly, there must be in a true revelation no real contradictions; that is to say, "the important particulars and doctrines contained in the inspired book must be agreeable to one another."

Nor, supposing these five criteria to be satisfied, should it be a matter of surprise, if it set forth some mysteries and truths which transcend human reason," for there

must be in "the holy nature of God attributes peculiar to the godhead, of which there could be no likeness in any creature."

The books of the heathen do not accord with the above criteria: they "have not, therefore, proceeded from divine inspiration, and are of the nature of fables."

The inquiry is thus narrowed down to the Old and New Testaments and the Korán, and the question which the Mohammedan inquirer after truth is called upon to examine into, in order to his soul's peace, is this—"Is the Korán the word of God, or are the books which the Christians use his word? or are all three books confirmed and established revelation?"

Let us set prejudice and bigotry aside, and let us pray to God for help and the light of his guidance; that, as seekers after truth we may, with sincere heart and diligent care, examine those books, and be able to distinguish truth from error; for this matter is of such importance, that the true inquirer cannot be indifferent about it. Salvation and destruction depend upon it; and he who is not guided into the right way will certainly go by the highway of error to the desert of perdition. Thus is it by all means necessary for him who seeks the way of truth to give all his energies to the search. Again and again should he offer up his petitions to Him who knoweth our needs, nor cease from prayer and inquiry until he finds that way. Our object in writing this book is not controversy and strife: it is only to enable those Mussulmans who are earnest seekers of the truth to attain the object of their desires, by laying before them the state of the case. Therefore, O thou who readest this book, thy friend who has written these pages out of a desire for thy eternal happiness, and on account of the love which he owes to his fellow-men, begs thee to bring to their consideration a sincere heart and an undistracted mind; that, laying bigotry aside, thou mayest read them through again and again. And do thou pray for his grace who is the Dispenser of light, in order that thou mayest find the truth; for until a man is illuminated by his light, he cannot find the path of truth and happiness. And as the sun is seen by his own light, so can we only know God by his own light. But if, by the blessing of God, thou findest the truth, turn not away from it, no matter whence thou hast obtained it; and whoever despises God, him also will God despise.

The investigation of this important subject is then pursued. The Scriptures of the Old and New Testaments are first brought under consideration; and it is shown that the Korán itself declares them to be divine revelations, and that in many passages, which are adduced.

The assertion of the Mohammedan doctors, that as the Torah, or Law, was abrogated by the Psalms, and the Psalms by the Gospel, so likewise, by the appearance of the Korán, the Gospel also was rendered null, is carefully considered. It is shown that the various portions of the Christian Scriptures, as to precepts and doctrines, are in perfect harmony, and that throughout them a perfect conformity prevails. The whole stands as a wonderful monument of the knowledge and love of God, of which the Torah is the foundation, and the writings of the prophets and the apostles the superstructure. It is shown how the external worship of the Torah was designed to lead on to an inward and spiritual service, and while the ceremonial precepts were done away with so soon as the great spiritual realities which they typified had been attained, that those on the contrary, which were in their character moral, and in principle eternal, never were abrogated.

These, by the appearance of the Gospel, have been made much more forcible and complete; so that the rites of the Torah have been changed in the Gospel into moral principles, and those things which in the former were set forth in type and shadow, in the latter are made plain and manifest. For example: The sacrifice and offering of animals for the forgiveness of sins was commanded in the Torah; yet since it is clear that such sacrifices could not take away sins, the chief purposes of those offerings was only to prefigure the offering of Christ for sinners; the Old Testament declaring emphatically by the prophets that the coming Messiah should offer his body for the transgressions of all mankind. (See Psalm xl. 6—8. and Isaiah liii.) Again, the Most High commanded sacrifices for this reason, that men might learn about the true sacrifice, and trust in it: for He in his justice and mercy had thus ordained, that by the atonement to be made by Christ, all mankind

should be delivered from the thraldom of Satan and sin. And thus, when Christ had come and offered his body for a perpetual sacrifice and atonement, there remained no more need for the sacrifice of animals. This subject is explained at length in Hebrews ix. and x. Thus the only sacrifices which Christians must offer to God are those of good works proceeding from a sincere heart, and the offering of praise and thankgiving in the name of Christ. (See Romans xii. 1, 2 and Peter ii. 5.)

So again, ablutions and purifications were commanded in the Torah, the intention of which was to make known man's need of spiritual purity and sanctification. For by washing the body the impurity of the heart cannot be cleansed, and so it is evident that this corporeal purification was a type of the spiritual cleansing wrought by the Gospel. That this purification is wrought, since the appearing of the Gospel, in the spirit of man, will be seen from Hebrews x. 22 and Titus iii. 5. Thus it will be evident to every man of spiritual discernment, that although one whose spirit is untainted by the impurities of the flesh may pay every attention to personal cleanliness, yet such cleanliness of body has nothing to do with his salvation.

In like manner, the temple of the Jews in Jerusalem is spoken of in the Old Testament as if God dwelt therein, whilst the design was, to teach the indwelling of God in the hearts of believers. Since, however, by believing in Christ the heart of man has become the habitation of God, temples made with hands are no longer necessary; because the spiritual temple, of which the stone-built temple was the type, is set up in the hearts of those who truly believe in Christ; as written in 1 Cor. iii. 16, 17.

The practice of circumcision also, which the children of Israel had been commanded to observe, besides being an outward token of the covenant between themselves and God, was a figure representing the mortifying desires of the flesh; which is taught by Deut. x. 16; xxx. 6; Jeremiah iv. 4. Now, by faith in the Gospel, those desires are resisted and mortified; because to him who truly believeth such spiritual strengh is vouchsafed, that not only is he enabled to conquer his lusts and passions, but also to keep with the heart the will and commandments of God. And this obedience and service is explained in the Gospel as being —in the place of circumcision—the token of the people of God and spiritual Israel; that is to say, of true Christians; and so the external rite is no longer necessary. For, according to Rom. ii. 28, 29, and Coloss. ii. 11, by faith in Christ the inward and spiritual circumcision is wrought.

In conclusion:—The external rites and ceremonies contained in the Old Testament being types of a true and spiritual service established in the New, very many examples such as the above may be found therein. And thus it will be seen that the Gospel has not annulled the precepts of the books of the Old Testament, but only substituted what was spiritual for that which was external, and completed what had been begun in those books. It was to affirm this, that when the Jews had taken up the idea that He was about to annul the Torah, Christ said to them, "Think not that I am come to destroy the law (*i.e.* the Torah) or the Prophets: I am not come to destroy, but to fulfil. "For verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the Law till all be fulfilled." (Matt. v. 17, 18.)

The above extract will suffice to show how careful the author of this treatise was to interweave with the general argument which he was pursuing those grand distinctive doctrines of the Gospel, which can alone avail to the conversion of a soul, and in the enunciation of which, whether by writings or oral teaching in schools or by the wayside, true Missionary work consists.

In this portion of the treatise an objection is met and answered which is not confined to Mohammedans. The theory of development is one familiar to the philosophical schools of England at the present time; and while some assert it to be the true fundamental law of the physical creation, others, like the Mohammedans, would introduce it into the higher and spiritual department, and claim for the people of each successive age a religion which, having undergone a process of development proportionate to that which has taken place in education and science, has thus become suited to the requirements of the age. Our author thus dispels this fallacy—

Those persons who think that the progress of science is the abrogater of religions must be informed that the cause of this false idea is the confusion which is made between science and religion.

Piety and learning are not bound together by any ties of necessity; indeed it is very possible for man to be exceedingly intelligent and learned, and yet at the same time to be without religion. The design of a true revelation

is neither to adorn man with intellectual accomplishments, nor to reveal to him the secrets of nature, but rather, to satisfy the cravings of his soul, to lead him to the truth, and, making him well pleasing to God, to bring him at last to eternal happiness. Nor can man obtain the favour of God by the extent of his knowledge, for by righteousness and godliness alone is this dignity reached. And it does not require much learning to become one of the godly; it is sufficient to know the commandments of God, and to have a sincere and hearty desire to obey them. Thus true religion has to do with the heart and life; learning and science come not into the question. The one thing needful is a sound mind, and that the high and holy God has given to men in every age of the world. And there is no doubt that the reason and intelligence of those who believe in the word of God will be illumined with light from the world above; but it is to those who know and desire to obey the divine law that God vouchsafes an inward experience, and spiritual understanding, in proportion to their diligence in his service; as is shown in John vii. 17; viii. 31, 32; xiv. 21. And although as regards science and learning men differ very much from one another; yet the heart's need is the same in every man, in every country, and in every age. Therefore in whatever age a divine revelation which is to supply the necessities of the soul has been given, it is imperative that the foundation, principles and doctrines contained therein should accord with one another, and that the means of salvation which are to afford that supply should be exhibited at all times in the same way. For from the creation of man, to the present day, those necessities have been ever the same, in every tribe and nation; and as the Holy Scriptures have been certainly given to supply those needs, it is impossible that the doctrines concerning salvation — which are the essential parts of the revelation —should either contradict, abrogate or annul one another; but, on the contrary, most certainly must they mutually afford explanation and light. So the statement, that God has made a religion for every age is simply a false and groundless notion.

The assertion of the Mohammedan doctors, that the Jews and Christians have corrupted and changed the sacred writings—erasing those passages which referred to the prophetic office of Mohammed, and inserting other matters, so that the books now known as the Old and New Testaments are neither genuine, nor entitled to any respect, is next dealt with. It can indeed be shown that "the Korán now in use is not a *true* copy of the original," but as regards the Christian Scriptures it is otherwise; for *the* Korán itself admits, that before the time of Mohammed the Jews and Christians did not corrupt their sacred books; and had they at the time of his appearance found in the Scriptures any passages favourable to Mohammed and his pretensions, so far from erasing them, they would rather have acted upon them, and, by a recognition of Mohammed, avoided trouble and persecution." On the other hand, "the reason for their non-acceptance of Mohammed, and their enduring so many sufferings on that account, must be simply that they discovered neither any reference to him in their Scriptures, nor any agreement between his pretensions and doctrines and the divine word."

But besides the absence of any reason for corrupting the Scriptures, if any one had dreamt of doing such a thing, it would have been found practicably impossible. For in Mohammed's days, and in the time before him, the Christian religion had spread far and wide, so that Asia Minor, Syria, Greece, Egypt, and the whole population of North Africa, as well as many places in Arabia, Persia, India, Italy, France, Spain, England, and Germany, had accepted the faith of Christ.

Such statements must have been put forth by Mohammed and his people, who, having acknowledged the Old and New Testaments to be the word of God, and yet being engaged in propagating a religion at variance with those books, concealed the discrepancy, by asserting them to have been corrupted.

This portion of the treatise concludes in the following manner—

According to the evidence which has been adduced, it has been carefully ascertained that all these assertions of the Mohammedans are without foundation, and that the Old and New Testaments have, neither in the time of Mohammed nor before his time,—in fact have never at any time been changed or altered. Thus the Mohammedan truth-seeker will clearly

comprehend that the Sacred Scriptures are the unabrogated and uncorrupted word of God, and that obedience to the precepts and doctrines contained therein is a duty incumbent upon every people and nation. And it is imperative that sincere and conscientious Mussulmans should earnestly labour to acquaint themselves thoroughly with the doctrines and precepts of the Law and the Gospel; for they who know and obey not the word of God cannot attain spiritual blessedness, and are liable to eternal ruin.

The second part of the book treats of the "doctrines of the Old and New Testaments."

Having in the previous pages prepared the way, the writer addresses himself to the great object of his book, the opening of the Gospel in its saving and sanctifying truths to the mind of the Mohammedan inquirer. It were useless for him to have attempted this until he had first of all removed misapprehensions. In these the Mohammedan has been trained, and so pre-occupied is his mind with such fallacies, and so prejudiced is he against Christianity as an obsolete system, which Mohammedanism was intended to supersede, that he will not vouchsafe a patient hearing to any, however discreetly ordered, statement of the doctrines, which declines to take notice of his prejudices. The Jews, when they returned from the captivity at Babylon, had to clear away the rubbish of the old temple before they could lay the foundation of the new. "When Christianity enters upon a Mohammedan field of labour, it finds itself placed under disadvantageous circumstances. Its case has been prejudged, and on false testimony it has been condemned." It must needs vindicate itself from the misrepresentations to which it has been subjected, and if a *viva voce* exculpation is not possible, there is then the more need to do so by writing. An inquirer who would not dare to be seen in conversation with a Missionary, will gladly receive a book, and this he can read alone, and quietly think the subject over; and although at first he may feel angry at the frankness of the writer, yet he cannot but admit that Mohammedanism has been the aggressor, and has brought accusations against Christianity which its defenders may well claim permission to answer.

It is not necessary to deal otherwise than very briefly with the subject-matter of the second part. The topics embraced are those with which thoughtful Christians are familiar. The primitive condition of man, and his present fallen state, introduce the salvation which has been wrought out by Christ. The deity of the Saviour is proved, and men are cautioned against permitting themselves, in the pride of reason, to war against this divine mystery; and the glory of his person having been first vindicated, the treatise passes on to the character of that work which He wrought out for sinners.

The salvation accomplished by Christ is one of the mysterious things of God, the nature of which human reason is too feeble entirely to comprehend. Yet the question, "How, in consistency with the righteousness of God, could the death of Christ be an atonement for the transgressions of sinners," is one of the grandest importance to us. But here, again, the word of God is a sufficient witness; and, as we have shown above, in that word it is declared plainly, that Jesus Christ, being the Mediator and Saviour of all men, by means of his sufferings upon the cross—which he willingly underwent for us—has procured forgiveness of sins, and eternal life and happiness for all those who believe in Him. And truly there is wisdom in the arrangement that the doctrine of salvation should not have been explained more clearly and fully in the Gospel than it is; for it is a touchstone by which men may understand whether they have, by self-knowledge, arrived at that knowledge of God which is necessary to their obtaining his favour. Thus the rejection of the good news of salvation by one who has heard it, indicates that he is ignorant of the state of his own heart, and that he has not repented of his sins. The salvation of Christ appears a profitless thing in the eyes of one who, careless of his perilous state, and heeding not that soul-malady which has found an entrance by sin, and will shortly hurry him to eternal ruin, troubles not himself about its cure. But to him who, being aware of the state of his heart, knows how hateful sin is in the sight of God, and that he will certainly perish on account of sin, as he cannot by any means save himself from the penalty of his guilt, the glad tidings of salvation purchased for him by Christ is the most sweet and precious of

all things; a balm efficacious to heal his heart, bruised and wounded by the weighty burden of sin. And it can be no cause of astonishment that the doctrine of salvation should appear profitless to those who have not reached this state; for it is not possible for persons, who are in subjection to their own inclinations and desires, and are sunk in self-gratification and worldly thoughts, to understand with their feeble reason the things of God and their souls; as it is written in 1 Cor ii. 14; i. 18—25. If, when the bright rays of the sun beam forth o'er all creation, the bat instinctively hates and shuns its light, shall imperfection be attributed to the sun on that account? Does its rejection by this poor little creature injure and degrade its glory? So, neither is it to be wondered at that Christ's salvation appears unreasonable and useless to proud and blind-hearted men. On the other hand, it is true beyond a doubt, that in the estimation of him whose heart is illuminated by the light of faith, the doctrine of salvation is the very well-spring of true knowledge, and the cause of everlasting blessedness.

But to proceed: The righteousness and holiness of God are more conspicuously exhibited by the salvation of Christ, than by any other event or doctrine. For, from the fact that Almighty God grants the forgiveness of human transgressions only on account of the sufferings and death of Christ, it becomes evident to mankind how hateful and abominable sin is in his sight, and how impossible it is for sinners to obtain his favour without the intercession of a Mediator and Saviour, and thus does his holiness and justice appear manifest. So, again, does the doctrine of redemption by Christ express, in a most wonderful manner, the love and mercy of God; because, not willing that men should abide in sin and destruction, He, out of the abundance of his compassion, freely gave his only Son, the effulgence of his glory, and the express image of his person, in order that whosoever believeth in Him might not perish, but have eternal life. Thus does this blessed doctrine, exhibiting, as it does most clearly, both the justice and the love of God, as well as the abhorrent character of sin in his sight, urge men to the love of God and obedience to his will, and establishes them in the path of faith.

The question "how man may obtain the blessings of salvation"—that it is by faith, acquired not by his own unaided powers, but by the help of the Holy Ghost, is next considered; and thus, by an easy transition, and in connexion with a great practical matter, the writer passes on to that which is the foundation of the Christian faith, but the great difficulty to the Mohammedan—the divinely-enunciated truth, that in the unity of the Godhead there are three divine persons. This, without which there can be no salvation for the sinner, Mohammed eliminated from his new system. He misrepresented it as a Tritheism, and set up in its stead a Unitarianism, or the idea of God as a single personality; one, therefore, incapable of concurrent yet distinctive series of actions such as those in which consists the redemption of man, and without any scope in Himself for the exercise of that divine affection of love which is so much enjoined on his creatures.

Inasmuch as He, in his mercy to us sinners, that He might save us and bring us to never-ending blessedness, has in his word revealed his unchangeable being as the Father, the righteous and merciful, the giver of salvation; as the Son, the deliverer from the thraldom of Satan and sin; and as the Holy Ghost, the sanctifier and perfecter; we must, with deep thankfulness and humility, worship and obey the unique, eternal, righteous, and merciful God, and receive with implicit faith that great mystery which we cannot comprehend. For since God has been pleased thus to reveal Himself to us, we, perceiving his great love, and finding delight in the fruits of it, shall be supremely happy, both in this world and in that which is to come. By this faith we shall obtain salvation and acceptance with God now, and in that blessed world shall see clearly the things which have been shrouded from our view while here.

There follows next an admirable summary of the life and conduct of a true Christian, during the course of which the following passage occurs—

When Mohammedans see among some Christians the very reverse of what has been described above, they must not attribute this state of things to the imperfection of the Gospel, because there are those, who, calling themselves Christians, act in a manner altogether at variance with that holy book. For instance, some sects hold that, in addition to

the mediation of Christ, the saints intercede for them; and so they put representations of these persons into their churches, and worship them; a wicked proceeding, which is distinctly opposed to the precepts of the Gospel. (1 Tim. ii. 5; John xiv. 6. See also Exodus xx. 2—5, where the worshipping of images and pictures is absolutely forbidden.) These practices have arisen either from the Holy Scriptures not having been attentively read, or from an utter disregard to their teachings and warnings. But however that may be, such persons, notwithstanding their external form of Christianity, are not truly Christians. For since they do not obey the precepts of the Gospel, they are likened, in Matt. xiii. 24—43, to tares which have sprung up among the wheat, which, whatever resemblance they may have to wheat, are not wheat. These are the tares in the field of Christ's church; and God, in his wisdom, sees fit to leave them with the wheat until the time of the harvest, *i.e.* the day of judgment. Then will He separate them from the wheat, *i.e.* those who are saved, and will cast them into unquenchable fire, *i.e.* eternal punishment; but to the others he will give new life, and adorn them with eternal glory and joy.

A *resumé* of the manner in which Christianity was spread at the first affords to the writer a suitable opportunity of reminding inquirers "that believers were never commanded to spread the religion of Christ by means of a holy war (Jihad), but, on the contrary, they were called upon to endure every kind of wrong and contumely, and did willingly suffer many great afflictions and persecutions for proclaiming the Gospel."

Having thus placed the Gospel before the mind of the Mohammedan, and assisted him to a right understanding of its doctrines and practical working, the author then proceeds to compare the Korán with the Bible, Mohammedanism with Christianity, and Mohammed with Christ. He shows that, in the Christian Scriptures, no foundation can be found for Mohammedanism, and that, neither in the writings of the Old or New Testament, is there the trace or sign of any prophecy concerning the mission of Mohammed. The Korán is next briefly dealt with, and the argument of learned Mohammedans, that its style and language are such as to identify it as the word of God, is examined and disproved. Its contents are brought under consideration, and various instances, in which they are contradictory to, and inconsistent with, the Scriptures of the Old and New Testament clearly shown.

(1.) The Deity of Christ is clearly announced in the Gospel, but it is denied in the Korán, and the Saviour is degraded to the rank of a mere prophet. (2.) It is written in the Gospel, that only through the death of Christ do sinners obtain salvation. The Korán leaves men in doubt as to the death of Christ, relating in one place that he died, and in another that he did not die; and altogether denying that the sufferings and death of Christ were an atonement for sins. (3.) The Gospel sets forth Christ alone as the Mediator between the creature and the Creator, so that every one who believes in Him becomes acceptable to God, and obtains salvation. But according to the interpreters of the Korán, Mohammed is the Mediator for sinners, and God, through his intercession, forgives sinners, and brings believers to Paradise. (4.) The One Most High God declares Himself in the Gospel as the Father, the Son, and the Holy Ghost. The Korán rejects this Trinity, and stigmatizes it as polytheism. (5.) Christ, in the Gospel, declares that the Old and New Testaments have not and cannot become worthless and abrogated; saying, "Heaven and earth shall pass away, but my words shall not pass away." Whereas Mussulmans say, that, by the descent of the Korán, the Old and New Testaments have been abrogated. (6.) It is written in Rom. iii. 23, 24; iv. 5; and Eph. ii. 8, 9, that men cannot by their own words attain to salvation and forgiveness, but only by believing in the Lord Jesus Christ. But according to the Korán it is by means of good and meritorious works that men can procure salvation. (7.) Christ, in Matt. v. 44, bids those who believe in Him, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for those who despitefully use you." But Mohammed commanded his followers to make war on other religious communities, and to kill those who rejected the Korán. (8.) According to St. Luke, xx. 34—36, Christ said that in heaven they neither marry nor are given in marriage, but are as the angels; and in Romans xiv. 17 it is written, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Mohammed, in contradiction to these passages, explains in the Korán that in Paradise there will be eating

and drinking, and Houris. There are other matters in the Korán totally at variance with the Gospel, but the above may be considered sufficient.

The question necessarily arises, how are these discrepancies to be accounted for? By the acknowledgment of the Mohammedans themselves, the Scriptures of the Old and New Testament are the word of God. How, then, can the Korán, which contradicts them, be so regarded?

Still further, the wants of the human soul cannot be met by the Korán—

> No way is shown in it whereby man can be saved from sin and punishment, or become pure and righteous in the sight of a holy God; for, indeed, Mohammed, having rejected the means of obtaining forgiveness set forth in the Gospel, laid down in the Korán a number of methods by which the attainment of pardon and salvation can never be possible. For instance: According to the Korán the acquirement of forgiveness and acceptance with God depends upon repentance, good works, and faith in the mission and mediation of Mohammed.

Other features are enumerated, in which the contents of the Korán are not such as can be reconciled with the idea of its being an inspired book—the sensual paradise which it depicts, and the coercion and oppression which it enjoins in matters of religion, so that men were to be proselyted to its doctrines by the sword.

The personal character of Mohammed is next discussed, and his claim to the prophetic office examined by a reference to four criteria—

> (1.) As it is impossible that the divine utterances should contradict one another, so the declarations and doctrines of one claiming to be a prophet, and of the revelation which he brings, must not conflict with the teachings and writings of the preceding prophets in fundamental particulars.
>
> (2.) He should be endowed with the power of working miracles, and of delivering prophecies.
>
> (3.) The prophet must speak and act in a manner worthy of the dignity of his office, and be zealous for the glory of God, and the fulfilment of his commandments.
>
> (4.) As force is manifestly obstructive of true faith, love, and obedience, he should not use compulsion; but by instruction, warning, and loving invitation, induce men to embrace his religion.

It is shown that, according to the Korán, Mohammed never wrought a miracle; that he delivered no prophecies, there not being found in the Korán, as there is in the Old and New Testament, any matter of a predictive character; and that his personal acts were not such as consisted with the dignity of the prophetical office, special revelations permitting to him immoral acts which were not permissible to others.

Feeling that here he was treading on dangerous ground, the writer thus appeals to his readers—

> Now, beloved and earnest reader, do not be offended if these arguments of ours appear to you unpleasant and harsh. Our object is neither to revile Mohammed, nor anger you; but in the pursuance of a sacred duty has this book been written, to explain the true state of the case. If thou wilt only put aside prejudice, and, praying to God for the light of his guidance, will examine this book, thou wilt understand, by his help, all the things which we have said concerning Mohammed and the Korán are true.

Having in his last chapter treated of "the manner in which Islamism was spread," a point already sufficiently dealt with in this analysis, Dr. Pfander thus concludes this remarkable treatise—

> Oh, reader of this book, my friend! I wish thee to know that the arguments which have been brought in reference to Mohammed and the Korán have not been used out of enmity, or with a sinister motive. It is only as I have been touched by your perilous condition that I have explained, as a duty before God, that Mohammedanism is not true, and thus, that it is impossible to obtain salvation by it. It may be that by this means thou wilt wake up from the sleep of indifference, and, perceiving that the path which thou hast taken

is that of error, wilt turn to the true way, even the religion of Christ, and there, finding salvation from danger and destruction, wilt obtain everlasting bliss.

And since, according to the command of Christ in Matt. xxviii. 19, 20, it is the bounden duty of Christians to teach the doctrines of the Gospel to all the nations of the world, it is in the fulfilling of this duty that I have composed this book. Therefore, if, through negligence or pride, thou dost neglect the things which have been set forth, and refuse the salvation of Christ, thou wilt be accountable to God for so doing in the day of judgment. But if thou hast been sincere, and without prejudice, most certainly thou hast perceived, from the arguments and proofs which have been adduced up to this point, that the Korán is not the word of God, and that Mohammed is not the prophet of God; and this being the case, it behoves thee for thy salvation to leave them now, and to hasten to embrace Christianity.

And now listen with deep attention to the exhortation with which I close this book. It has been already shown, that as man cannot save himself from the penalty of his sins and the torment of hell, he has most urgent need of a Saviour; and that that Saviour is, according to the holy Scriptures, Jesus Christ, by whom alone can man obtain the forgiveness of his sins, acceptance with God, and eternal happiness. Now, if thou art a seeker after true happiness and eternal glory, neglect not the attainment of this salvation; ponder again and again, with all thy mind, the things concerning salvation by Christ, which we have set forth in this book; and if thou canst obtain a copy of the Gospel, read it, too, with earnest care, praying constantly, and with deep humility, to God, for the light of his grace and guidance. So, through the riches of the divine favour, knowing that the Gospel is the guide in the path of truth, and that Christ is the perfect and only Saviour, pray that thou mayest have perfect faith in Him, and that, through the merits of his sufferings and death, thou mayest find pardon for all thy sins, and, by this, peace of heart and eternal happiness. If thou wilt thus persevere in prayer and supplication, most certainly the light of God's truth will shine into thy dark heart; and knowing Christ to be thy Saviour, thou shalt have spiritual comfort and joy. And then shalt thou experience in thine own heart the perpetual happiness of the true Christian; and living in the practice of the precepts of the Gospel, and becoming established in the love and obedience of Christ, and patiently bearing all kinds of wrong which may be done thee on this account, thou shalt find the assistance of God from day to day increasingly granted to thee; so that, if need be, thou wilt not count thy life dear for the sake of Christ. And when thou passest away from this fleeting world, with joy and gladness shalt thou depart for the world which ever abideth, where, in the immediate presence of God, thou wilt be crowned with eternal happiness and glory. As it is written in the Gospel, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for those who love Him" in Christ Jesus.

Therefore fear, and beware of rejecting this endless salvation and glory which is by faith in Christ; and take heed, that when thou art persuaded that Christ is the way of salvation thou draw not back from the faith through the fear of men, or because of their persecution of thee. For he who, through fear of the people, hides the truth, and in any way denies Christ, will be deprived of the divine blessing, and at last be subject to the wrath of God.

But if, through pride or carelessness, thou rejectest Chist, and the salvation which is by Him, know thou that neither in heaven nor in earth wilt thou find any other refuge or hiding-place than Him; as he declares in John xiv. 6, and John iii. 36, where He says, "He that believeth on the Son hath life, but he that believeth not the Son shall not see life, but the wrath of God abideth on Him."

The book is temperate, and yet firm. It does not spare the hurtful superstition of which it treats; but to those who are its victims it is most tender and considerate. It does not merely expose errors, but it makes known, in the clearest and happiest manner, the true salvation which God has provided. It tells the Moslem that Mohammed cannot save him, and that Jesus is able to save, even to the uttermost, all that come to God by Him.

We are persuaded that a Missionary cannot effectually deal with Mohammedans unless he takes pains to remove from their minds the prejudices against Christianity which the Korán has implanted.

There are those who think that controversy ought to be carefully eschewed, and that the use of it is prejudicial to the cause of truth; that the doctrines of the Gospel should

be taught in their simplicity; and errors, except when to notice them is unavoidable, studiously ignored.

But how is this possible in relation to Mohammedanism, constructed as it has been in purposed antagonism to the verities of the Christian faith? Every leading doctrine of the Gospel is gainsayed and contradicted by the Korán, so that the very mention of any one of its distinctive truths, the Trinity in Unity, the Godhead of the Saviour, his vicarious sacrifice and atonement, the personality of the Holy Ghost, &c., call up, each by itself, and still more all collectively, an host of prejudices in the mind of the Moslem. How, then, is it possible so to approach him as to avoid controversy, for the simple enunciation of Gospel truth at once arouses all the antagonism with which his mind has been imbued. "The simple, faithful declaration of the truth," we are told, "is far better adapted to reach the hearts of such a people;" but this cannot be done without impinging upon the religious errors which Mohammed framed in direct antagonism to the truth. Hence, preaching to the Mohammedans almost invariably assumes a controversial aspect. Shall the Missionary decline to enter upon the questions which may be proposed to him, upon the plea that controversy is not duty? But the man really wants to be informed. Christianity, in his view, has been superseded by Mohammedanism. How, then, is he under a responsibility to hear and to receive it? Why should he be called upon to accept and read books which, as he has been taught, the Korán has set aside? Shall the Missionary refuse to sympathize with the difficulties and distresses of an entangled mind?

Is controversy not permissible? Is the weight of Scripture against it? Did the apostles never use it—temperate and calm, avoiding asperities, and addressing itself to the investigation of truth? Did the apostles ignore heresies and errors when they intruded themselves? Did they not unhesitatingly grapple with them, and persistently expose them to the light, until their erroneous character was laid bare? Is not the *Epistle* to the Galatians, in this sense, a controversial document? When the Missionary knows that the minds of his hearers are choked up with prejudices of various kinds, it is not enough that he simply declare the Gospel, but he should bring it to bear with such a pointedness on the delusions which he knows to exist, that the truth, as he makes it known, shall clear a way for itself. There is no form of error which the revelation of God is not capable of meeting: it only needs to be adjusted to the special circumstances which present themselves.

As with respect to Mohammedanism, so also as regards Romanism, it cannot be effectually dealt with apart from controversy, and that because it is a system formed purposely in antagonism to pure unadulterated Christianity. Let a Missionary, who is brought into contact with Romanists, confine himself to simple statements of Gospel truth: the Romanist, in his own mind, will supplement them with his errors, as an integral portion of the body of truth which the Missionary has omitted, the effect of this process of infusion being to neutralize the beneficial action of divine truth, and render it inoperative.

We have had to-day placed in our hands a journal from a Missionary, whose sphere of labour is far away, amidst the savage wilds of North-west America. There, in his efforts to enlighten the ignorant Indian, and conserve the embers of a nearly-extinguished race, he is met by the agents of Rome, who, in every possible way, seek to obstruct him. Let us hear what course he felt it necessary to pursue.

"The Mackenzie-River Indians arrived this morning at a very early hour, and along with them came Père Seguin. He pitched his tent outside the Fort, and immediately afterwards held a religious service with the Indians. A few Esquimaux—men, women, and children—arrived this forenoon They eagerly requested that I should speak to them of God. . . . . None of the Peel-River Indians have gone over to the Romish

priest, but most of the Mackenzie-River Indians, as I have seen but few of them before. . . . . The Mackenzie-River Indians, in general, begin to doubt the teachings of Romanism. A few of them who have been attending the religious services of Père Seguin came to me to-day to tell me that they are in a state of perplexity as to who teaches God's word in truth, the minister or the Romish priest, and that they wish to have their minds set at rest regarding it. They proposed that I should go and read the Bible with Père Seguin, and that we should both agree together. I replied that I taught them God's word faithfully, whereas the priests of the Church of Rome taught human inventions as the commandments of God; and I explained to them a few of these errors, especially the doctrine of the sacrifice of the Mass. I then explained to to them the simple way of salvation revealed in the Bible for the restoration of fallen man. . . . . I set before them the duty of the minister of the Gospel, not merely to show to men the path of life, but to warn them of the dangers to which they were exposed."

To have declined controversy in this instance would have been to have left these men in the pit into which they had fallen, and, when they wished for help, refused it.

Now in a country circumstanced as Turkey is, where men are not free, in the important matter of religion, to act according to their conscience, investigations of this kind are often better conveyed by books than in conversation; but they must be books such as "Mizan-ul-Haqq, so lucidly contrasting Mohammedanism with Christianity as to enable the secret searcher after truth to discriminate between one and other, and so full of Scripture references, that he who reads the "Mizan ul-Haqq" will not rest until he has found access to the Bible itself. A writer in "Evangelical Christendom" observes—"I know of a number of Mussulmans who have been led to the truth by reading the New Testament, but I have yet to learn of the first Moslem in Turkey who has been converted by means of Dr. Pfander's 'Mizan-ul-Haqq.'" But we know of several in India, superior and most valuable converts, such, for example, as Safdar Ali, of Jubbulpore, who have been materially helped to Christianity by this book; and we may well believe that what has been done in India will be done, and perhaps is being done, secretly in Turkey. At present, under an intolerant government, the river is underground.

NOTES ON PALESTINE, BY REV. J. ZELLER.

Itinerancy to Um el Fahem Cæsarea, and Carmel.

ON Monday, the 25th of June, I set out for Um el Fahem, accompanied by Mr. Huber, who greatly wanted a change of air after his recovery from small-pox. The tent and the necessary provisions for a week were carried by two animals, which, on level ground, were also mounted by our two servants. Aude Farrah, the interpreter, well armed, served as guide and escort. The heat was intense, but, alleviated by a strong breeze from the west, we quickly traversed the plain of Esdraelon, and crossed the Kishon near the remains of a bridge. From there to Megiddo we went over the memorable ground on which the Lord had given the victory to Barak over Sisera, and on which Josiah had been killed. Even at the present season the ground is, at many places, marshy, and difficult to traverse: the jungle is full of wild boars, which are hunted by Bedouins and Fellahins. After having passed a camp of Bedouins (Turkoman) who cultivate the plain, we came to Megiddo. A large field of stones and broken columns on the top of a hill indicates the old site, at the foot of which flow the waters of Megiddo, which quenched our thirst. A bridge leads across the ravine to a ruined caravansery, called Chan Ledjûn. The little stream of excellent water is only used for working a poor mill, and the country round, which might be a garden, is a desert, without a tree. When we were ascending the hill we were met by some peasants, of very wild appearance, with their customary clubs on their shoulders, who, after having asked whether we were Franjes, said, "Cursed be your fathers and mothers! May the sword devour you!" &c. This is the usual welcome for a European in Jebel Nablous. After a wearisome ascent of about one hour, we came upon

an olive-grove, entirely stripped of every leaf by the locusts. The sight was so much the stranger, as the olive, with its evergreen foliage, is a peculiar ornament of this hot climate, and is, since the days of Noah, an emblem of the divine blessing. Towards sunset we arrived at Um el Fahem. Fortunately Aude, our guide, met, on entering the village, a cousin of his, who showed us a suitable place of encampment. Um el Fahem, 1300 feet above the sea, is splendidly situated on the mountain range, which is a continuation of Carmel, forming the south-western border of the plain of Esdraelon. It lies, in fact, on the highest point of this range, and one enjoys from here an extensive view over the whole of Galilee, with the towering Hermon in the north, and on the opposite side one overlooks the south side of Carmel, and the sea-shore down to Cæsarea. The people of this large Moslem village have a bad reputation, but fortunately I had formerly made the acquaintance of the Sheikh, and sent him, therefore, word that I hoped he would consider himself responsible for our safety. He replied he could only do so by ordering that two men from each of the four clans which inhabit the village should keep watch over me during the night. We had, accordingly, a formidable number of guards, who, by their talk, prevented us taking our rest after a very hot day's work. Several of the Christians of the place came to greet us, and till deep in the night, we carried on the conversation with them without being able to distinguish any thing of their features.

Next morning, after prayers, we went to the house of a Christian, where most of the Christians had gathered together to see us. There are about twenty families belonging to the Greek church at Um el Fahem, who have neither school nor any kind of divine service, and are very rarely visited by a Greek priest. They purchase peace with the Moslems among whom they live by complying as much as possible with Mohammedan sentiments and customs. Their condition greatly roused one's pity, and I spoke to them much about the necessity of keeping in mind our great Shepherd and High Priest Jesus Christ, who has bought us from the world with his own precious blood, in order that our faith should be the victory which overcomes the world. Also a man, originally from Nazareth, who had been a Protestant, and built our school, was among the hearers. A fortnight later this man arranged a boar-hunt in the plain of Esdraelon. Riding an excellent mare, he pursued a wild boar, and threw his spear at the animal: the spear missed, but stuck in the ground, caught the clothes of the rider, and threw him with such force on the ground that he died in Nazareth a few days afterwards. I saw on this occasion all my friends from Um el Fahem at Nazareth, and spoke to them very earnestly how necessary it was to live in constant communion with Jesus; to begin every day with prayer, and to ask, before any work or business was begun, whether it was according to the wish and will of God, because, only in doing this, accident and sudden death might find us prepared to come into the presence of our Lord. The house was full of people. One of the Protestants, who had accompanied me, took an Arabic Testament of the small type out of his pocket, and told them how much comfort he derived by having always this companion with him. The people were deeply impressed with these words, for they felt the hand of God in this strange and fatal accident.

In the house of another Christian at Ul el Fahem a number of Moslems, and two of the principal Sheikhs, came to see us. In the night a murder had been committed in a neighbouring village, which greatly engrossed the minds of the Sheikhs: our conversation turned, therefore, principally on the sad state of the country, the prevalence of such crimes, the judgments of God by the cattle-plague, by which three-fourths of the cattle were destroyed, and the horrible devastations of the locusts in the extensive olive-groves belonging to the village. They acknowledged that their sins and hardness of heart had brought upon them the wrath of God; but though they showed much of that peculiar submission to the inevitable decrees of God, which is a natural consequence of the doctrine of fatality, there was no evidence of real penitence: on the contrary, they thought that the sins of Sultan Abd el Azis and his wretched government had drawn God's wrath upon Mohammedan countries. I gave some books to the Christians. At noon we started, accompanied by Abu Ibrahim, a Christian, whom we had requested to introduce us to the Bedouins near Cæsarea, the next object of our travel. The north as well as the south side of Ul el Fahem are rich in springs, watering luxuriant gardens, which produce a kind of citron, called *droonch*, of immense size, which is eagerly bought up by Jews, and sent as a curiosity to their brethren in Europe; but this year the locusts had gathered in the harvest. The descent on the south of the mountain is, on the upper part, as precipitous as on the north, but becomes more gradual as the mountains slope down towards the undulating plain of Cæsarea. The valleys and ravines are rich in olives, but the aspect of the mountains is bleak and barren, and of a yellowish colour. After four hours' ride we entered, at the foot

of the mountains, a splendid oak forest, the delicious shade of which invited for rest, but there was no water to quench our thirst. However, a shepherd was driving his goats through the forest, and I sent Aude to him to get some milk. The shepherd took him for a Moslem, and said, "To you I will give some, but I should never have given any to those infidels who are with you." After he had got a large jugful of excellent milk, Aude told him that he was a Christian, and invited him to come to us. This he did, and he and his fellow-shepherds were evidently satisfied and surprised in finding among these horrible infidels people who spoke so reasonably about the great God and his commandments. The man rode a mare of excellent breed, which he offered to sell for a very low price. When we passed the village of Kefer Kerra we saw the reason of it. The fields round the village were covered with the carcases of dead cattle: the plague had not left a single one. Mares of good breed were drawing the threshing sledge on the threshing floor. The immense mountains of corn, however, testified of the great fertility of the ground here. We should have liked to make a halt at the village, but the stench from the dead cattle lying about in all directions was so great, that we hurried on, wondering how the inhabitants could remain in such a place. Again we passed through a beautiful oak forest, and then through a plain of the richest soil, producing excellent wheat, and bordered on the west by the sand-hills, an hour's distance from the sea. From the top of a sand-hill, crowned with a number of very large, old sycamore-trees, we had a fine view over the plain. Here we met a Sheikh, who informed us that the Bedouins, on account of a murder which had lately taken place, had left their usual haunts near Cæsarea, and gone to the south. This was a great disappointment, but it was already late, and we had no other choice but to go on to Cæsarea, and to trust in God's protection for the night. Much of the shady ground near Cæsarea is very marshy, and affords abundant pasturage for large herds of buffaloes. Some patches of ground are, by the peasants from the neighbouring villages, sown with water melons, which are produced here in such quantities that the whole country is provided with them, and boats from Caiffa and Jaffa come at this season to the ruined port to carry away the fruit. With difficulty we made our way over the ground, covered with the stones of the former city, with thistles and thorns, and it was near sunset when we entered the walls of the inner city, and pitched our tent near the harbour of Cæsarea. Two boats, laden with melons, were waiting for the south wind to sail for Caiffa. Cæsarea presents in Palestine an unequalled picture of desolation and solitude: the aspect of the ruins is the very reverse of the grand and picturesque, for the once splendid colonnade lies prostrate in the sea, and a number of fine marble and granite columns are half buried in the sand, or built up in the more modern substructures of the castle, which latter looks as if it had not been destroyed by war, but by the earthquake. The walls of the city and the buttresses of an ancient church are built of small stones, and have a modern look: all other remains of this famous city of Herod are buried in the sand, and overgrown with grass, thorns, and thistles: even the Bedouins avoid coming into the ruins. Such is now the scene of St. Paul's protracted imprisonment. Next morning our party was joined by the same Moslem Sheikh, whom we had met the day before at the sycamore-trees. With him we travelled towards the north, between the sea and Herod's aqueduct. In crossing the Zerka, near the sea, our luggage mule sank into the soft sand, and only by united great exertions mule and luggage could be saved. Every thing was soaked with sea-water, and had become much too heavy to be carried: we had therefore to pitch the tent and dry our things before we could proceed. The heat was excessive, but in the afternoon we were able to start again, passed Tantoora, the old rock-hewn tombs of Surafend, examined the great castle ruins of Atlit, on the top of which the houses and hovels of the present village are perched, and, as the people did not seem inclined to receive us, we turned up the slopes of Carmel to the Moslem village of Ain Haud. In an olive grove at the foot of the village, with a fine view over the sea, we pitched our tent. The Sheikh of the place, an old acquaintance of mine, and other Moslems, came to greet us, but soon disappeared, with some mysterious hints to the servants that they were coming again, and that they should not trouble themselves with cooking; an unnecessary interdiction, for our provisions were spoiled by the sea-water. Not long afterwards we perceived a procession coming down the village, each man carrying a little Arabic straw mat (tabaka), with a number of flat loaves, and a dish in the middle, in his hands, and the Sheikhs, following in the rear, laid the banquet for us on the ground, formed of these different contributions, with a supply of bread which might have satisfied an army. After dinner our kind hosts remained with us till after midnight, and were delighted to communicate to us the whole store of their knowledge, from Adam down to Christ, and to the present time, with many citations from

the Korán, and goodnaturedly accepting from us the necessary supplements and frequent corrections of their notions and views. Next morning, when we were about to start, a similar procession made their way to our olive-grove with the breakfast, to which half the village had contributed. Afterwards a long discussion took place between the Sheihks and us about the signs of the second coming of Christ, for it is a general belief with Moslems, that after the appearance of the Mehdi and the Antichrist, Jesus will descend from heaven to the great mosque at Damascus, destroy the hosts of antichrist near Tiberias, and then reign 1000 years over the whole world. They say at the time of Antichrist there will be a great famine, and he will prevail upon many to renounce their faith, by setting before them mountains of rice and meat: however, those who eat of it will not be satisfied, but the followers of the Mehdi will be sustained by a crust of burned bread and a few beans. The last rebels against God on earth are Gog and Magog, about whom the Korán, in Sura el Kahaf, relates that Alexander the Great built a wall of iron to prevent them from overflooding the world; but at last the wall falls, and they will burst forth against the faithful before the day of judgment. (Beidawa says that the iron wall runs between two mountains of Armenia and Persia.) This is one of the distorted Scripture reminiscences which show so clearly the kind of imposture which Mohammed palmed on his ignorant and credulous followers. But all our attacks on the iron wall of Alexander were fruitless with our Sheikhs, for revelation may not be disbelieved. In some measure we could return the hospitality of these people, by giving a large supply of eye-water to the village, which was greatly needed. After morning-prayer we parted from Abu-Ibrahim, who had kindly escorted us for two days.

From here we went through the wood-clad glens of Carmel to the Druse village, Daliah. Though the former beauty of Carmel is gone, yet you meet, in some hidden glens, with ample proof how just the renown of this mountain must have been. The richness of vegetation is astonishing: you see here a greater variety of trees than anywhere in Palestine. The olive, the almond, the apricot, and nut-tree grow here wild, with the charooba, the fir, and the oak. Also springs are not wanting. Several ruins of villages, with old rock tombs and cisterns, as well as many traces of garden and vineyard-walls, show that Carmel was once inhabited and well cultivated. Now there are, on the heights of Carmel, only the two Druse villages, Esfia and Daliah.

In Daliah we went to the mausool (the common lodging-place for travellers) to speak with the people; but Mahmood, the brother of the Sheikh, an old friend of mine, heard of our arrival, and pressed us to come to his house. There is a nice, clean, upper chamber, with a splendid view over the mountains and a distant sea. The Druses waited upon us with real Druse hospitality, and kept us prisoners till (however, late in the evening,) a sumptuous dinner was prepared, and the Sheikh, Mahmood's brother, had arrived. We had ample opportunity for conversation; but the Druses were restrained in communicating their peculiar religious views by the presence of several Greek Christians from Nazareth. Under the protection of Sheikh Mahmood, we went, late in the night, to Esfia, where our tent had been pitched. Next day we paid a visit to a venerable Christian, a man eighty years old, whose vigour of mind and body has been wonderfully preserved, and to the old Druse Sheikh of the place. Here, and in Daliah, the people urged us to repeat our visit. In the afternoon we returned to Nazareth.

Wherever we entered into conversation with the people, we heard lamentations about the judgments of God by locusts, and by the cattle-plague, and curses upon the Turkish Government on account of their ruinous demand of taxes, and iniquitous ways of robbing the poor peasantry. True repentance is not to be found, nor can it be expected, with people who know so little of the word of God: on the contrary, lawlessness and recklessness are fearfully increasing. During this single week not less than four murders were committed in the districts we traversed, but nobody cares for that.

When I stand on the hills of Nazareth, looking around on those goodly mountains, the Lebanon, Tabor, the little Hermon, Gilboa, and Carmel, with the splendid plain to the south, and the beautiful sea to the west; when I think of the utter darkness covering this country, and of the deeds of iniquity and cruelty daily committed here; when I see the sign of the false prophet Mohammed reigning here, in the land of patriarchs and prophets, in the land where Jesus lived and shed his blood; then my spirit groaneth within me. O Lord! how long wilt thou be angry? how long shall thy inheritance be trodden down? and I wonder that not more heads are lifted up to the Lord for the conversion of Israel, and the restoration of Jerusalem.

THE BEDOUINS, BY A PALESTINE MISSIONARY.

AT Nazareth we have many opportunities of coming in contact with Bedouins, and of speaking with them occasionally about religious subjects.

A great part of the population of Syria consists of these wild sons of Ishmael, the dwellers in tents. All the level country of Palestine, which is the most fertile part of the land, is in the hands of the Bedouins. The south of Judea, the plain of Sharon, the plain of Esdraelon, the beautiful country around the lake of Tiberias and the Jordan valley, belong to Bedouin tribes, each of which has a certain territory, with fixed limits, beyond which they do not venture to go. On the east of the Jordan the whole of the plain country is in possession either of stationary Bedouin tribes, or visited in spring and summer by the great tribes of the Woolid Ali, the Arwalla, and the Beni Sacher, who retire in winter to the Arabian and Syrian deserts. Nazareth is the market-place for all the tribes of the plain of Esdraelon and the Jordan valley, and is also occasionally visited by the Beni Sacher. Dr. Vartan had several Bedouins from this tribe under medical treatment at his house, and was pleased with their obedience and gratitude. He had also patients from the Sakkr and Asbeh, who heard through us of the way of salvation.

On the whole, the character and customs of the Bedouins present great obstacles against the influence of Christianity. In Europe there exist very contradictory opinions about their character.

Some people consider a Bedouin simply as an inveterate robber and thief, and others dream so much about their virtues, that Bedouin life has often been considered as a very happy existence.

Again, others think that Bedouins might be easily accessible to Missionaries, because they are not very strict Mohammedans. Mons. Renan says, for instance, in the "Journal Asiatique" of 1859—"The Bedouin, in order to simplify his religion, goes so far as nearly to suppress the same altogether: he is the least mystic and the least bigoted of men." And again he says—"Monotheism is in reality the fruit of a race which does not feel much necessity of religion: it is, as it were, the minimum of religion." Though Renan is a keen observer of men, he has overlooked that the absence of ritualism with Bedouins is more than compensated by greater simplicity, and a deeper feeling for the voice of conscience; and I am sure that there is many an ignorant Bedouin who feels more the necessity of a positive religion than Mons. Renan, and many of his persuasion.

The following instances of honesty and conscientiousness which came to my knowledge form a decided contrast to the general greediness and treachery of Bedouins, and show the bright side of their character.

The hospitality of the Beni Khalid, Beni Sacher, and the Della, is, however, acknowledged; and the stranger applying for their protection and hospitality, having his saddle-bags full of money, is as secure with them as in his own house, and never a penny will be taken from him. If a man who has been their guest is, after his departure, attacked or plundered, these Bedouins consider themselves bound to restore the loss.

A merchant, who had bought sheep from the Bedouins called Sherrat, paid by mistake four piastres too much; but after he had gone a distance of four hours, he observed a Bedouin following, and calling him. When he asked for his desire, the Bedouin said, "You have paid me four piastres too much; I therefore came to return what is your's."

Another instance. Two merchants went together to the Sherrat to buy goats. After they had bought a number of them from this tribe, one of the merchants went to another party of Bedouins, to obtain some more. The Sherrat struck their tents, and travelled towards the south, but the host of the merchants remained with his guest on the spot, waiting for the return of the other man, and when the same at last arrived he showed no sign of vexation, but treated him with the greatest attention and love, and cared for all his wants. Meanwhile the Sherrat had gone so far that the Bedouin could no more overtake them, and had to remain for a whole year in that country, waiting for the return of his tribe from the desert.

A merchant travelling with the Beni Chalid lost a sheep, which, after his departure, was found by a Bedouin of the same tribe. He sold it for sixty piastres, and bought two little lambs, which he brought up, and then again exchanged them for a number of young ones. For five years he continued to increase his flock in this manner, expecting and wishing for the return of the merchant. At last he heard that the same was at a place, which was four days' journey distant. Instantly he sold his little flock, travelled to that place, and paid to the merchant all the money he had gained.

A man lost a lamb, which a Bedouin found, and exchanged it for an ewe, which, in the

course of a few years, had several little ones. When he at last found the owner of the ewe, he returned to him the sheep he had gained, and excused himself that he had occasionally drunk of their milk.

Stealing and plundering is considered a sin with all those Bedouins who are not robbers by profession; but plundering and killing their enemies, with whom they have a blood feud, is considered the most honourable and praiseworthy art. The Beni Chalid, however, consider it wrong to take black mail, or to raise contributions from the peasants, as nearly all other Bedouins do when they can.

It is the custom of the Bedouins to swear by some prophet or reputed saint, which oaths they keep sacred. There are some tribes which are said never to swear falsely, whatever oath may be used. During the festival of Ramadan the Bedouins usually obtain a chatib from the next town, who leads their prayers, and pay him well for his trouble. With regard to marriage, &c., they strictly follow the laws of Mohammed.

The character of the large Bedouin tribes from the desert is considered far superior to that of the small tribes which are settled between cultivated districts, and the first look down with contempt upon the other.

With them the bad qualities so much outreach the good ones, that Bedouins are by every peasant considered to be the greatest curse of the land. There is a proverb, "If a Bedouin is your guest, hide your clothes." All attempts on the part of the increasing agricultural population in Palestine to redeem parts of the waste ground; by extending their fields from the hilly country into the plains, have hitherto been unsuccessful, because it is easy for the Bedouins to destroy the crops of several villages in a few hours. Their ravages are not less fatal than those of the locusts, and the villages bordering on the plains, which are allowed to gather in their harvest, have invariably to submit to the risks of the Bedouins, who never cease to obtain the hospitality of the peasant till his whole harvest has been eaten up, is carried off, or is sold to his noble guest, at a price fixed by him.

Bedouin life is certainly incompatible with the prosperity of a country and with a regular government. During the occupation of Syria by Ibrahim Pasha, it was proved that it is easy to restrict the encroachments of the Bedouins, but Turkish rule and policy have aggravated the evil. Perhaps the Turks use the Bedouins as a check upon the settled population of the mountains, lest the latter should become too independent. Thus the despotism exercised by Bedouin chiefs upon the poor peasantry which are in their reach is really distressing, and instances of great barbarity are not unfrequent. One of the Sheikhs of the Sakkr (who are now the lords of the splendid plain of Esdraelon) lately claimed the hospitality of a village, and the peasants, just clearing their bee-hives, treated them with honey. The Bedouin Sheikh, a boy of eighteen years of age, ordered his men to strip a poor peasant of his clothes, and to smear him over with honey; then he put him before the bee-hive, and threatened to shoot him if he should move a step till the man was covered with bees, and fell down like dead. The same young man murdered in cold blood several people: two of them were poor men, who came to his tent for the purpose of claiming his protection. The young son of another Sheikh of the Sakkr, though deaf and dumb, shot, some time ago, a man, because he for a moment delayed in giving up his lamb to him.

But with the same measure with which they measure they are recompensed. The prophecy against Ishmael, that his hand shall be against every one, and every one's hand against his, is not only to be applied to the natural enmity existing between nomades and settlers, but finds its literal and terrible fulfilment in the interminable blood-feuds raging, not only between all the different great and small tribes, but even between the principal families of the same tribe. For instance, Faisal, the great and much-renowned Sheikh of the Arwally (a tribe in the south of the Houran), was, two years ago, killed by his own relatives. Whoever has seen any thing of Bedouin life knows that this is the curse of the Bedouin, filling his heart with the ferocious passions of revenge and rapacity, and his life with desolation, danger, and misery.

During the last few months the fights between the Adwân and the Sakkr fully illustrate this sad state of things. In February both tribes were encamped opposite each other on the banks of the Jordan, near Succoth.

Several times the Adwân crossed the river, but, being unable to surprise the Sakkr, they did not dare to attack them. Once, however, a party of twenty-five Adwân was discovered by the Sakkr, and lost a few men and fourteen mares.

On Feb. 28 the Sakkr were reinforced by about 200 men of regular Turkish cavalry, which encamped at the Jordan, east of Beisan, and the same day the Adwân seemed to withdraw from the Ghor to the Belka; but on May 10th, 300 Adwân suddenly crossed the Jordan, surprised Moutlaok, the principal Sheikh of the Sakkr, near Beisan, and killed him, with some of his people. After his death

the two principal Sheikhs began to quarrel between themselves. Another renowned Sheikh of the Asbeh, called Mohammed El Moosa, was killed by the Kurds near Mount Tabor Quite lately more than twenty Bedouins of the Abad, the allies of the Sakkr, were killed by the Adwân, near the Jordan; and at present the same tribe is plundering in our neighbourhood and in Samaria, so that the direct road from here to Nablous and Jerusalem is impracticable.

Many deeds of cruelty and barbarity are done by Bedouins. It is, for instance, their custom, if they have made a prisoner, to bury the same in the ground up to his neck, and to starve him, in case they do not receive the ransom they demand. I could easily multiply examples of this kind, but this will suffice to dispel all erroneous ideas about the happiness of Bedouin life. There is a great contrast between the character of modern Bedouins and the character of the patriarchs, Abraham, Isaac, and Jacob, who walked in communion with their God, and loved peace and justice.

Seeing the black tents and the herds of the Arabs covering the plain of Esdraelon, the European traveller might still for a moment dream of the existence of the noble shepherd life of the patriarchs; but on closer acquaintance with the character of the Bedouin chiefs of the present day, this illusion soon becomes apparent.

As a hopeful sign, I may, however, mention, that a son of Moutlaok, the Sheikh of the Sakkr, who was lately killed by the Adwân, is at present staying at Nazareth, for the purpose of attending our school. He is a fine, intelligent lad of sixteen years, who has made very quick progress in reading, writing, and religious knowledge, and has several times attended to our services on Sunday.

Mohammedanism has developed and fostered the evil propensities of the Arabian nature, but the Spirit of God and the love of Christ are able to give the victory to their good qualities, and to make, even of them, true sons of Abraham.

ITINERANCIES IN THE INTERIOR OF CHEKEANG PROVINCE.

In our Numbers for November and December last we presented to our readers a general view of the various operations carried on by our Missionaries in the province of Chekeang. As supplementary to these, we now introduce some itinerancies by the Rev. J. D. Valentine. They contain those minute details respecting the character and habits of the people, and the reception accorded to our Missionaries, which give completeness to the account of this Mission.

First Missionary tour.

April 10—A greater part of the day we were busy making preparations, and attending to various matters previous to starting on our first Missionary tour. My wife and I left home soon after half-past four P.M. We stepped into the boat at a quarter to five P.M., and proceeded through the city along the canals. The weather was most favourable. The sun was hidden, as he had been nearly all day, by the dark clouds. The air was cool, but not cold, and, as there was very little wind, it was most agreeable. We reached the water-gate under the south gate of the city at half-past five P.M., and passing through it, we turned under a bridge on the left, moved by the Romanist Foundling Hospital outside the city, and had the country directly in front of us. We soon came to a very small hamlet, called Dzing-lông-i; but finding it was impossible to cross the sluice, from want of water, we put back a little, and stopped the boats in front of a Buddhist monastery. Leaving the boats, we entered the monastery, in company with Mr. Bao, who was one of our party, and whom we were very thankful to have with us. As we were looking through a screen at the image of Buddha, a priest made his appearance, with whom we entered into conversation. When I asked him, "Who is Buddha?" he merely replied, "Whose words are yours?" and as I did not catch the force of his question, Bao answered—"We are men." Then ensued a conversation between Bao and the priest, and Bao afterwards told me that the priest did not know any thing about Buddha. About nine o'clock we returned to the boat, and, after waiting some time, were dragged over the sluice by a very primitive apparatus.

April 11—We arrived at the lake during the night. At prayers we read part of Luke v., about the two ships on the Lake of Galilee, and Jesus preaching from one of them. The circumstance was very nicely applied by Bao to our own boatmen, with their two boats on a lake in China. At ten o'clock we were lying off a large village, called Dao-kông-san, containing some 2000 or 3000 families, and situated on the north-western side of the

lake, close to the water's edge. As seen from this spot, the lake is a fine piece of water, surrounded by hills. These hills vary in height. They rise from the shores of the lake, and are for the most part bare, except at the base, where small plots of cultivated ground are visible. Directly behind the village of Dao-kông-san is a hill, the height of which cannot be less than 500 feet to the summit. The upper part of the hill is barren, with only a few fir-trees on the south side. The lower part is divided into small plots of green sward. Here we opened our Mission, and, before long, of course attracted the attention of the inhabitants. We first of all directed our steps to the little preaching-place which had been built here, and which was quickly filled with persons curious to catch a glimpse of the foreign lady, as well as of the teacher. I thought it best to make use of the opportunity as quickly as possible, so, asking their attention, I declared my commission by reading to them the parable of the sower; and then, saying only a few words, asked Bao to give them an address. He did so, amidst a good deal of noise and interruption from the busy tongues of the women. After a while we left the chapel, and walked down the street, till we came to the house of one of the Christians, who bears the name of Peter. We sat down in the house, and Bao talked a little. Such a crowd pressed upon us here, however, that we were *glad to* leave in a very short time, and were conducted to a large empty building called "Dông-zin" ("the front of the hall"), a name given to places of this kind for the reception of guests. Here we collected our congregation, consisting chiefly of women and children, as the men were out fishing; and Bao and I mounted a stool, so that we might be heard more distinctly. The people paid great attention to what was said, and were quite as orderly as we could expect them to be. In the afternoon we went a little farther, to a village called Hyu-ko, where we had an open-air congregation of men and boys, and preached to them from the parable of the good Samaritan. Afterwards we proceeded to another village, called Wông-kó, and took our stand in front of the ancestral temple. Here Bao preached on "They that be whole need not a physician, but they that are sick;" and when in the course of his sermon he was interrupted by a bystander remarking, "Then every one has the disease," *i.e.* of sin, Bao related some portion of his history, and told them how that he too formerly worshipped graven images. After preaching we distributed a few tracts in this place, and then, taking the boat, crossed over to another village, where we had a conversation with a number of women on the shore of the lake. Passing along, we walked through the village of Tsin-kô, and came to a place called Do-in-deo. Here we were so completely mobbed by boys, and so surprised to find that one or two stones were thrown at us, that Bao suggested it would be better to return to the boat, which we did; and thus closed the first day of our direct Missionary work in China.

April 12—We were to-day on the south-west side of the lake. About ten A.M. we went on shore, and landed at the village of 'En-ling. It is a clean, large village, containing more than a thousand families. We passed along a street of very respectable-looking shops, till we came to a shady place in front of a rice shop, where we stopped. When Bao had addressed a few words to the people, explaining the meaning of our visit, he told them that I would read to them if they wished to hear the doctrine. This was a sign for some of them to move off at once to attend to the fire-wood, which appears to be a very important article of trade here. But still we had a score or more around us, and the number was soon increased. I then said a few words to the company, told them that the book I had we called the holy book, and that it contained an account of the doctrine published by us. I then turned to Luke xv., and read the parable of the prodigal son, adding a few words of my own. When I had done this, I called upon Bao to explain and apply the parable, which he did in a very earnest manner. I think there could not have been fewer than sixty persons present. A woman brought me a stool (like a carpenter's), on which I sat down till Bao had finished his address. After this open-air meeting we were invited into the rice-shop, and, when seated, talked with the shopkeeper for a few minutes. Whilst doing so an elderly man from another town came in and paid great attention to Bao's words, and, on his expressing a wish to know more of the doctrine of Jesus, he was presented with a copy of St. Matthew's Gospel, with which he seemed not a little pleased. Presently we walked away to another part of the town, and entered a small Buddhist monastery. Several women were engaged in some kind of manual labour within the building, but as soon as I made my appearance they ran away. Bao, however, assured them there was no cause for fear, so they ventured to return, and in a short time prepared tea for us. My native brother had a long conversation with an old lady, and talked with several other persons on the folly of idol-worship, &c., whilst I tried to talk to a few boys, and, by listening to Bao, endeavoured to learn all I could. It was now getting towards noon, so we returned to the

boats. Several persons said that they had not heard the doctrine before; but, nevertheless I believe this place had often been visited by Missionaries in former days.

Having finished the mid-day meal, we landed at a place called Mæ-sôn. Here we walked into a sort of court, and were soon surrounded by nearly all the people in the village. My wife being with us, of course it was difficult to keep the women quiet, as she was a great curiosity, and had to submit to a close examination. She, however, induced them to listen to her for a few moments, whilst she read a little to them, and in order that they might fully understand, Bao commented as she read. We were then conducted to the family hall, where tea was served up, and where, elevated above the little congregation, Bao and I in turn read and spoke upon the raising of the widow's son at Nain. Several of our hearers seemed much interested, and asked question after question. We left them about a quarter past three P.M., the women and children accompanying us to the boat. The presence of a foreign lady appeared to give them assurance; and when one of them, eager to see the last of us, stepped into a heap of mud, there was a good deal of merriment.

The next village we visited was Kyin-sæn-deo, on the eastern side of the lake. At first we could not get up to the place, as the water was too shallow for the boats, but, by going round, we managed to get a landing. We walked through some portion of the village till we came to, and turned up, a narrow lane. Here we found a vacant space in front of a dwelling-house. At sight of us, as usual, the women were startled, and made off, but, when Bao begged them to come back, they returned. Two or three bamboo chairs were soon brought. My wife took one, and read aloud a few sentences, which Bao repeated to the people. Then followed an address from Bao, and a few words from myself, explanatory of the object of our visit.

At five o'clock or so we landed at So-kô-sæn, a little further on the eastern side of the lake. There are, it is said, more than 200 families in the village. Our halting-place here was in front of a boys' school. Stools were brought for our accommodation, and, after a little introductory conversation, I read the parable of the sheep and the goats. There were not less than eighty present. Bao addressed them for several minutes, and, after thanks for the tea brought us, we returned to the boats, accompanied by the greater part of our congregation.

The course we now took was north-westerly. Leaving the border of the lake we passed an island divided from the mainland by more than a hundred feet of water. When in the middle of the lake we had a beautiful view of the surrounding scenery. On the eastern side, at no very great distance from the shore, is a pagoda or obelisk, built apparently of white stone, standing on an elevation sufficient for it to be seen at a considerable distance. The sides of the hills covered with bright green patches of young corn, have a very pleasing appearance.

Leaving Dao-kông-sæn on the left hand, we passed along towards the north-west, to the town of Ing-kô-wæn, on the bend of Ing-kô, having a population of 3000 or 4000 families. We first anchored off a tract of land all under cultivation, where we landed, and took a walk to the top of the hill, whence we had a good view of the lake and adjacent country. About eight P.M. we had prayers, and soon (half-past eight P.M.) had moved to our quarters for the night at a very short distance from Ing-kô-wæn. In the course of conversation this evening I was told that my wife was the first Missionary's wife that had been seen in those parts, and, if so, this will account for the amount of attention and curiosity elicited.

April 13—Soon after ten o'clock this morning we landed at Ing-kô-wæn. We walked up a little way into the town, and, finding a vacant space, we took our stand close by a house. The people soon gathered round, and, as at other places, brought a stool for us to sit down, and tea for us to drink. Bao informed them of our business, and said that I would read if they would listen. Then I read the parable of the rich man and Lazarus. They paid attention as I tried to speak. Bao followed, and gave a very good address, replying to questions put to him. When he had finished he sat down to see if they cared to inquire further, but, as there was only small talk, I thought it best to pass on. We found another vacant space, but as few persons came besides the boys who had followed us, we returned to the boat. Here we found a large crowd of women and children collected round to have a sight of my wife, who was about to read to them. She read a little, and Bao, as before, repeated her words, and explained them. The women seemed much pleased, and, I hope, understood what they must do to be saved.

We left Ing-kô-wæn, and crossed to a temple called the Ti-kwô-Miao. It stands on a very pleasant little eminence, which would be quite an island but for a narrow strip of land connecting it with the neighbouring hill. We went into the temple, which is now occupied by coffin and boat-makers. Four families

are living in the rooms formerly occupied by Miss Aldersey for a month. We took a walk along a very pleasant path to the top of the hill close by, whence we had a beautiful view of the country near. A plain, large and well cultivated, was spread before us, and azaleas were as plentiful on the hills as the primroses are in our woods at home.

Returning to the boat, and embarking afresh, we passed a village called Moh-tə-in, at the mouth of the lake, and were dragged over the sluice. The village lies on the banks of the canal, and contains about a hundred families. We landed here, crossed the sluice, and came to a resting-place, built for the convenience of travellers, and evidently the forum of the village, where, in a short time, forty men and boys were congregated. I read the account of the feeding of the five thousand, and said a few words. Bao followed, and, as there was a little questioning, got rather animated. Turning northward, we walked to a village called O-zông-gyiao, also containing about a hundred families. Here we were directed to the entrance of a yard, where a number of people soon collected around us. But as the people soon became acquainted with our errand, they invited us to go inside where was most room; and so we did. There we were provided with seats, whilst all the women in the neighbourhood seemed to be assembled to see the foreign teacher and his wife. After my wife had read a little, and Bao had talked awhile, I read the last words of our Lord, as recorded in St. Mark xv. (his last charge to his disciples), and tried to show, in few words, how I was carrying out the command. Then Bao took up the theme, and applied it. The people were very attentive; and as Bao aptly described their idolatries, they laughed heartily. We then left them, telling them we hoped to come again. A number of boys accompanied us back to the boat, plucking flowers by the way to present to my wife, and apparently rewarded for their trouble by her smiles and thanks.

This closed the first Missionary tour during the three days of Passion-week. Our work, so far finished, we returned to Ningpo, with a better idea of what there was to be done, with an overwhelming consciousness of our present unfitness for the work, and yet with a feeling of the most intense delight that God has given us grace to do a little, and with a humble confidence that in days to come He will enable us to serve Him more faithfully than heretofore.

Second Missionary tour.

April 24—Started to-day on our second Missionary tour. My wife, Bao, and I, beside one servant and two boatmen, formed the party. We left Hao-meng-fông soon after five P.M., and were in the boat under weigh by half-past five P.M. In half an hour we had reached the south gate of the city, passed it, and presently came to the hamlet, O-kô-gyiao. Soon the evening set in, so we had prayers, and retired for the night.

April 25—I opened my eyes before six A.M., and the song of the soaring lark fell upon my ear with a refreshing sound. We were now below Nen-du, the place where we were to disembark, for the city of Vong-hao, said to be about twenty-five miles from Ningpo, in a south-easterly direction, and seven miles from Nen-du. Leaving the boat, Bao and I set out about nine A.M. for Vong hwô, and walked across the country, which, clothed in all the charms of spring, bore a very lovely aspect. Overtaking a countryman going in the same direction as ourselves, we entered into conversation with him, and found him, as we might expect, quite ignorant of the religion of Jesus. When we had walked some distance we came to one of those numerous resting-places provided in this country for the convenience of travellers. This was a very simple erection, consisting merely of a thin roof, supported by slender wooden poles, and under this covering were placed a few seats. Here we stayed a short time, Bao making use of the opportunity to speak a word for our Master. Soon after eleven o'clock we arrived at the city of Vong-hwô. Passing through the eastern suburbs, which appeared to be thickly populated and full of business life, we entered the city. Seeing a fortune-teller, with his dupes, in front of a temple, we took up our position close by, and, as the people gathered round to inquire the strangers' business, we gradually proceeded to open unto them the word of life. First of all I read the parable of the sower, which Bao explained. Then ensued a little conversation. During our stay here a respectable-looking man invited us to eat rice at his house; but, instead of accepting the invitation, we called on the sister of one of our catechists outside the south gate of the city, where we took our dinner, and spoke a little to those round about. After this we sought out the person who had invited us to his house, and found that he was a tax-gatherer. When we entered the house, our host remonstrated with us for not accepting his invitation to dinner, but, after this, we were very good friends. After conversation, Bao gave a long address on the Christian doctrine, which was well listened to. This over, we took leave of our friend, hoping the word had fallen into good ground, and made our way back to Nen-du.

Recent Intelligence.

THE following notices of the Jubilee Meeting of the Sierra-Leone Church Missionary Association will be read with interest. They are from a letter of the Principal of the Grammar School, the Rev. J. Quaker—

It will, I am sure, cheer your heart, and the hearts of our good friends in England, to hear that our Jubilee Meeting came off, on the whole, remarkably well. I say "on the whole," because the Juvenile Missionary Meeting in the forenoon of that day, when the Public Meeting was held, was not so well attended as in December 1865, the meeting being held at a time when a great many of the children were absent at the Christmas holidays. But, putting this aside, the Jubilee Meeting was indeed worthy of the name: it was overflowing, full, containing the intelligence of the colony: Government officials, officers of the barracks, clergymen of the established church, dissenting ministers, catechists, schoolmasters, and other educated persons, were all present. The report gave unusual satisfaction. Both Europeans and natives have expressed a wish that it should be printed for circulation. I hope to be able to forward it to you (D.V.) next month. The bishop's jubilee sermon, preached on January 2nd, will be forwarded at the same time: it was an elaborate sermon, very good, and worthy no less of a bishop than of the occasion.

As regards the contributions, the hopes and expectations of the Committee have been more than realized. The total amount raised, according to accounts now in my possession, is above 825*l*.

"This," observes the Rev. G. R. Caiger, "is not an offering to be despised from a colony of 45,000 inhabitants. Can any town be named in England, containing the same population, as to numbers, whose contributions to the Society can at all approach this?"

The resolutions, proposed and unanimously adopted, are as follows—

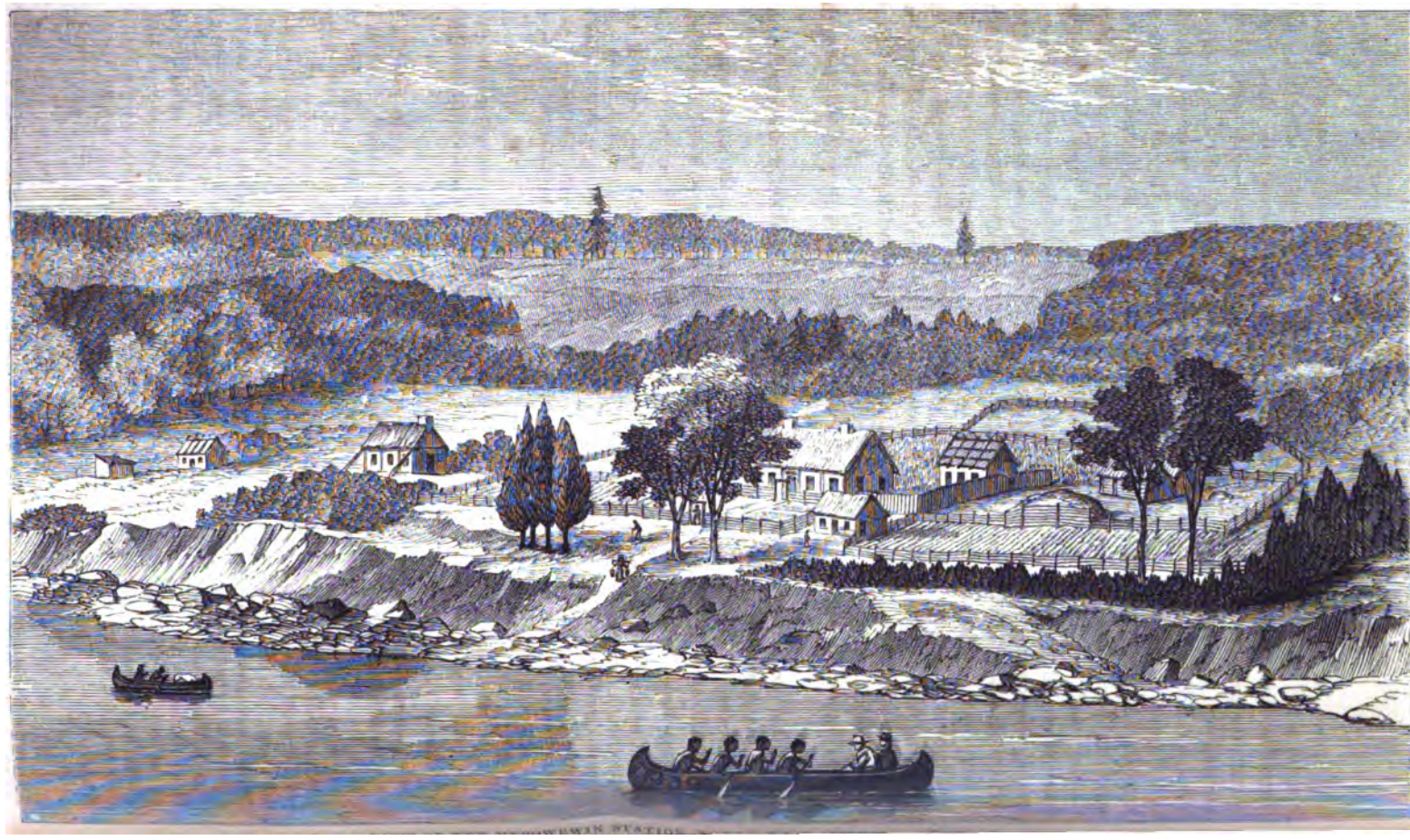
1st Resolution—That the report, of which an abstract has been read, be received, printed, and circulated; and that this meeting presents its grateful thanks to his lordship the bishop for his sermon preached before the Society last evening; to the President of the Association, for his continued patronage; also to the ministers, pastors, and collectors of the various districts throughout the colony, to whose untiring zeal and energy the Society has been indebted for the steadily-increasing amount of contributions realized from year to year.

2nd Resolution—That a review of the present advanced temporal and spiritual condition of this colony through the instrumentality of the Church and other Missionary Societies, renders it incumbent upon every true Christian and patriotic African to pledge himself, under God, for the sustainment of a work so nobly and effectually wrought by the blood of German and English Missionaries, and for renewed efforts to occupy the "regions beyond."

3rd Resolution—That the friends and supporters of the Church Missionary Society in this colony, while thankfully acknowledging the great success with which the Lord has blessed the Society's varied and extensive labours within and beyond the limits of this colony, for the past fifty years, and humbling themselves before God for their shortcomings and omissions, desire to record their entire dependence upon the outpouring of the Holy Spirit, whose sanctifying influence can alone guide and animate the vast and complicated system of means employed by the Society, and give success to the labours of Missionaries abroad to convert the heathen.

YORUBA—FIRE AT IKIJA.

ON Saturday night, the 30th of December, the Ikija church was discovered to be on fire. The alarm was immediately given, but nothing could be done to arrest the progress of the flames: the bare and blacked walls only remain of this place of worship. The exertions of the Christians in the neighbourhood prevented the fire spreading to the Mission compound and to the native houses in the neighbourhood. This was evidently the work of an incendiary, as the church stood alone, and fire or lamps are never used in it. The building was closed up after divine service on that evening, before dark. It is another pooof of the great necessity of having houses and churches roofed with some better material than grass.



"AS FOR GOD, HIS WAY IS PERFECT."

"As for God, his way is perfect." It is well that the conviction should be firmly rooted in the minds of his people, for sometimes they are tempted to think otherwise. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts;" and for this reason, because they are so high, of such sublimity, they seem betimes strange and unintelligible to us. The heavens, on a clear night, appear crowded with numberless stars and constellations. They are brilliant and yet confused: if, instead of looking upon them from without we could behold them from the central point, where the throne of God is, we should see all this apparent confusion resolving itself into the most beautiful order. So precisely, in regard to the divine arrangements in providence and grace, and the methods whereby the Lord brings to perfection his own purposes, they may appear to us confused, and that because of our shortsightedness. They are not, however, really so, nor shall we think them so when we come to understand them. Meanwhile they must be taken upon trust—"What I do thou knowest not now, but thou shalt know hereafter." When we see no longer through a glass darkly, but face to face, then shall all difficulties be cleared away, and this truth shall stand forth as clearly as the bow upon the cloud—"As for God, his way is perfect."

It may be well to indicate some of those occasions when his ways seem otherwise than perfect.

When his procedures appear to be inconsistent with his high perfections, so as to afford to ungodly men an opportunity of cavilling.

For instance, the arrangement whereby all men are shut up in the sin of Adam. To this St. Paul refers—"Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that (or in whom) all have sinned."

All die, because in Adam all are accounted to have sinned; otherwise the sentence would not have been universal; death would not have passed upon all men; there would have been an exemption of those who had not sinned after the similitude of Adam's transgression, who had not been guilty of actual sin; yet over these, over infants, death reigns: they die, because there is to them an imputation of the sin of him "in whom," as the Apostle tells us, "all have sinned." (Rom. v. 12, margin.)

This is precisely the arrangement to which some object as inconsistent with the justice and impartiality which are the properties of God. A little consideration will show that in this respect God's way is perfect.

In appointing Adam to be our representative to act for us, God provided for our interests in the most favourable manner, for in Adam there was no tendency to evil, no inducement to sin. But now that he has sinned, however startling the proposition may at first appear, it is the most merciful procedure possible to conclude us all under his sin, that the promise by faith of Jesus Christ might be given to them that believe. It is plain that we are affected by the act of our first parent, and as completely identified with its consequences as if it had been our own actual disobedience. But we know that the Father has provided for our recovery a second Adam, a second head or representative of man, as Paul intimates when he says of the first Adam, "who is the figure of Him that was to come." (Rom. v. 14.) The first Adam was the type or pattern of the second Adam, of whom Paul again speaks when he says, "The first Adam was made a living soul, the last Adam, a quickening spirit." (1 Cor. xv. 47.) These are the two representative heads of the human race, the first being a type of the second. Yet in what was he a type? Or what resemblance can be traced between the sinful Adam and the holy Jesus? The resemblance consists in this—that Christ was set up, appointed to be a head or representative of man, as Adam had been, to whom our interests were deputed, and who was to act for us, as we find in Ps. lxxxix. 19, 20, 28, 36: a mighty one, chosen out of the people, was exalted, on whom help was laid. With him was to be the covenant of God; as a second head of man,

he was to have a seed that was to endure for ever; as a representative person, his acts were to be representative acts, affecting his seed according to the peculiar character ascribed to them, which is that of might and help on behalf of those who were perishing in helplessness: "when we were yet without strength in due time Christ died for the ungodly." (Rom. v. 6.) Thus He stands forth in triumphant contrast with that first man by whom sin entered into the world; sinless in opposition to the sin of Adam; perfectly obeying where the other had been disobedient; introducing life and immortality where the other had introduced death; a triumphant conqueror on the same battle-field, where the first parent of the human race had been vanquished and miserably overthrown; "making reconciliation for iniquity, and bringing in everlasting righteousness;" a righteousness, like the disobedience of the first Adam, imputative to others; but as justificatory of those to whom it should be imputed, as the disobedience of the first Adam had been to them full of condemnation. But the fact, the positive truth, that we are identified with the act of the first Adam, is an unanswerable evidence that we may be as completely identified with the work of Christ; that if we are actually inheriting the consequences of the one, we may just as surely inherit the consequences of the other; that the blessings which derive themselves from Him who saves, may be as much ours, as the miseries that result from him who has destroyed; that if by the disobedience of one many were made sinners, so by the obedience of one many may be made righteous; and that if we have died in Adam, we may live in Christ. The great difficulty in most men's minds is, how they can possibly be benefited by the act of another, as if it was their own? how they can be reckoned righteous because Christ is righteous? Yet you find that the sin of Adam has been so accounted to you, that you are actually and really a sufferer because of it; because Adam sinned you came into the world with a corrupt nature; and because of Adam's sin the infant dies, although it had not sinned itself. The work of Christ, then, may be just as communicative to me of blessing: if the disobedience of one has made me a sinner, then may the obedience of another make me righteous; and if I have died in Adam, I may live in Christ. Thus the very certainty that I suffer from a derived misery, becomes to me confirmatory of good; the fact that I am ruined by the fall, proves to me the possibility of my recovery; the entailment of my first parent's sin establishes me in the belief that it is by the righteousness of another imputed to me that I am to be counted righteous before God; and thus, amidst the gloom and darkness of the fall, are laid deep and wide for the Christian the foundations of Gospel hope and joy.

Again, when the providential dispensations of God come into apparent collision with his promises, appear to thwart them, and interfere with their fulfilment, there arises a perplexity as to the truth that "God's way is perfect."

The case of Joseph illustrated this. The promise seemed to be contradicted by the providence. The promise was plain and positive—"His brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed have dominion over us;" nay, his father said to him—"Shall I, and thy mother, and thy brethren indeed come to bow down ourselves to thee to the earth." Yet when sold to the Midianite merchants, carried down into Egypt, removed to a distance from his father and brethren, and there, as a criminal, cast into prison, how irreconcileable to man's perception these providences with the promise! Yet, through this series of adverse circumstances, the promise ripened to its fulfilment, and Joseph, as Governor over all the land of Egypt, receives the homage of his brethren.

And so it was promised that one should rise to vindicate the cause of the oppressed, the seed of the woman who should bruise the serpent's head. Prophecies, promises, and sacrificial ordinances prepared his way. They went before him as the *avant-couriers* of some grand procession, the heralds who introduce some royal personage, and still, as they move on in superb array, expectation becomes more intense. "I shall see him, but not now. I shall behold him, but not nigh; there shall come a star out of Jacob, and a sceptre shall arise out of Israel; and as the prophetic ages rolled on, another herald of his advent cried, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." At length the fulness of time came, and

"the life was manifested." God sent forth his Son, made of a woman; but, contrary to human expectation, he had no form or comeliness, and when they saw Him there was no beauty that they should desire Him. As a man of sorrows and acquainted with grief He appeared amongst us. The helper of others, He was a sufferer Himself. The winds and waves obeyed Him, and death yielded back the spoil which it had gathered, yet He remained poor and dependent, nor was his personal indigence relieved by the riches which He bestowed on others. To his disciples this must have been an unintelligible mystery. They saw, however, his miracles, and hoped that He would yet merge out of his obscurity. But when they found Him betrayed, a captive, bound unresistingly, subjected to extreme indignity, crucified, until at length his lifeless body was taken down from the cross of pain, then did these providences seem so flatly to contradict the promise, that the extinction of their hopes found utterance in such words as these—"We trusted that it had been He which should have redeemed Israel." Yet these events, apparently so adverse, were in truth the very fulfilment of the promise—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

And so precisely with respect to his truth — its progress has not been equable. There have been promising seasons, full of encouragement, and, lo! the sunshine has been suddenly overcast. Adverse circumstances have interposed, and the whole work has been arrested and suddenly put back. It has been so in the Mission field; it is so in the home field. Thirty years ago there was great promise in the religious aspect of England. Evangelical Christianity was rapidly extending, from pulpit to pulpit, and from parish to parish. It was as the rich dawn that betokened the coming of a glorious day. But then came a check. A mist arose, at first no bigger than a man's hand; but it spread and covered the horizon. Men have in numbers turned away their ears from the truth and turned unto fables.

It is like a re-occurrence to wintry weather, when after some genial days we hoped that spring was about to open upon us: there were bright days and soft influences. The buds responded, and, gently opening, permitted the imprisoned foliage to see the light of day. But now every thing is put back. There are bleak winds, and the snow falls heavily. The new leaves, unable to retreat within their safe enclosure, are severely nipped, and lose their freshness. Yet is all this salutary. The development was precocious; the vegetation would have been early, but not rich and full. After a season it will break forth again, and prove to be the more vigorous and abundant.

And so in our Mission field: we have often disappointments. We desire the ascendancy of the Lord's truth, because in this is involved the glory of God, and the happiness of man; and glad tidings reach us, like the fulfilment of the promise—"These shall come from afar; and, lo! these from the north and from the west; and these from the land of Sinim;" and we are ready in the exultation of the moment to exclaim—"Sing, O heaven; and be joyful, O earth; and break forth into singing, O mountains." But our hopes are checked. The storm falls upon the most flourishing of our Missions, and it lies broken and bereft of its beauty. Our New-Zealand Mission is like a pleasant garden over which the hurricane has past; and when we look upon the wreck and devastation we are tempted to become sore depressed. But is not this the way in which He acts who is "wonderful in counsel and excellent in working?" No Mission ever progressed into a valuable and communicative church which did not pass through discipline—"it is the time of Jacob's trouble, but he shall be saved out of it," "because he will not be always threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen."

And such is the experience of the individual Christian. He desires to grow in grace, to be more Christ-like, to have the flesh more subjugated: he prays for a more decided

development of the Christian character, that in him his Lord may be glorified. And yet how strangely is he dealt with. New temptations supervene; the conflict becomes more intense; the discipline to which he is subjected more severe; the pathway more rough. "In my prosperity I said, I shall never be moved. Lord, thou of thy goodness hast made my mountain to stand so strong. Thou didst hide thy face, and I was troubled." The believer, under such pressure, is tempted to say—"All these things are against me." There was one who once so misinterpreted God's providences. He lived long enough to read them otherwise, and to understand that they were not against him, but for him.

By such trials God is answering prayer. He is deepening and strengthening the foundation of character, and thus preparing for a better superstructure. Unless thus dealt with the cast of character might have been superficial and light, and, wanting solidity, have been blown about by every wind of doctrine; but the experience is that which Peter indicates—"The God of all grace, who has called us into his eternal glory by Christ Jesus, after that ye have suffered awhile, stablish, strengthen, settle you."

The more valuable a material, the more specially, and with apparent severity, is it dealt with. The precious metals, gold and silver, because they are precious, are tried by fire. There is a beautiful analogy in Isaiah xxviii. 27—30, whereby God explains to us his mode of action. The more precious the grain the more severe the discipline to which it is subjected, while that which is of little price is carelessly dealt with—"the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin:" they would not repay the cost of doing so; "but the fitches are beaten out with a staff, and the cummin with a rod." But the valuable grains are otherwise disposed of—"bread-corn is bruised," and yet "he will not be ever threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen." "God is faithful, who will not suffer you to be tempted above that ye are able."

This experimental process through which God's people often have to pass is well wrought out in the following well-known hymn—

I asked the Lord that I might grow
In faith, and love, and every grace;
Might more of his salvation know,
And seek more earnestly his face.

'Twas He who taught me thus to pray;
And He, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

I hoped that in some favoured hour,
At once He'd answer my request;
And by his love's constraining power
Subdue my sins, and give me rest.

Instead of this, He made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.

Yea, more—with his own hand He seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourds, and laid me low.

"Lord, why is this?" I trembling cried;
"Wilt thou pursue thy worm to death?"
"'Tis in this way," the Lord replied,
"I answer prayer for grace and faith.

"These inward trials I employ
From self and pride to set thee free,
And break thy schemes of earthly joy,
That thou may'st seek thy all in me."

Let us consider another of those times and seasons in which we are tempted to consider the Lord's ways otherwise than perfect—when the means which, appointed to be used for the accomplishment of some great object, appear to be disproportionate, and unequal to the emergency, so much so, that, when brought into action, the world despises them, and regards them with contempt. This is often the case. In no respect is the discrepancy between his ways and our ways more palpable than

in his selection of weak instruments and agencies in preference to the strong for the accomplishment of great and difficult undertakings. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence."

In Jericho and its overthrow this is remarkably exemplified. Jericho was walled and shut up. Put in the best possible state of defence, and strongly garrisoned, it was prepared to withstand the advance of the Israelites. As this was their first essay, much depended on its being successful. Any repulse here would have chilled the ardour of the people, and given courage to their opponents. It might have been supposed, therefore, that all the military resources of the Israelites would have been brought to bear on this strong post, and the most skilful captains, the best soldiers, the best weapons made available. Not so—they are all set aside. The mode of action adopted in the eye of man was so unsuitable, that it must have provoked the contempt of Jericho's defenders. Instead of assaulting the defences, the men of war formed themselves into a procession, the ark being borne in the midst, preceded by seven priests, blowing trumpets of rams'-horns. Thus they compassed the city once a day for six days, each day the derision of the enemy increasing. If present results were to decide, nothing seemed more hopeless than this mode of proceeding. Jericho remained uninjured. Nothing indicated its approaching downfall. Yet the Israelites persisted. God had commanded, and that sufficed. They did not slacken their exertions. Instead of doing less, they did more. On other days they only compassed the city once; but on the seventh day, seven times, until, as the last circuit was concluded, the people shouted with a great shout and the wall fell down flat, so that they went up into the city, every man straight before him, and they took the city.

The earth, the Redeemer's inheritance, is under the usurpation of Satan; and often has he boasted of his conquest, as though it were universal. Yet this has never been the case. Once he said, "I go to and fro in the earth, and walk up and down in it." I am its undisputed lord. He was reminded that there was at least one stronghold, one point held for God, the resistance of which he had not overcome—"Hast thou considered my servant Job." At present there are many such points of resistance. They have marvellously increased throughout the world, and presage the overthrow of Satan's kingdom. The church is no longer in the wilderness, hidden, as in the days of Job and Elijah, or during the intense darkness of the middle ages. Under the command of the true Joshua, she is coming forth to the conflict, and claims the heritage which the Lord has promised her, for the "saints shall possess the kingdom" and "the meek shall inherit the earth." The God of this world has strongly fortified his kingdom. False systems of religion, like mighty fortresses, have been raised on every hand. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. As the priests blew the rams'-horns before the ark, so are the ministers of the New Testament to preach Christ. The church, like the Israelites of old, in peaceable procession prosecutes this its special work; and the world ridicules the proceeding, and, the more so, as it has been long persisted in, for six days and more, and the walls of Jericho remain uninjured. In the world's judgment it is the foolishness of preaching. Never was that contemptuous ridicule more loud and sarcastic than at the present moment, and many propose that it should be superseded altogether, and new modes of action adopted. Let the people of God persevere. At an unexpected moment a wondrous triumph shall be achieved, "and the kingdoms of this world become the kingdoms of the Lord and of

his Christ." "For He bringeth down them that dwell on high; the lofty city He layeth it low; He layeth it low even to the ground; He bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy." The overthrow of Satan's kingdom shall be instantaneous. It shall be crushed when in its full strength.

Another example may be given of important results accomplished by unlikely means.

Naaman was a great man with his master, the king of Syria, and an honourable; he was also a mighty man of valour, but he was a leper. In the midst of his greatness he was in his own eyes loathsome, and he would gladly have parted with all his honours, if in doing so he might be restored to health. Vainly, although with unsparing diligence, had he sought relief, until a despised agent informed him where relief might be found. The captive maid that waited on Naaman's wife told him of the prophet in Samaria who would recover him of his leprosy. The Syrian noble came with chariot and horses, in the pomp and splendour of his station, and stood at the door of the house of Elijah. He expected to impress Elijah with a sense of his importance, and thus secure at his hands the more prompt and earnest attention. The prophet came not forth. He sent a messenger to him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." And was this indeed all? "Behold, I thought, He will surely come out to me, and stand and call on the Lord his God, and strike his hand over the place, and recover the leper;" and, lo! I am bid to wash in the waters of the Jordan. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage. The means of cleansing appeared to be so unsuitable, so worthless, that he disdained to use them.

The leprosy of sin embitters life, and degrades a man in his own eyes. Although he may be superior in outward circumstances to the generality of men, and admired of others, he despised himself. "The heart knoweth its own bitterness." The means of cleansing are clearly indicated to him—"the blood of Jesus Christ his Son cleanseth from all sin;" and by Him all that believe are justified from all things by which they could not be justified by the law of Moses. But the simplicity of the method offends many. "Believe in the Lord Jesus Christ, and thou shalt be saved," is as offensive to them as the prophet's message to Naaman, "Go and wash seven times in Jordan." If it were something in the shape of discipline, penance, severe personal inflictions, pilgrimage, and fasting, it should be done; and the more difficult the task, the more gratifying it would have been to the pride of their nature. But under a consciousness of utter helplessness to refer oneself to another for help, and in the earnest cry, "Lord, save me," to find deliverance, this hurts the sinner's pride: of its efficacy, of such means he is incredulous, and Christ, the power of God, and the wisdom of God is to him a stumbling-block and foolishness.

Yet many have had their first objections overruled. Divinely persuaded, they have washed in the waters of the spiritual Jordan. They have dipped there seven times, and their nature has been renewed, as the flesh of Namaan came again like the flesh of a little child. The blood of Christ, applied by faith, has purged the conscience from the guilt of sin, and their hearts from its defilement. They have risen from the fountain opened for sin and uncleanness—in which they were immersed by faith—washed, sanctified, justified. These renewed persons are to be found dispersed over the face of the world. They consist of diverse nations, and are of diverse languages and climates; but they can all testify to the efficacy of that blood of sprinkling which speaketh better things than that of Abel, and from their own experience can say with the Psalmist, "As for God, his way is perfect."

That this remedy should be universally known is most necessary, and such is the

command of Him who poured out his soul unto death, that by doing so He might give life to many. His wish is, that the Gospel should be preached to all the world, and yet the agencies providentially raised up for this service are so few. The disproportion between the vastness of the field and the sparseness of the agents is great indeed. "The harvest is plenteous, but the labourers are few." And yet during the many hundred years which have elapsed since these words were spoken it has been invariably the same. There is, therefore, in this respect, no ground for discouragement. Never was the disproportion greater than when, at Jerusalem, the disciples waited for the promise of the Father. "The number of the names together were about an hundred and twenty." Yet this little seed—what vitality it possessed, and with what energy it wrought! How powerfully it reproduced itself on the occasion of Peter's first sermon preached upon the day of Pentecost—"there were added unto them about three thousand souls." The healing of the impotent man at the gate of the temple called Beautiful was followed by a new increase—"many of them which heard the word believed; and the number of the men was about five thousand." Within a brief period the "little one had become a thousand, and the small one a strong nation." When those words were prophetically used it was added—"I the Lord will hasten it in his time;" and when the time came He did so. If only the labourers be spiritual men, united individually to Christ, and in union with each other, they shall suffice for the work, although they be few in number. It is not this that hinders progress, but the absence of the Spirit. If there be not the indwelling of the Holy Ghost, the agency, however numerous, is impotent for spiritual work. For such a work the elements of human power are of little value: what is needed is the power of God. It is in order to impress this on our minds, that in the Scripture history God has so often preferred to use a feeble agency. When Israel was to be rescued from the tyranny of Midian, the Lord selected one, who in his deep consciousness of his own unfitness for the work, exclaimed—"Oh, my Lord, wherewithal shall I save Israel? Behold, my family is poor in Israel, and I am the least in my father's house." But the answer was, "Surely I will be with thee." When Gideon blew the trumpet, and many were gathered unto him, the Lord reduced their numbers. The proclamation was made in the ears of the people, "Whoso is fearful and afraid, let him return, and depart early from Mount Gilead. And there returned of the people twenty and two thousand, and there remained ten thousand." And even yet they were too many—"lest Israel vaunt themselves against me;" nor was it until a feeble residuum of 300 men was left that the Lord said—"By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand." The numerical disproportion of the agency to the work in our judgment is a great disadvantage, but when seen in the light which God throws upon it, we are enabled to understand that in this respect too the "Lord's work is perfect."

PROTESTANT MISSIONS IN RUPERT'S LAND.

It is not unusual to find dispersed through books of voyages and travels disparaging remarks respecting Missions. Having visited the very country where these Missions are situated, the writer is regarded as one who is competent to form an impartial judgment, and his opinion carries with it weight. Authors of such books should be very careful what they state. If they decide to notice what is being done in connexion with the propagation of Christianity, they should be at the pains to investigate the realities of things, and then impartially to record the result of their personal observation. We regret to say this is not always the case. There is a want of conscien-

tiousness in this respect. Unfavourable assertions are sometimes made, which not only cannot be substantiated, but which are the reverse of truth. When this is so, it is our duty to expose them. It is a painful task, but one which must be discharged; for not only are such misrepresentations calculated to injure the cause at home, but they find their way to the remote field of labour of which the book professes to treat, and inflict much pain on hard-working and deserving men.

One of these books now lies before us.* It is one of considerable interest, detailing as it does a successful attempt, on the part of two English gentlemen, to penetrate by one of the passes of the Rocky Mountains from Rupert's Land into British Columbia. It is handsomely illustrated from photographs and sketches taken on the spot, with a map from Arrowsmith showing the route which was followed, and is likely to command a place on the drawing-room table, especially in the houses of the higher classes. It is a great pity, therefore, that these unhappy notices were introduced. They are irrelevant to the subject-matter, for the authors went out, not to visit the Mission stations, and patiently investigate the true state of things, but to explore a route, and discover a passage by land to the gold-fields of Columbia. We repeat, then, it is a pity that these dead flies have been permitted to drop into the ointment, and spoil the pleasant perfume it would otherwise have emitted.

We find two English travellers at the Red River, on August 7th, 1862, where, as they inform us, "the bishop, Dr. Anderson, showed us great kindness and hospitality," and at Fort Garry they remained three weeks. In their intercourse with the bishop some information must have been communicated to them respecting Missionary work at the Red River, and other points throughout the vast regions of North-west America; but they do not appear to have personally inspected any portion of the work. They might have had the opportunity of doing so, for one of our most matured, because the oldest of our Missionary enterprises, is to be found at the Red River—the Indian Settlement—about fourteen miles from the point where the Red River enters Lake Winnepeg.

Now, "neither this, nor any other principal station of the Church Missionary Society was visited by these gentlemen during their stay in Rupert's Land." Such is the statement we have received from one of our most experienced Missionaries in that country. Although, therefore, they were on the spot, yet not having taken the pains to furnish themselves with the necessary information, they were not qualified to pronounce any opinion as to the condition of Missions in Rupert's Land, and would have acted more wisely and justly had they remained silent on the subject.

We shall briefly sketch what they might have seen at the Indian village, and in doing so we shall not avail ourselves of the reports of our Missionaries, but shall depend, as much as possible, on independent testimony. It so happened, that about five years previously the Canadian Government organized an expedition to examine the countries between Lake Superior and the Red River of the North. Their researches extended to the basins of the Assiniboine and Saskatchewan, and it thus happened that many of the localities referred to in the "North-west Passage by Land" were visited by the Canadian Red-River exploring expeditions of 1857 and 1858. The former expedition came by St. Paul's, Minnesota and Pembina to Fort Garry, Red River; the latter from Lake Superior crossed to Rainy Lake, and, reaching the sources of the Winnepeg, descended that river to the lake of the same name, then; coasting the southern portion of the lake, they entered the Red River, and so reached the Red-River Settlement. The first evidences of civilization met them at the Indian Settlement. The banks of the Red River had appeared to them monotonous, after the wild and varying beauties of the Winnepeg. "The sight of clearings, however, with the neat white houses of the settlers at the Indian Missionary villages, speedily created other impressions, aroused

* "The North-west Passage by Land."

by such fair comparisons between the humanizing influence of civilization, and the degraded, brutal condition of a barbarous heathen race. These familiar and suggestive signs of improvement in moral and social position rapidly create a healthy tone of feeling in passing from the cascades and rapids of the Winnepeg, where half-clad savages fish and hunt for daily food, to the even flow of the Red River, where Christian men and women, once heathen and wild, now live in hopeful security on its banks."

The Canadian gentlemen visited the Indian Settlement on October 4th, 1857.

"The church at the Indian Settlement is a new and spacious building of stone, with a wall of the same material enclosing the churchyard, in which is a wooden school-house, where I saw about fifty Ojibway Indians—young men, young women, and children—receiving instruction from the Rev. A. Cowley, Mrs. Cowley, and a native school-master. The young Indian women read the New Testament in soft, low voices, but with ease and intelligence. During service the church was about three-fourths full. The congregation appeared to be exclusively Indian: in their behaviour they were most decorous and attentive. The singing was very sweet, and all the forms of the service appeared to be understood, and practised quietly and in order by the dusky worshippers. A seraphine was played by Mrs. Cowley to accompany the singers: the responses were well and exactly made, and the utmost attention was given to the sermon. The prayers were read in English, the lessons in Ojibway, and the sermon was delivered in Cree. After service an Indian child, neatly dressed in white, was baptized. A few of the women and girls wore bonnets, but the greater number drew their shawls over the head.

"A wonderful contrast do the subdued Indian worshippers in this Missionary village present on a Sunday to the heathen revellers of the prairies, who perform their disgusting ceremonies within a mile and a half from some of the Christian altars of Red River.

"The farm attached to the Indian Mission is cultivated with more than ordinary care: wheat, barley, Indian corn, potatoes, are the chief crops. The potatoe crop is here truly magnificent. . . . . In the garden I noticed asparagus growing luxuriantly, beet, cabbages, brocoli, shallots, and indeed most culinary vegetables. In the farm-yard were ducks, fowls, turkeys, pigs, sheep, with some excellent milking-cows . . . . . In the garden around the house some flowering shrubs and annuals were still in bloom on the 3rd of October. The air was fragrant with the perfume of mignionette, and the bright orange-yellow escholtzia shone pre-eminent among asters and sweet peas, which had escaped the autumn frosts."

The English travellers left Fort Garry on August 23, 1862, in a westerly direction, towards Fort Ellice. On their route, about fifty miles from Fort Garry, lies a place called Portage la Prairie. They refer to it by the name as the western boundary of the Settlement, but take no further notice of it. The Canadian party had visited the same place. Let us see what they say of it.

"Next to the Indian Settlement Prairie Portage is the most interesting illustration of a Christian settlement, in a wilderness still inhabited by roving bands of Indians, who, as of old, occupy themselves in barbarous warfare, hunt for daily food, or submit with abject humility to the conjuror's malignant influence. Prairie Portage owes its existence to the untiring energy and undaunted zeal of Archdeacon Cockran. The church at this most westerly limit of civilization in the Far West is constructed of wood, and contains twenty-five or thirty very substantial family seats, but is capable of holding three times that number: each seat is manufactured by the owner, according to a pattern supplied by the archdeacon. The congregation on Sunday was composed of Plain, Swampy, and Cree Indians, and half-breeds; one Plain Cree Indian woman's house was 300 miles to the west. She was a fine specimen of the race, and neatly habited

in the dress of the half-breeds. Next the door of the church, inside the building, a number of heathen Indians from the prairies stationed themselves, to indulge their curiosity; they squatted on the floor, remaining quiet and grave, and conducted themselves with the utmost propriety during the service. . . . . Who can tell what benign influence the sight of Christian worshippers may have upon many of these savage children of the prairies, who saunter in during the services of the church, and, with characteristic decorum, always maintain a respectful demeanour, and a grave and earnest look."

Touching at Fort Ellice, which stands near the junction of the Assiniboine and the Qu'Appelle rivers, the English party proceeded in a north-westerly direction, until, having passed the South Saskatchewan, they struck the northern branch at Fort Carlton. There is much said about this part of the route—something about scenery; real park-like country; innumerable lakes, swarming with wild fowl; the deserted old Fort at Touchwood Hills, and then a long stretch of bare, rolling prairie. There is nothing, however, in their journals to intimate that, throughout this long stretch of country, any effort was being made to introduce that which can alone civilizè the Indian, and save him from extermination—the blessed work of Christian instruction.

And yet at these very Touchwood Hills, at the time when these gentlemen passed through, there was Missionary work going on, a Mission station having been formed there under the charge of a half-breed catechist, Charles Pratt, being an extension of a similar work at Fort Pelly, and both these undertakings being offshoots from the central station at Fairford, Manitoba, lying between 200 and 300 miles to the south-east.

Fairford is prettily situated on the banks of the Partridge-Crop River, a continuation of the Little Saskatchewan, about two miles from Lake Manitoba. "The Indian cottages on either side of the river are very pleasing objects. The church and schoolroom, which catch the eye before you come upon the Mission house, excite a home feeling, and delight the mind greatly. All these buildings, to one acquainted with the country, tell a tale of vast labour, trials and difficulties, of faith and love, of hope and fear, of anxiety and expense, not readily conceived or understood by a stranger. Christianity might tell upon the heart, where no outward works testify to its existence; but where cottage after cottage arises under the hand of an Indian, unused to labour in such a way, and averse to restraint and the sober industry of civilized life, some mighty change must be going on within," a change wrought by the leaven of Christianity infused into the Indian mind.

It was from this central point that Charles Pratt and his family started on May 16, 1851, to commence a new station at Fort Pelly, Swan-River district. It is remarkable that about two months previously Bishop Anderson, on a visit to Minnesota, baptized an Indian who had been admitted to school in the fall of 1848, and who at the end of a year desired baptism. His name was changed from Luke Shata to Luke Caldwell, "to perpetuate "in the country the name of the Governor of the Red-River colony, whose memory we delight to cherish as that of a great man, and a great friend of Missionary labour."

Luke Caldwell is at present the native catechist at Fort Pelly, the ordained native, the Rev. James Settee, being in charge of Fairford.

After Fort Pelly had been sufficiently formed, Charles Pratt had been pushed on to the Qu'Appelle Lakes, considerably to the south-west, and in the direction of the Plain Crees. Qu'Appelle-Lakes station was visited by the Canadian gentlemen in 1859, where they found the Rev. James Settee, Pratt being absent at the Red River. Mr. Settee, a Missionary of Swampy-Cree origin, was occupying, at the time, Charles Pratt's comfortable log-house, and there they attended service on the Sunday, Mr. Settee

reading the prayers in English, with great ease and correctness, and preaching in Ojibway, while a hymn was sung in the Cree language.

This station being found too exposed to the uncertain action of the Plain Crees, was subsequently transferred to the Touchwood Hills, where it was in full operation when the English travellers passed through that district. It was certainly more worthy of notice than the Qu'Appelle station three years previously. Several houses had been built, the commencement of a Christian village which is now completed, occupying a beautiful site on a cluster of well-wooded hills, which surround a tolerable-sized lake of water. Had they visited it they would have found each house with its garden, the people looking clean and comfortable. At that time not less than forty native Christians had there settled around Charles Pratt, not half-breeds gathered from other congregations, but pure Indians, *the first-fruits of the Plains*. Of this place, the most advanced of any station on the edge of the vast plains of North-west America, no mention whatever is made in the "North-west Passage by Land."

We next find the English explorers at Carlton House, on the south side of the Saskatchewan, and situated between the vast forest on the north and the prairie which stretches away to the south. They eventually decided to go into winter quarters amongst the peaceful Wood Crees, near White-Fish Lake, about 80 miles to the north-north-west of Carlton. At this point they had on three sides of them stations of the Church Missionary Society. Some 130 miles to the north-west from Carlton lies the confluence of the two great branches of the Saskatchewan, called the Great Forks Sixteen miles below the Forks, on the south bank, lies Fort à la Corne, and immediately opposite, on the north bank, is the Church Missionary station, the Nepowewin. About 200 miles further down the Saskatchewan lies the Pas, or Cumberland station of the Church Missionary Society; while to the north-north-west, on the Churchill, or English River, lies our station of Stanley.

The latter of these stations was beyond the limits of the Canadian exploration, and therefore there is no mention made of it in the narrative. But the other stations are both referred to.

In 1840 Mr. Henry Budd, a native catechist, set out from the Red River, with his family, for the purpose of commencing the Cumberland station. In 1852, the Cumberland station having made a good beginning, he started for the Nepowewin, at this new spot to accomplish a similar work. "He arrived on the 8th September, and on the 13th of the same month commenced to clear a small piece of ground on the river bank, opposite to Fort à la Corne, for the erection of Missionary buildings. The name Nepowewin is derived from an Indian expression, signifying 'the standing-place,' where the natives are accustomed to await the arrival of the Hudson's-Bay Company's boats, as they are tracked up the north side of the river. Mr. Budd's house, garden, and little farm is a pattern of neatness, order, and comfort."

Yet here has this good man passed through the deep waters of domestic affliction. His son, the Rev. Henry Budd, jun., a holy and devoted young man, had been his helper in the Mission. But consumptive tendencies developed themselves, and he entered into rest on September 6, 1864. His last words were, "I have no fear; Jesus is with me. Come, Lord Jesus, come quickly."

His mother, after his death, pined and drooped, becoming weaker and weaker every day. It became evident that she was soon to follow her son. On October 1, the heathen Indians, about to take their departure for the winter, came in to see her, and to say "good bye" for the last time; and, as they went out, one was heard saying to another, "If we lose the praying chief's wife, we shall lose a friend." The next day, Sunday, while Mr. Budd was at church, she passed away. The following passage is very touching: "*Oct.* 4—The coffin being now ready, and the vault prepared, we went

out in the afternoon 'to bury my dead out of my sight.' Through the kindness of my people every thing was done decently and orderly. Before we left the room we sang one of Dr. Watts's hymns, 'Why do we mourn departed friends,' and united in prayer together, after reading a suitable portion of God's holy word. The vault was deeply and strongly walled, and there we laid the mortal remains of my dear partner in life. There she quietly sleeps side by side with her son, whom she tenderly loved, until the trump of God shall sound and awake their slumbering ashes, to be rejoined by their kindred spirits to meet the Lord in the air. Cheerfully would I have given up my all to have retained her if I could a few years longer; but now that she is gone and has entered into the joy of her Lord, I would not for all the world recall her to this state of sin and sorrow."

And so this home on the banks of the Saskatchewan was left "bare, empty, and lonesome." Such his children found it, the two eldest being in pitiable sorrow. Soon one of them drooped—Christiana, her brother's constant companion. High fever set in. Usually delirious, she would wake up sometimes, and, seeing her father in tears beside her, would say, "Papa, dear papa, do not grieve for me. I am going to my brother in heaven: my seat is ready for me there; and mamma is there, too, waiting for me. I must go. I would like very much to have gone to school (she was to have gone to the Red-River school the next spring), and have seen my sister Bessie, but I am afraid I should be sinning again."

On the 20th of October this lamb was gathered into the heavenly fold. Thus there has been stroke on stroke. In less than seven weeks this family, in its isolated post, where each needed the other so much, was diminished by the removal of no less than three of its members. Like a Christian man our brother has borne up, carrying on his duties uninterruptedly; yet it would not be human if at times he did not feel intensely, and so we meet with a passage such as this: "*Nov.* 26: *Saturday*—"Felt wretched to-day and miserably lonely, as I sat in my house quite alone, the children being all out. I felt so much that I could do nothing at all. When I was in the house I longed to be out; and when I went out I wished myself in;" but the Lord's day coming on brought with it reviving influences.

Our last communication from Mr. Budd contains the following passages—"I am only beginning to emerge from a state of deep mental depression, and, through God's mercy, am recovering my strength. Through grace alone my mind has been subdued to the will and pleasure of our heavenly Father. All I have gone through I feel has been wisely ordered in tender love. And although I suffer much from solitude and depression of spirit, yet I never found my Saviour so near. I trust I can faithfully say that my heavy trials have, through grace, been the means of bringing my soul to a closer walk with God, and to a more blessed communion with Him. One idol taken from me after another! I have found no place for the sole of my feet to rest upon, but on Jesus, the Rock of Ages; and I have found that He can more than make up for any losses."

We must now pass on to one other station, which was in full operation during the winter passed by our English travellers at White-Fish Lake, and which, although too distant to be visited, was at least near enough to have been heard of, had those inquiries been made which alone could have qualified them to pass a judgment on the state of Protestant Missions in Rupert's Land.

We shall again refer to the Canadian exploring expedition—

"The Pas, or Cumberland House, is a Missionary post of the Church of England, situated at the confluence of the Saskatchewan and Basquia rivers, a tributary about three chains wide at its mouth. Christ Church is a neat and rather imposing edifice; and it seemed like getting back to civilization again, after all our wayfaring, when, on

rounding one of the sweeps of the river, the pretty white church, surrounded by farm-houses and fields of waving grain, burst unexpectedly upon our view. It was on a calm, summer's evening, and the spire was mirrored in the gliding river, and gilt by the last rays of the setting sun. The church is situated on the right, or south bank of the river; near it is the parsonage, a large and commodious building. Adjoining the church there is a neat schoolhouse, with several dwelling-houses."

We do not feel it necessary to proceed further with this review of our Missionary stations: what has been said is sufficient for our purpose. What is chiefly to be borne in mind is, that in the pages of "the North-west Passage by Land" no mention whatever is made of these points of labour, and it only remains to conclude that its authors did not even know of their existence.

On April 3, 1863, they broke up from their winter-quarters, and set their faces westward towards British Columbia. At Fort Pitt they met "a party of Blackfeet, arrived to trade. They were fine-looking fellows, generally better dressed and cleaner than other Indians. They appeared of less stature than the Crees, but tall and well-made. Their faces were very intelligent, their features being strongly marked, the nose large, well-formed, straight or slightly Roman, the cheek-bones less prominent and the lips thinner than in the Cree. The mouth was large and the teeth beautifully white, as in all Indians. The dress of the men differed but little from that of their ancient enemies, the Crees, except being generally cleaner, and in better preservation. The faces of men and women were highly painted with vermillion. The dress of the latter was very singular and striking. It consisted of long gowns of buffalo-skin, dressed beautifully soft, and dyed with yellow ochre. This was confined at the waist by a broad belt of the same material, thickly studded over with round brass plates, the size of a crown-piece, brightly polished. These Indians were very dignified in manner, submitting with great composure to the gaze of an inquisitive crowd of half-breeds and Crees, who looked with eager interest at a race seldom seen by them, except when meeting in the battle-field."

On May 14th they reached Edmonton, the most important depôt of the Hudson's-Bay Company in the Saskatchewan district. About fifty miles to the north lies the Romish Mission of St. Alban's. This they visited, describing it with the same care which the Canadian explorers bestowed on the Protestant Mission stations. It consisted of "some twenty houses, built on rising ground near a small lake or river." There was "the priest's house, a pretty white building, with garden round it, and adjoining it the chapel, school, and nunnery." After a capital dinner at the priest's house, "on soup, fish, and dried meat, we strolled round the settlement in company with our host. He showed us several very respectable farms, with rich corn-fields, large bands of horses, and herds of fat cattle," &c. And then comes the following paragraph, as to the truth and justice of which our readers are in a position to judge—"Altogether, this little settlement was the most flourishing community we had seen since leaving Red River, but it must be confessed that Romish priests far exceed their Protestant brethren in Missionary enterprise and influence. They have established stations at Isle à la Crosse, St. Alban's, St. Ann's, and other places far out in the wilds, undeterred by danger or hardship, and, gathering half-breeds and Indians around them, have taught with considerable success the elements of civilization as well as religion; while the latter remain inert, enjoying the ease and comfort of the Red-River Settlement, or, at most, make an occasional summer's visit to some of the nearest posts."

Whose, then, are the Missionary stations that are placed around the shores of Hudson's Bay, dreariest of all these regions, compared with which the country in which St. Alban's and St. Ann's are situated may be regarded as a paradise; where potatoes are no bigger than walnuts, and the raising of wheat crops is an impossibility. "The Protestant Missionaries remain inert at Red River, while the Romish priests push

far out into the wilds, and have established a Mission far north at Isle à la Crosse!" But the Mackenzie River is farther north still. The waters of that river, when stern winter permits, flow into the Arctic Sea; yet along this course our Missionaries toil. From Fort Simpson down to its embouchure, and then westward beyond the Rocky Mountains as far as the Porcupine and Youcon Rivers, the feet of our Missionaries have reached; and although the priests, with great boldness, have ventured on a course of open opposition, and endeavoured, in every possible way, to thwart their efforts for the evangelization of the Indians, yet such is the power of the truth that they cannot stand before them, and the influence is with the Protestant Missionary. But we shall say no more at present of the more northern field, desiring to reserve details for our next Number.

How is it that writers can take upon themselves the very serious responsibility of pronouncing so severe a judgment on such imperfect information, a judgment calculated to do great injury at home, were it not that the friends of the Church Missionary Society are too well informed to be led astray by such statements as these, but which to our Missionaries in Rupert's Land have caused great pain.

It is in their vindication that we have noticed these misrepresentations, otherwise we could have afforded to pass them by in silence.

One important lesson, however, may be learned from all this. It is a mistake to suppose, that because individuals have been in a country where Missionary operations are being carried on, that their testimony concerning such Missions is to be received implicitly and as of unquestionable veracity. As we have seen, it may be far otherwise. Eminent men, deputed on an impartial mission, brought back an evil report of the land which they were sent to search out, and, discouraging the hearts of the people, involved them in dread calamities. Every one who brings back a report of what he has seen in distant countries unhappily is not a Caleb or a Joshua.

THE GREAT DURBAR AT AGRA.

IN November last a splendid pageant was enacted at Agra, which, if ever equalled, certainly never was surpassed, not even in the palmy days of Akbar, when the Mogul empire was at its zenith. The Governor-General of India, encompassed by a splendid cortège of high officials, the Commander-in-Chief, the three Lieutenant-Governors of Bengal, the North-west, and the Punjab, the Chief Justice and Judges of the High Court, North-west Provinces, met there in Durbar the native princes and nobles of the north-west. The rendezvous was well selected. Because of its central position Akbar, two centuries back, had made Agra the capital of his empire, and for the same reason the Viceroy of India gave to it the preference.

A better spot for an imperial display in the eyes of all India Sir John Lawrence could not have chosen. Standing on the right bank of the Jumna, it is within a few hours' distance by railway of Delhi, on the one side, and Lucknow, Allahabad and Benares on the other. To the west, between Hindostan Proper and Bombay, stretch the great States of Rajpootana, held by families who can trace their descent to a point further back than any royal house in the world. To the south-west, and only seventy miles distant, are those powerful Mahratta chiefs who, compared with the Rajpoots, are but of yesterday —Scindiah and Holkar. And to the south lie the mediatized States of the once robber Boondelas, which in number, organization, and even history, form a close parallel to the lately-destroyed German Bund.

At this spot there assembled to meet him four princes of the first rank.—"His Highness the Maharajah Scindiah of Gwalior, G.C.S.I; His Highness the Maharajah of Jeypore,

G.C.S.I.; His Highness the Maharajah of Joudpore, G.C.S.I.; Her Highness the Begum of Bhopal, G.C.S.I."

Of chiefs governing their own territories and cadets of royal houses, twenty-seven, of the following names and titles—"The Maharao of Kotah; the Maharajah of Kishengurh; the Maharajah of Kerowlee, G.C.S.I.; the Maharajah of Bhurtpore; the Maharao Rajah of Ulwur; the Nawab of Touk; the Maharaj Rana of Dholepore; the Maharaj Rana of Jhalawar; the Maharajah of Oorcha; the Rajah of Pertabgurh; the Hon. the Nawab of Rampore; the Rao Maharajah of Duttia; the Rajah of Sumpthur; the Maharajah of Chirkaree; the Rajah of Bijawur; the Maharajah of Adjeygurh; the Rajah of Chutterpore; the Rajah of Sureela (Central India); the Jagheerdar of Alipoora; the Raise of Myhere (Central India); Mirza Feyazooddeen, Mirza Mahomed Saeed Bukht, Mirza Laul, Mirza Mouzooddeen Bukht, Mirza Seekundur Buhkt, Mirza Raheemoddeen (all members of the ex-royal family of Delhi); Virendra Vikram Shah (a member of the royal family of Nepaul).

To these are to be added the following nobles and statesmen, forty-four in number—"The Hon. the Maharajah of Vizianagram K.C S.I.; the Maharajah of Bulrampore, K.C.S.I. (Oude); the Maharajah of Bhadower (N.-W. P.); The Maharajah of Doomraon (N.-W. P.); the Maharaj of Deo, K.C.S.I. (Bengal); the Maharajah Sir Jeymungul Singh of Gidhore, K.C.S.I. (Bengal); Rajah Sir Deonarain Singh, K.C.S.I. (N.-W. P.); Rajah Sir Dinkur Rao, K.C.S.I. (N.-W. P.); Rajah the Hon. Sir Sahebdyal Sing, K.C.S.I.; Rajah Sir Radhakant Deb, K.C.S.I. (Bengal); Nawab Foujdar Khan, C.S.I. (Punjab); Sirdar Sir Nehal Sing Chachee, K.C.S.I. (Punjab); the Rajah of Mynpooree, C.S.I. (N.-W. P.); the Rajah of Kasheepore, C.S.I. (N.-W. P.); Rajah Bulwun Sing Kaseewala (N.-W. P.); Rajah Dirgbijey Sing of Morarmow, C.S.I. (Oude); Rajah Suttoshurn Ghosal, C.S.I. (Bengal); the Rajah of Bansee, C.S.I. (N.-W. P.); Rajah Hurdeo Buksh of Kuttiaree, C.S.I. (Oude); the Rajah of Gopalpore (N.-W. P.); Sirdar Soorut Sing, C.S.I. (N.-W. P.); Baba Prosono Coomar Tagore, C.S.I. (Bengal); Rajah Kishen Pertab of Tumkoee (N.-W. P.); Rajah Teekum Sing of Moorsan, C.S.I. (N.-W. P.); Rajah Kishoras of Goorserai (N.-W. P.); Rajah Jagunnath Sing of Powaya (N.-W. P.); Rajah Bunsput Sing of Bara (N.-W. P.); Rajah Tejbul Singh of Daya (N.-W. P.); Rajah Jey Kishen Doss (N.-W. P.); Rajah Misir Bijnath of Bareilly (N.-W. P.); Rajah Dilsook Rai of Bilram (N.-W. P); the Rajah of Pertabnere in Etawah (N.-W. P.); Rajah Juswunt Rao, C.S.I. (Etawah, (N.-W. P.); Rajah Pertab Sing of Tajpoor (N.-W. P.); Rajah Mahesh Narain of Rajabazar (N.-W. P.); Rajah Salamut Khan (Jaunpore, N.-W. P.); the Rajah of Bhuree (Etawah, N.-W. P.); the Rajah of Nulbojnee (Etawah, N.-W. P.); Rao Bulwunt Rao of Kirwee; Baba Khen Sing Bedee Punjab; Syud Azimooddeen Hoossein Khan Bahadoor, C.S.I. (Bengal); Dewan Mowla Buksh, C.S.I. (Bengal); Baboo Umeka Pershad Narain Sing of Sarun; Nawab Mahomed Ali Shah of Meerut." Together with six native gentlemen who were invited to the Durbar to receive rewards for special services which they had rendered.

On Saturday Nov. 10th His Excellency entered Agra in triumphal procession. Along the entire route, from the bridge of boats over the Jumna, to the camp, a distance of four miles, were gathered thousands of natives of all ranks, some on carriages of all sizes and shapes, others on horseback, others on elephants and camels richly caparisoned, towering up behind the crowds which were on foot; the picturesque costumes, the varied colours, the ornaments, frequently dazzling, giving to the whole a peculiar interest and brilliancy, while through the midst advanced some 8000 troops half English and half native, of all arms, native cavalry, the body-guard, batteries of artillery, bands sending forth their strains, the Viceroy in the centre, followed by the high officials, secretaries, political officers, and aides-de-camp

The next day was Sunday, and on that day there was a pause. In the presence of

the assembled princes and nobles, heathen and Mohammedan, the sanctity of the Lord's-day was preserved. The North-German Parliament was opened by the King of Prussia on the Lord's-day, with the professed object of giving to the occasion a greater solemnity; but this is done at the cost of breaking down the distinctive character of the divine institution. At the Agra gathering the Lord's-day was carefully isolated from the important, yet secular engagements which preceded and followed it. Nothing more striking occurred at Agra than the marked and solemn pause on the Lord's-day. It was a homage to Christianity and its peculiar institutions, rendered by the English authorities in the presence of this vast gathering of the native population. It was a solemn avowal of our Christian faith, and the most eloquent testimony that could be rendered to that one true religion which is by revelation of God.

It is not our intention to trace out from day to day the details of this magnificent pageant; the Viceroy's levee and visits of the native chiefs on Monday; the splendour of their jewellery, their pomp and state; the etiquette needed so carefully to be observed, that each might receive the honours which were his due; the salaams and suwannees; the nuzzurs which were presented, and the khilluts which were displayed; all these we pass by, that we may come to the main object which we have in hand.

On Thursday Nov. 15th, a review, terminating in a sham fight, was held, the troops on the ground numbering 12,000.

The admirable precision of the manœuvres, the brilliant charges of the cavalry, the knowledge of the instant efficiency for service of the whole body of troops assembled as a holiday show, and that in the presence of the very Indian chieftains and rajahs, whom we desired so to impress, gave a certain zest to the review, held on a spot rendered famous by the recollection of past events. The appearance of the lookers-on, too, must have been remarkable to a stranger. There was none of the energy and determination of an English crowd, no vigorous excitement, no battling for places. The lithe and slender figure of the native is unfitted for such striving, and seems to cower and shrink under the din of artillery and the shock of the charge. The chilliness of the early morning had caused the bystanders to assume every variety of costume, from the costly shawl of the wealthy to the coarse blanket of the poor. Rich colours—dyes which are seen nowhere but in the East, and which suit marvellously the dusky skin of the Hindustanee—were plentifully scattered among the crowd. Elephants moved about with gay howdahs on their backs, bearing groups of ladies high above the elements of warfare. Strings of camels were there, caparisoned horses, with tinkling bridles and bright saddle-cloths, from the valuable and spirited Arab to the scrubby little pony, too ill fed and too slenderly built to do more than stagger about under its rider, pompous, fat, and decked in gaudy colours. By-and-by the cloudless sun shone brightly down on bayonets and scimitars, plumed hats, steel helmets, and gay turbans, and the whole scene glittering in its brilliance.

Nine years and a half before, on that very ground, events had taken place of a different character. Then a small handful of troops, consisting of seven weak companies of the 3rd European Fusileers, some militia and volunteers, and a battery of artillery, about one-eighth of the force to which they were opposed, went out to meet the Gwalior and Kotah contingents, who, in open mutiny, were marching upon Agra. For four hours they held their ground, until, ammunition failing, they had to retreat, surrounded by clouds of the enemy's cavalry, and fell back upon the fort of Agra. That fort, built by Akbar, about a mile in circuit, became the refuge of the Europeans. Without, the enemy were masters. Barracks, private houses, bazaars, all were committed to the flames; but the fort, on a gentle curve, overhanging the right bank of the Jumna, with its high red sandstone walls, deep ditch, and drawbridge, was to them impregnable. Within are the palace, with its gilded cupolas, and rich tracery of gold and blue enamel, on which Akbar lavished millions; the "Motee Musjid," or "Pearl Mosque," of pure marble whiteness; the arsenal, and other public buildings; "and within those walls were sheltered whatever remained unscathed, from Meerut to Allahabad, either of English-

men or their works. There were the remnants of the record of the survey and revenue settlement, that great work on which heaps of money, and the best energies of our best men had been lavished for a quarter of a century. There were the only munitions of war, the only instruments of art, or materials of science, which remained to us.

"In huts hastily prepared amongst the galleries and gateways of the old palace of the emperors, a motley crew assembled. Matted screens were set up along the marble corridors, which in Akbar's time were hung with the silks of Persia and the brocades of Benares.

"Under this shade not only was every part of our British isles represented, but there were also unwilling delegates from many parts of Europe and America. Nuns from the banks of the Garonne and Loire; priests from Sicily and Rome; Missionaries from Ohio and Bâsle; pedlars from America; rope-dancers from Paris; Calcutta Baboos, and Parsee merchants. There were men there who had endured more than all the afflictions of Job, who had lost like him not only their sons and daughters, and every thing they possessed, but who also mourned over the fate of wife, mother, and sister. The mass had lost their property; the householder his house; the merchant his money; the shopkeeper his stores."

And there they had to remain during August and September, until the beginning of October, when the timely arrival of Greathed's column shielded them from a new danger. Assaulted in his camp on the parade-ground by the Gwalior and Indore mutineers, he completely routed them; but the wounded of our force were many. "Bleeding, lacerated, burnt, and contused, the sufferers were carried into the 'Motee Musjid,' or 'Pearl Mosque.' In this marble temple, the most graceful building in Agra, rough wooden cots were hastily prepared, the mattrasses, pillows, and quilts, which the ladies in the fort had so long been making, were soon in full demand. The ladies became the nurses. They were divided into batches, and attended day and night. To avoid teasing the men by too much nursing, they were in a small separate room, and at stated periods went round to give tea, jelly, soda-water, coffee, soup, or to help in dressing the wounds of the patients. And when all was over, and when such of the sick and wounded as recovered were declared convalescent, the soldiers, to show their gratitude for this kindness, modestly asked permission to invite their nurses, and all the gentry and society of Agra, to an entertainment in the beautiful gardens of the Taj. There, under the walls of the marble mausoleum, amidst flowers and music, these rough veterans, all scarred and mutilated as they were, stood up to thank their countrywomen, who had clothed, fed, and visited them when they were sick.

There was a grand fête given in the same place, the gardens of the Taj, by the Maharajah Scindiah, in honour of the Governor-General and Lady Lawrence, on Saturday November 17. It was most brilliant in its details, having cost no less than 24,000 rupees. Their Excellencies were conducted by his Highness through the gardens to the riverside of the upper quadrangle of the Taj, where chairs had been placed in long rows, and the place tastily ornamented with shrubs and flowers in pots. Thither the rest of the company soon betook themselves, and proceeded to partake of the amusements so munificently provided for them. The gardens were beautifully lighted, the lamps greatly surpassing in number and variety those of any illumination which had yet taken place there. The fountains, too, were in much better trim, and seemed to play more cheerfully than it is their wont to do; while the soul-stirring music from two bands, playing alternately on each side of the gardens, threw an especial enlivenment into the whole scene, the enchanting effect of which was very considerably enhanced by the Jumna being covered with innumerable little floating lamps, which went slowly twinkling down the stream. The marble dome of the Taj itself was illuminated by the effulgence of monster blue lights, cast upon it from the high summits of the adjacent minarets. In the immense temple-shaped building on the east of the square, splendidly lighted with candles, tables were laid for 600; but they groaned under the weight of luxuries and delicacies which might have sufficed for 6000.

It was a compliment tendered by a native prince to the sons and daughters of England, and that there might be no apprehension as to its object and meaning, no natives were invited. It brought out in striking contrast the position of danger which the English occupied in Agra ten years before, when even princes like Scindiah were unable in our great need to render us the aid which they would gladly have given, in consequence of the mutinous action of their own soldiery. This fête carried with it, under such remembrances, a peculiar gracefulness; and yet, in touching interest, it was surpassed by the more simple entertainment given by the British soldiers to those English ladies who, forgetting distinctions of rank in the midst of so great a calamity, nursed them during their sickness.

This blending of the sombre past with the glories of the present is not unsuitable. It seems to say—"Be not high-minded, but fear." England's dominion in India was endangered; it tottered to its very base; yet it was not overthrown It was permitted to stand, in the hope that England would be more faithful to her trust, and labour more unselfishly and energetically for the improvement of India. In mercy to India, as well as to ourselves, the sanguinary insurrection failed in its great object, and, after a fierce conflict, was crushed. Had it been successful, and the British Raj been cast down, even for a time, what calamities would have supervened, what anarchy would have ensued!

In this very Durbar difficulties arose as to precedence. "It was the first time that Jeypore and Joudpore had met, both holding the same position as independent princes, and the question of precedence was at once raised as to which of them should have his health inquired after first by the Governor-General." And so it has been from time immemorial. The more important of the Rajpoot states—Odeypore, Jeypore, Ajmeer, Joudpore, have vied with each other in claiming superiority of birth and rank. Amongst other evils to which this contention led, was the crime of infanticide. It was not among the lower classes that it prevailed, but among Rajpoot chiefs of high rank and small fortunes, who, from despair of obtaining a suitable marriage for their daughters, were led by an infatuated pride to become the destroyers of their own offspring. But it was not confined to cases where poverty thwarting pride caused it to become thus merciless.

It was a long established custom that a female might not intermarry with any caste or tribe which was not at least of equal rank with herself: hence the rival Rajpoot families would not intermarry, because it would have been to concede equality. Their daughters, therefore, were sacrificed in infancy.

One singular exception to this practice was discovered by Sir C. Metcalfe, when resident at Delhi in 1814. It appeared that matrimonial connexions had been formed between the Mogul princes and the daughters of the Rajpoot Rajahs. This led to further investigation, and it was then discovered, that when it was first proposed to the Rajpoot Rajahs to form connexions by marriage with the imperial family, their pride and interest were brought into conflict. That their sons should marry imperial princesses would have polluted the Rajpoot blood, and could not be thought of; and yet to reject altogether the offer of such intermarriages would have been to inflict on themselves a political injury. They determined therefore to save the lives of a few Rajpootana princesses, and give them in marriage to the imperial house; but from the moment when they were given in marriage they were considered as dead to their father's house. Yet, although formally dead, they were recognised as politically living, and their posthumous influence was considered to be of such importance, that the houses of Jeypore and Joudpore were rivals in this as well as other points, each being jealous when such a connexion was formed by the other.

About thirty years ago the attention of the British Government was drawn to the

frightful prevalence of female infanticide throughout Malwa and Rajpootana, and the effective measures adopted for the suppression of the evil have been crowned with great success.

England's authority controls discordant passions, and constrains an outward peace, during which men have time to breathe and to reflect. But those passions, pride, ambition, jealousy, live and burn as intensely in men's minds as they ever did, and, if the opportunity presented itself, would break forth as furiously as ever. Christianity, in its regenerating action, can alone teach men, of whatever rank, to "live in peace." The direct recommendation of this to the princes and people of India is not the duty of Government. Men might be tempted to profess that which they did not feel: some would be offended, others would insincerely conform: the results would be unreliable. Truth must win its way by its own inherent energy, and must be brought to the Hindu's heart and home by men who have no political influence whatever, and who, in order to the success of their Mission, are content to teach and pray.

On Friday the 16th was the investiture of the Star of India. This was a discriminating ceremonial. Not all the nobles of the north-west had been loyal in the season of adversity; but others there were who adhered to the British cause with a persistent fidelity, the more remarkable amidst a wide-spread disaffection. Some of these had been already graced with imperial recognitions and costly tokens of their Sovereign's favour.

Scindiah had met the insurgents in battle; but his troops deserted him, his body-guard alone remaining faithful. These fought until half their number had fallen, and the Maharajah had to fly. Agra was his destination, and this he succeeded in reaching, although hotly pursued by the enemy's cavalry. He had been already decorated with the Star of India.

The Begum of Bhopal,* a princely lady, whose loyalty during the trying times of 1857-58, had never for an instant wavered, was placed next to Scindiah, having received after him the investiture of the order. Next came the Maharajah of Jeypore, a principality of Rajpootana.

Amber, or Jeypore, was founded by the Cuchwaha tribe of Rajpoots. "The most splendid era of its annals was the reign of Jey Sing II., commonly called Sowae Jey Sing, from 1699 to 1743—a long rule, rendered memorable chiefly by the scientific acquirements of the prince." He founded the new capital of Jeypore. He was deeply versed in astronomy; reformed the calendar; erected observatories, supplied them with instruments of his own invention, and entered into communication with the King of Portugal on the subject of his favourite science.

The present Maharajah traces his ancestry back to Rama of Ayoodhia, the hero of the great Hindu epic; and his predecessors, before the Mussulman invasion, were feudatories of the Hindu kings of Delhi, who probably erected the Kootub, and the walls of whose capital around it are still visible. He succeeded in 1835, when only two years of age, and administers estates covering 15,000 square miles, with a population of 1,900,000, and a revenue of 360,000*l.*, of which he pays us as tribute 40,000*l.*

In his enlightened attempts to promote education and construct roads he is a worthy descendant of Jey Sing.

The Maharajah of Joudpore was one of those princes who, on the occasion of the Durbar, was to receive the investiture of the Star of India. The Viceroy, acting as Grand Master, addressed him in Hindustanee, to the following effect—

"Maharajah Takht Sing, Maharajah of Joudpore,—I am empowered by Her Majesty the Queen of England and India to invest your Highness with the insignia of the first class

* See "Church Missionary Intelligencer" for 1865, page 154, &c.

of the Order of the Star of India. I am sure that your Highness must highly appreciate this great honour, and I trust that it will prove an incentive to you to exert yourself in the good management of Marwar, which has descended to you from ancestors illustrious in the annals of Rajwarra. A chief who ranks so high among the rulers of that famous country should also take among men a similar position for justice, for benevolence, and for the excellence with which its affairs are managed. It is my earnest desire that this should be the ambition of your Highness. Mahrajah, I now invest you with the insignia of a Knight Grand Commander of the Star of India, and, by the authority of Her Majesty the Queen, declare you to be a Knight Grand Commander of that illustrious order."

The Maharajah of Joudpore is only of slightly inferior dignity to the Maharajah of Jeypore, having a revenue of 175,000*l.* from 1,783,600 tenantry, cultivating an area of 35,672 miles. The western portion of the state bordering on the great desert of Sindh is waste and desolate; but on the eastern portion the country swells upwards to the Arabullee range, which, commencing south of Oodeypore, and touching the western shores of the fairy lakes of that capital, supports the tableland of Mairwara.

Mount Aboo, the holy place of Jain pilgrims, and the hot weather residence of the Political Agent for all the Rajpoot States, lies within the limits of the Joudpore State.

Joudpore, the capital, is situated at the northern extremity of a ridge of rocks, rising between 300 and 400 feet above a cultivated but woody plain, which stretches southward.

Of princes of the second rank, the Maharajah of Kerowlee was selected for investiture. A peculiar interest attaches to this prince, inasmuch as over his state was fought one of the most difficult questions relating to the law of adoption in India. On the death of its chief, who had adopted a distant relative, Bhurt Pal, in 1852, Lord Dalhousie would have treated the state as a lapse, but the home authorities directed the recognition of the lad. Lord Dalhousie, however, was right as to Bhurt Pal, for, two years after, his adoption was declared to be informal and invalid, and a nearer kinsman —Muddun Pal—was recognised. His loyalty in 1857 caused Sir John Lawrence thus to address him—

"Your Highness has obtained the first class of this illustrious order in consequence of your fidelity and good service during the mutiny of 1857. In those days, when some chiefs hung back from doing their duty to the British Government, and when many were overwhelmed with fear, your Highness came forward like a true Rajpoot, and your brave clansmen performed good service in the field, fighting side by side with the English troops."

Kerowlee is a small state in Rajpootana, having Scindiah's territories on the south-east, and Jeypore on the west. On the east lies Dholpore, and on the north Bhurtpore. Its population is supposed to be under 20,000, occupying an area of some 1900 square miles.

Another of the chiefs of second rank, on whom the honour of investiture was conferred, was the Maharajah Drig Bijye Sing, chief of Bulrampore. At the time of the great outbreak in India, the Bareytch division, comprising the whole territory north of the river Gogra, was under the charge of Mr. C. J. Wingfield, C. S., as Commissioner. The three civil stations in the division were Bareytch, Gondah, and Mullapoor. There was a fourth military station, Secrora, where Mr. Wingfield lived, and where were quartered the native troops, consisting of a regiment of cavalry, another of infantry, and a horse battery. A portion of these were known to be ripe for mutiny, the rest being of doubtful fidelity, and the English ladies and children were sent for safety to Lucknow. "Having watched for some time the mutinous feeling of the troops, Mr. Wingfield had made his arrangements for escape. He had reason to place confidence in the friendliness of a neighbouring chief, named Drig Bijye Sing, Rajah of Bulrampore, and had arranged that the European officers of his division should seek refuge with the Rajah on the breaking out of the troops. When that event took place

they retreated to Bulrampore, and after a stay of a few days with the Rajah, proceeded, under his escort, across the Oude frontier, into the Gorruckpore district, and were kindly received by the Rajah of Bansee. Three of the English officers at Bareytch, cut off from Bulrampoor, and attempting to reach Lucknow, were cut down at the ford of the Gogra. This noble was addressed by the Viceroy in the following words—

"Maharajah Drig Bijye Sing, Chief of Bulrampore,—It is with the greatest pleasure that, in the name of Her Majesty the Queen of England, I invest you with the insignia of the second class of the Order of the Star of India. Your Highness was one of those few chiefs in Oude who remained faithful to the English Government during the general disaffection in 1857 in that province. The services which you then performed in saving the lives of Sir Charles Wingfield and other English gentlemen entitle you to the regard and consideration of all my countrymen. As the chief of foremost rank in Oude, I trust that you will always set a good example by the way you manage your large estates, and the manner with which you treat the people who reside on them, respecting the just rights of all, however poor and helpless. This is a certain road to honour and respect in the eyes of the English Government."

One more of these native princes remains to be noticed, the Rajah Digbijeye Sing of Morarmow, who was thus addressed by the Viceroy—

"Rajah Digbijeye Sing of Morarmow,—I have great satisfaction in investing you with the insignia of the third class of the Order of the Star of India, conferred on you by Her Majesty the Queen of England, in recognition of your services in saving the lives of the English officers and soldiers who escaped from Cawnpore in 1857. Your noble conduct on that occasion should endear your name to the hearts of all Englishmen. It was an act, at that time, which could only have been performed from the highest feelings of humanity, and it entitles you to our cordial esteem and gratitude."

There were not many who escaped from the tragedy at Cawnpore—two officers, one artilleryman, and a private of the 84th foot. From the fatal ghaut where so many were shot down, or taken prisoners, to undergo a more lingering death, one boat alone escaped, and dropped down the river, fired upon by artillery from both banks. At length it grounded in shallow water on the Oude side, where a party of fourteen went on shore to drive away some villagers who were firing upon them. Pursuing these men too far, they were cut off from the boats, and had to seek shelter in a small temple on the river bank, where they long maintained a desperate defence. At last the enemy piled faggots at the door of the building, and through the flames threw gun-cartridges within. These exploding, rendered their place of refuge untenable from the smoke and flame. The heroic band stripped and charged out through the enemy; several were killed, but five succeeded in gaining the river, into which they plunged. One of the five was shot: four only remained—one of these was wounded. After floating down the river for many miles, they were beckoned to the shore by the followers of a friendly Rajah. They landed, and were conducted to his fort. Here they were clothed, fed, their wounds dressed, and themselves hospitably entertained for a month. Afterwards, on Havelock's advance becoming known, they were escorted safely to his camp, and no recompense received. The name of the Rajah who thus hospitably protected them is Rajah Digbijeye Sing of Morarmow.

As some of the Rajpootana chiefs were honoured for their fidelity by the Queen's recognition, so were there others who were differently dealt with. Kotah is a Rajpootana state, whose capital lies north-east of Neemuch. Major Burton was the Political Agent. He had returned to the Residency after four months' absence at Neemuch, accompanied by two of his sons, scarcely arrived at manhood. Three days after his return two of the Rajah's native regiments rebelled, and marched towards the Residency. The Agent, on seeing them approach, thought them to be some of the chief's subordinates coming to pay him the usual visit of ceremony and respect. In this he was

soon undeceived. They rushed into the house. Deserted by all his servants save one, he fled with his two sons to the top of the house, and there they defended themselves. Two guns were brought to play upon the bungalow; the upper part took fire; yet they remained unhurt, and this continued for five long and weary hours. Major Burton wished to parley with the mutineers, in the hope that they would be contented if he gave himself up, and allow his boys to escape; but his children would not allow of such a sacrifice for their sakes, and like brave men and good Christians they knelt down and prayed. Soon ladders were brought, the walls scaled, and the father and sons shot down. The Maha Rao, Ram Sing, recovered their bodies in the evening, and had them carefully buried; but he made no effort to save them while living. Not only has he remained unhonoured, but his salute has been diminished from seventeen guns to thirteen.

The great Durbar was held on Tuesday the 20th. It was in a great measure a repetition of the installation ceremony. "There were," we are told, "the same actors in this drama, the same scenery, the same dresses, the same accompaniments, the same brilliant and lavish display of gold and jewels, purple and fine linen, the richest produce of the Cashmere shawl factories, kinkob, and filagree, silks, satins, stars, ribbons, and decorations. The only difference inside the tent was, that the actors occupied different positions, and that no ladies were admitted—a change not in favour of the Durbar over the installation. Outside the tent the scene at the Durbar was far more gorgeous and more entertaining than at the installation, for special arrangements had been made for the admission of elephants, and every chief was encouraged to turn out with as large and as showy a 'sowary' as he possibly could: you may therefore easily imagine how every thing in the shape of an elephant, a camel, or a horse, were pressed into the service." The proceedings in the Durbar are thus described by the correspondent of the "Times of India"—"The Maharajah Scindiah of Gwalior, and the Maharajah of Jeypore, were each attended by nine of their principal sirdars; the Koodsea Begum, and eights sirdars accompanying the Begum of Bhopal. The other independent chiefs of Rajpootana and Central India were each allowed six attendant sirdars, the retinue of the chiefs, of Sureela Alipoora and Myhere, being limited to three each. Chieftains of lower rank than Myhere were not allowed any attendants; but in some special cases of chiefs from the North-west Provinces and Oude (at the discretion of the Foreign Secretary), a chief was permitted to bring his son with him. The native chiefs were each provided with cards of admission, on which their names were written; and all who had to receive special rewards for service rendered to the State had the nature of the service and the value of the reward specified on the back of the card. On presentation to His Excellency the Viceroy, the cards were handed to the Foreign Secretary. All chiefs and native gentlemen, not entitled to the honour of a salute, were required to be seated in the Durbar tent at least one hour before the time fixed for the Durbar."

After all had been seated, and the usual nuzzurs offered and khilluts displayed, the Viceroy rose from his throne, and delivered to the assembled chiefs and princes the following address—

"Oh! Mahrajahs, Rajahs, and Sirdars!—It is with great satisfaction that I see you all assembled before me this day. I bid you all a hearty welcome to this famous city, renowned for its splendid Taj, and, above all, as having been in former days the seat of government of the great Emperor, from whom it derives its name of Akbar-a-bad.

"It is good for us thus to meet together: it is advantageous to me, as the Viceroy of the illustrious Queen of England and India, to see and become acquainted with so many chiefs of rank and reputation; and for you all it is right that you should be able to speak face to face with me, and hear my views and wishes regarding the management of your respective territories.

"The art of governing wisely and well is a difficult one, which is only to be attained by much thought and care and labour. Few kings and chiefs in Hindostan have possessed the necessary qualifications, because they have not

taken the precaution in their youth to learn, to study, and to act for themselves; nor did they care to have their sons—those who were to succeed them—well instructed and carefully trained. Hence it has so often happened that, after a chief has passed away, he has not been remembered as a good and wise ruler. Great men, when living, often receive praise from their friends and adherents for virtues which they do not possess; but it is only after this life is ended that the real truth is told. Of all fame that such men can acquire that alone is worth having which is accorded to a just and beneficent ruler. The names of conquerors and heroes are forgotten, but those of virtuous and wise chiefs live for ever.

"The days of war and rapine, it is to be hoped, have passed away from Hindostan, never to return. But perhaps some of the chiefs now present can recollect the time in India—and all must have heard of the times—when neither the palace of the ruler, nor the cottage of the peasant, nor the most sacred edifices of Hindu or Mohammedan, were safe from the hands of the plunderer and destroyer. In those days whole provinces were one scene of devastation and misery; and in vast tracts of country scarcely the light of a lamp was to be seen in a single village. English rule in India has put all this down. No longer is the country a waste and a wilderness, the abode of savage animals. Now it is, to a great extent, covered with populous villages, rich with cultivation; and all the inhabitants are living in comparative safety under the shade of English power.

"But while such, no doubt, to a great extent, is a true picture of the state of India, still, when we inquire closely into the condition of different parts of the country, we cannot but perceive that much tyranny and oppression are still practised; that much individual suffering still exists; and that much crime escapes unpunished. That peace and that security from outward violence which the British Government confers on your territories you must extend to your people. None but the rulers of their own lands can accomplish this; and they can only do it by constant care and supervision. They have plenty of time to do all that is necessary, if they have only the will. Chiefs have abundant time for their own pleasures and amusements; indeed many of them have more leisure than they can employ, and are often weary from want of something to interest them. Others, again, waste their time in disputes with their neighbours, in quarrels with their feudatories, and even in still less satisfactory ways.

"If a chief will neglect his own proper duty—the care of his state—how can he expect that a deputy will perform it properly for him? Good laws and well-selected officials, carefully supervised, are necessary to insure good government. An efficient police, and a well-managed revenue, are equally desirable, so that the people may live in safety, and enjoy the fruits of their industry. Schools for the education of the young, and hospitals for the cure of the sick, should also be established. Some chiefs are perhaps in debt, and would find it difficult to do much in the way I have sketched; but other chiefs have abundant revenues; and all I ask is that every ruler should act according to his means. Some among you vie with each other for precedence, and feel aggrieved at the position which they occupy: how much more to the purpose would it be if all would try which can govern his country in the wisest manner: in this way there is abundance of scope for all. The British Government will honour that chief most who excels in the good management of his people, who does most to put down crime and improve the condition of his country. There are chiefs in this durbar who have acquired a reputation in this way. I may mention Maharajah Scindiah and the Begum of Bhopal. The death of the late Nawab Ghous Khan of Jowra was a cause of grief to me, for I have heard that he was a wise and beneficent ruler. The Rajah of Satamow, in Malwah, is now ninety years old, and yet it is said that he manages his country very well. The Rajah of Ketra, in Jeypore, has been publicly honoured for the wise arrangements he had made in his lands. It is to me a very great pleasure when I hear of the meritorious conduct of any chief, and I try to make this known, so to encourage other rulers to follow his example.

"Kings and chiefs in former times had no idea of opening out their countries. They often lived in difficult and almost inaccessible positions, surrounded their palaces with all kinds of fortifications, out of which they seldom ventured to any distance, and then only when attended by as many soldiers and armed followers as they could muster. As to travelling to see the wonders of other countries, such an idea never entered their minds; or, if it did, it was dismissed as utterly impracticable. Now the princes of Hindostan have little hesitation in moving from one place to another at a distance from their own territories; and some chiefs have become so enlightened and far-seeing as to be willing to have roads made through the length and breadth of their lands, and some have contributed annually considerable sums for this purpose. I hope that others will follow their example, and do all they can to construct roads,

canals and wells in their country, thus enriching themselves and their people.

"I will now conclude by wishing you all again a welcome to Agra, and trust that what you have seen and heard, and the general reception you have received, may make you long remember this durbar. I have but one object, namely, that you should try and govern your people well, and thus conduce to your own good name and their happiness."

Assuredly the ascendancy of British power has been an unspeakable blessing to India. Paradoxical as it may seem to say so, to be conquered has given liberty to India. She has been liberated from the despotism of evil passions, which, developed and strengthened by the influence of false religions, revelled in unrestrained licence, and involved both chiefs and people in dread calamities. Well might the Viceroy say—"Some of the chiefs present may recollect—all must have heard of the times—when neither the palace of the ruler nor the cottage of the peasant were safe from the hands of the destroyer. English rule has put all this down." It has done what never was done before in India. It has pacified the land, and given security to life and property. Men can sow with the prospect of reaping, and traffic without the dread of being plundered by tyrannical rulers or robber gangs. Whence its efficacy? It is that English life and English rule are pervaded by Christian principles, and that, despite of many blemishes and imperfections, truth and justice prevail in the administration of affairs. And thus much has been done; but much more remains to be accomplished: "much tyranny and oppression are still practised; much individual suffering still exists; much crime escapes punishment." In order that the improvement which is perceptible on the surface of society may penetrate deeply, the native princes and rulers need to imbibe the principles of British administration, and become co-operators with us in the regeneration of India. Christianity needs to become naturalized, and dispose the rulers and the people, the one to rule well, the other with alacrity to obey.

For the improvement perceptible on the surface of society, there is cause for thankfulness; but the domestic life of India needs to be reconstructed. Within the purdah much occurs that will not bear exposure to the light. Christianity can alone effect this. It renews individual character, and in so doing prepares the way for the regeneration of nations. Under its benign influence alone can princes rule well, or subjects benefit by that rule. This great remedy needs to be widely diffused throughout India.

The energy wherewith the cinchona plant is being naturalized in India may well be imitated by those who feel the need of Christianity being spread throughout its tribes and nations.

"The valuable quinine-yielding plant may now be considered to be as much naturalized in India as the coffee and tea shrubs." In the Nilgherry hills, the Wynaad plateau, on the Pulney range, along the Coorg and Travancore ghâts, in British Sikkim and the Kangra valleys, are to be found thriving plantations of cinchona. European and native planters, with like readiness, undertake its growth, and the febrifuge alkaloids, which from their high price have hitherto been accessible only to the richer classes, will become so cheapened in cost, as to be placed within the reach of the masses of India.

Fever destroys the body; sin destroys the soul. It inflicts many evils in time; unless arrested, it consummates them in eternity. Christianity is the alone specific. It can stay the progress of the great spiritual disease, and restore man to health. Ought it not be planted out widely through the land, for sin is universal, while the fever is only here and there? Is this being done? Rulers and people need it that they may amend and improve. Without this, whatever results may be produced can only be superficial and uncertain in their duration. Rulers can duly care for their subjects only as they rise into the possession of higher principles than heathenism or Mohammedanism can provide. Has this divine specific been brought under their notice, and submitted

to their consideration? Are there not numbers of the native princes in India, who, if they have heard of the name of Christianity, know nothing of its nature? How many are there of the Maharajahs and rulers of inferior rank, within whose dominions Christianity has never been introduced? We have given a list of the native States represented at the great Durbar by their native princes. What place have they in the statistical tables of Missions for India? How many of them are there not whose very names are unknown to the promoters of Missionary enterprise? Gwalior, Bhopal Jeypore, Joudpore—what plantings of Christianity do we find in these States? Who has ever read of Kishengurh or Kerowlee in the annals of Missionary enterprise? Ulwur, Tonk—what unaccustomed sounds are these! Oorcha, Sumpthur, Duttia!—how strangely these Boondela names sound in our ears? We are familiarized with some localities where Christian effort has commenced; but beyond are vast—not wildernesses—but masses of teeming populations, for whose improvement no effort is being made.

And yet the present universal peace throughout India affords special opportunity for extended effort. There is no province or kingdom where the Christian Missionary may not find entrance, and where, by a wise persistence, he may not win his way. It remarkably resembles the peace which prevailed throughout the known world at the commencement of the Christian dispensation, when the undisputed ascendancy of the Roman empire had broken down the lines of national separation, and afforded to the action of the Gospel an open field. Is it so in India at the present moment? There, on a lesser scale, and yet on one of sufficient grandeur and magnificence, the same phenomena are presented, and the Christian Missionary may go forth, without hindrance, over the length and breadth of the land.

With what energy the first Christians wrought! The communication of the Gospel to unevangelized races was not with them a matter of subordinate importance. It was regarded as the primary duty of the Christian church, and so earnestly was that duty discharged, that, before the close of the apostolic era, Paul could say of Christianity—"Which is come unto you as it is in all the world, and bringeth forth fruit."

May the churches of Great Britain be endued with the same energy for the evangelization of British India, and the time be hastened when her princes shall recognise the supremacy of Christ; when all these kings shall fall down before Him, and all these nations worship Him, and Jesus shall have dominion from sea to sea!

LETTER OF THE HONORARY SECRETARY OF THE CHURCH MISSIONARY SOCIETY, TO THE LORD BISHOP OF KINGSTON (JAMAICA), ON THE STATE OF THE NEGROES OF JAMAICA.

Church Missionary House, Jan. 1867.

MY DEAR LORD BISHOP,—

1. I READILY comply with your request to explain, in some detail, an opinion which I had expressed to a common friend, that the Church Missionary Society had withdrawn its operations from the island of Jamaica at too early a period; and that the best hope of elevating the coloured race to the Christian standard would lie in recommencing an aggressive Mission amongst them upon the principles on which the Church Missionary Society acts in its various fields of labour.

2. The Church Missionary Society commenced its operations in Jamaica in 1826, with the view of preparing the negro population for its expected emancipation. That event occurred in 1832.

3. In 1840 the Mission had reached its greatest extent. The Society occupied 21 stations in 9 different parishes; its staff of labourers was 7 clergymen and 11 European laymen. The attendants on public worship amounted to 6610, and the communicants to 271. There were forty seven schools, and the scholars amounted to 5000. A normal school

had been established at the Grove for training "Schoolmasters, Catechists, and ordained Missionaries."

4. Negro emancipation having been successfully accomplished, and many of the stations of the Society having assumed the form of parochial cures, it was hoped that such stations "might fall naturally, as it were, into the general ecclesiastical establishment of the island." And it was the expressed wish of the Committee "to deliver up each station a well-cultivated plot in the Missionary field, thickly set with fair and fruitful trees of righteousness, the planting of the Lord, in which the Gospel may be preached from generation to generation, until time shall be no more.". (41*st Annual Report*, p. 115.)

5. That these prospects were justified by the growing and prosperous state of the Mission at that time, may be shown by a few testimonies to this effect.

6. Archdeacon Trew visited Jamaica in the year 1842, as an agent of the Mico School Charity, and he bore this independent testimony to the results of the Mission (April 9, 1842)—"It is my firm conviction, that the labours of the Society are about being abandoned just when those labours appear to be experiencing the divine blessing in a larger measure than at any former period. I can perceive it in the instruments which have been raised up to preach the Gospel through her means in this land—in the ardent desire of many of the congregations to do more towards the support of the ministry of the Gospel than heretofore they have done—and in the work which has been carried on in and around the normal school for several miles." (43*rd Annual Report*, p. 96.)

7. A few facts may be given, confirmatory of the general report of Archdeacon Trew, of the people's willingness to contribute to the support of the church.

The system of payment in the schools had been introduced with success at the principal stations.

In addition to the school payments, there were also large annual collections.

At Siloah, in the parish of St. Elizabeth, Mr. Dixon reported that "the people had contributed 100*l.* in the most cheerful way."

At Chichester, in the parish of Hanover, Mr. Winckler reported that all the communicants were contributors, and they raised about 50*l.* each quarter.

At Mount Hermon, near St. Elizabeth's, Mr. Forbes reported that his subscriptions for the year amounted to 150*l.*

The smaller stations contributed in proportion, and the people willingly gave their labour towards the erection of schools and churches.

Something had also been done towards the training of native teachers, by the normal school at the Grove, in St. Andrew's parish; five trained pupils had been sent out as schoolmasters and catechists, and seven remained in the Institution. District Visitors had also been employed. Mr. Dixon reported—

"I know not how to be sufficiently thankful to Almighty God for twelve individuals whom I have selected from the communicants, for the purpose of helping me. These helpers are, I firmly believe, from a long acquaintance with them, men of faith and of the Holy Ghost, well reported of by all, and their praise is in every estate. With their assistance I am able to do with ease five times more Missionary labour than I could accomplish when I first came here. Yea, blessed be God, by their means I am able, when confined at home, to look into almost every corner of the properties connected with Siloah, and know what they are doing." (*Church Missionary Record*, 1841, p. 207.)

8. The Society, therefore, withdrew its operations from Jamaica, in the full hope that the Mission it had commenced would be carried on, and that, by God's blessing upon the labours of the ecclesiastical establishment of the island, and of Protestant Missions of other denominations, the whole population would be gradually brought under Christian instruction.

9. The normal school was transferred to the Mico Trust. Ten of the principal stations of the Society were at once transferred to the general ecclesiastical establishment of the island, or were placed in preparation for that transfer under the charge of neighbouring island clergymen. Eight or ten were closed, chiefly consisting of smaller stations or out-stations.

10. Soon after this withdrawal, very discouraging accounts arrived from Jamaica. In 1843, Bishop Spencer succeeded to the see of Jamaica, and he thus wrote to the Society—"It would give me great satisfaction to hear that the improved funds of the Church Missionary Society would induce that excellent Institution to resume some of their abandoned stations in this still thirsty land. Chapels closed, dilapidated school-houses, scattered congregations, thousands of Maroon wanderers, all emancipated slaves, deprived of all means of Christian worship or instruction, notwithstanding the liberal provisions of the late Clergy Act, present me with an unhappy picture, on my arrival in this colony, and show the disastrous consequences of your abandonment of a field which your Missionaries and catechists were so well qualified to occupy." *Morant Bay*, *Port Antonio*, and *Mooretown*

—names which cannot now be mentioned without blushes and sighs—were among the abandoned stations of the Society. At the end of twenty-five years, it is the opinion of many competent judges that the social and religious condition of the negro population, numbering more than 400,000, is below what it was at the time of emancipation.

11. This declension is the more painful if we contrast the negroes in Jamaica with those in Sierra Leone, on the west coast of Africa. Before the Society withdrew from Jamaica, we had the means of comparing the relative standing of the congregations in these two Missions. Some of the Missionaries were transferred from one to the other, and Missionaries from both fields were frequently meeting in their visits to England. The negroes of Jamaica were then regarded as at least as much advanced in intellectual and moral qualifications as those of West Africa. But at the present time things are greatly changed. In Jamaica a few native schoolmasters and catechists are employed, but only one negro minister. In the West-Africa Missions besides more than 100 native catechists and schoolmasters, twenty-five native ministers, and a negro bishop are exercising their respective functions. One branch of the West-Africa Mission, that on the banks of the Niger, has been established, and is wholly managed by native agency, without European help. In Sierra Leone nine parishes are well looked after by negro incumbents supported by the people, and a grammar school of 100 pupils is self-supporting under a negro Principal and tutors, in which Latin and Greek, and the elements of mathematics, are taught with great success.

12. It becomes a question of very deep interest in the science of modern Missions,—How is the sudden collapse of the bright prospects of the Jamaica Mission to be explained?

13. For the solution of this question it will not be enough to attribute the failure generally to the change of hands, when the Mission was transferred from the superintendence of the Society to the constituted ecclesiastical system of the island. For many of the Missionaries remained in their Mission stations as island curates, and many of the European catechists were ordained, and remained in the island; so that there was a sufficient body of Church Missionary friends to have carried forward the Mission, if that Mission had had sufficient vitality to go forward under the new system.

14. It may be said with truth, that hopes of the future progress of negro conversion were unduly raised by a state of religious excitement consequent upon emancipation. The people believed that they owed the boon more immediately to the friends of Christian Missions. They soon afterwards began to feel the pecuniary pressure and evils of a transition state.

15. But after making all allowances on these accounts, the inquiry is still forced upon us, why the fair commencement of a prosperous Mission was so soon checked, and why the negroes of West Africa have so far progressed in civilization and Christianity beyond the negroes of Jamaica. There can be no doubt on the minds of those who have watched the progress of modern Missions that a chief cause of the failure of the Jamaica Mission has been the deficiency of negro teachers for the negro race. The congregations were not organized *upon the principles of a native church*, but under the false idea expressed by the Committee, and already quoted, that they would "fall naturally, as it were, into the general ecclesiastical establishment of the island." Had they been English settlers, as in Australia, this might have been the case; but race distinctions, not sufficiently understood at that period of Missions, introduced an element which defeated the best hopes of the Society.

16. It may be said to have been only lately discovered in the science of Missions, that when the Missionary is of another and superior race than his converts he must not attempt to be their *pastor;* though they will be bound to him by personal attachment and by a sense of the benefits received from him, yet if he continues to act as their pastor they will not form a vigorous native church, but as a general rule they will remain in a dependent condition, and make but little progress in spiritual attainments. The same congregation, under competent native pastors, would become more self-reliant, and their religion would be of a more manly, home character.

17. The testimony of two Missionaries of great experience may be cited in confirmation of this view. The Rev. J. G. Lincké, after thirty years' experience in Kishnagurh, in Bengal, writes—"The longer I live amongst this people the more I see and feel the great importance and necessity of their having native pastors. An European can never be to them what a pastor ought to be; but a native, if he be a man of the right stamp, may answer their requirements. A native may go into their houses at all times, by which he would at once engage all their better feelings, and thus obtain a direct access to their hearts; and, by mingling with his people, would be in the best possible position for acting like the woman in the parable, who took leaven and *hid* it in three measures of meal till the whole

was leavened. Our people need the influence of living examples raised up from amongst their own countrymen, and living in daily intercourse with them."

18. To the same effect the Rev. C. B. Leupolt writes from Benares, in the North-west Provinces of India, respecting a congregation of more than 300 native Christians, who, for the most part, have been orphans trained up in the Mission from childhood—"I thank God I am no longer the pastor of our congregation. I am perfectly certain that no native congregation will truly prosper without a right-minded native pastor. Upwards of thirty years have I striven to be identified by our people as one of them, but I have only partially succeeded. This is not owing to any want of love or confidence on their part. Our Christians love us and stand by us. They know that they are beloved, and they confide in us. When once, in the mutiny, I myself believed that we should be overwhelmed, and asked our people to save themselves and leave Sigra and me, their unanimous reply was, 'Ask what you will of us, but not to leave you. Where you are, we will be, and where you die we will die.' But they need one of themselves as pastor."

19. We are now prepared to answer the question which is the subject of this letter—What is the remedy to be applied to the present state of practical heathenism of a large portion of the negro population of Jamaica? I would unhesitatingly answer — A LARGE, WELL-ORGANIZED SUPPLY OF NEGRO PASTORS TO MINISTER TO THE NEGRO CONGREGATIONS.

20. Our first thoughts for procuring such a supply will probably turn to the establishment of a Theological Seminary. But here it will be objected by those who have a local knowledge of Jamaica, that no sufficient supply of pupils could be prepared for such a seminary if established: the state of education among the black population is so low—their intellectual development so backward. It will be seen by the late reports of the Baptist Theological Institution at Calabar, which has existed for twenty-four years, that about twenty native pastors have been supplied, and that the want of students prepared for a theological course is the great obstacle with which it has to contend.

21. The experience of various Missions has taught the Church Missionary Society that a surer way of obtaining native pastors is to employ a large staff of native teachers of an inferior grade as Scripture-readers, assistant catechists, catechists, and inspecting catechists. Let them be promoted from one grade to another, according to the qualifications they exhibit. Let their education be carried on by the Missionary while they are employed in their work by frequent meetings in Bible classes and exercises in preaching. Then, after several years of such employment and teaching, and after their Christian character is well matured and established, the most advanced, if admitted to ordination, will be found efficient native pastors. Thus in one and the same district the preparation of native pastors and the work of evangelization may be carried on at the same time, and the two departments will have the most beneficial influence on each other.

22. As the work progresses, the standard of attainments of the native pastors will gradually rise, and it may be found advisable to carry them through a regular course of theology, and to give their wives also some training in Scripture and in Christian habits. For this purpose an establishment is required rather partaking of the character of a Christian settlement than of a collegiate institution, and the candidates may still be employed during a part of their time as catechists, though eventually a theological college will be required to crown the work.

23. It is of course implied that the schools of the district will be well worked by the Missionary and by his staff of lay agents, some of whom may be employed as schoolmasters: scholarships should also be provided to retain promising children at school, and small stipends be given to some as monitors. The most experienced Missionaries would add that, for a superior class of native pastors, the boys of any promise should become boarders in the premises of the Missionary, and be thus early brought into daily contact with the Missionary.

24. A reference to the experience in the Missions of the Society will further illustrate the positions laid down.

In South India, where there is the largest body of ordained native pastors, the training of native agents has been carried out with singular zeal and efficiency. Each Missionary has from ten to fifty native teachers under his superintendence. Where the district is wide, they all come into the station once a month, and spend three or four days together. In more compact districts they assemble weekly. "I attribute," writes the Rev. J. Thomas, "the high standing which many of my catechists are capable of taking to this meeting. This year I have made church history the basis of my instruction. We never omit a lesson in singing. My son teaches them for an hour in geography, or in some other subject that may prove interesting and instructive. Any subject of special interest

or importance connected with the congregations, which may not be delayed till our monthly meeting, is brought to my notice and disposed of. In the evening I preach a sermon, and the catechists leave at an early hour the next morning." Mr. Dibb, when he was in charge of Mr. Thomas's district, says, "It comprises 11,278 individuals, among whom fifty catechists and four inspecting catechists are employed. My lack of opportunity for visiting every congregation has been in some measure supplied by maintaining constant intercourse with the catechists, meeting them regularly once a month for the inspection of each congregation's report, and, more frequently still, for the purpose of study and devotion. On these occasions the Bible, church history, the Thirty-nine Articles, and Elliott's Horæ Apocalypticæ have been the subject in hand." Another Missionary, Mr. Pettitt, was accustomed to keep his catechists for four days a month at a time, and writes—"Seldom have I felt more solemnly the power and reality of divine truth than on the occasions of meeting the native teachers, which have been generally concluded, I trust, with the most serious and earnest supplications to God for his blessing on ourselves and our work."

25. So also South India affords an illustration of the necessity for the employment of a sufficient staff of catechists for the *daily* instruction of the people. In a resolution lately passed at a conference of Missionaries it is stated—"The Missionaries wish to express the very great need there is for the daily instructing, more especially at the very first, those who embrace the Gospel, in its doctrines, precepts, and promises. We are persuaded that, without the system hitherto carried on in Tinnevelly of daily instructing our people in the word of God, we should never have seen the results which now present themselves, much as there still remains to be done."

26. The scheme here proposed will doubtless impose great labour upon the Missionaries who engage in it. It will require the special grace of perseverance under disappointments and difficulties, the assurance that the hand of God will be with them, and that his Holy Spirit will work in the hearts of the people. It was a favourite saying among the German Missionaries in South India, that a Mission without the Spirit of Christ is a most worthless thing. And all modern experience shows that a prosperous Mission can only be sustained in an atmosphere of prayer and faith and love.

27. In the foregoing remarks I have only described the preparation of native pastors. But I assume that the district thus brought under Missionary action would be subjected to Missionary discipline; that the converts would be formed into classes and receive daily instruction till sufficiently established in Christian habits; that the payment of weekly or monthly contributions towards a church fund be made essential to membership; and that as separate native pastorates are formed, there should be frequent meetings of the pastors and lay delegates, so as to combine the small and scattered pastorates into one body. The funds contributed by the people should form one general Sustentation Fund for the pastors of the whole district. The details of such a scheme are given in printed papers of the Society, entitled "Native Church Organization."

28. It would be impossible for the Church Missionary Society to recommence operations in Jamaica. The claims of existing fields of labour for increased support were never more urgent than at present. But should a Mission be attempted upon the principles here described, individual members of the Society would gladly use their influence in collecting funds; and the Secretaries would be most ready to correspond, and give advice upon the working of the system; and eventually the Society might give one or more of its native pastors on the West Coast of Africa the opportunity and means of visiting the coloured congregations of Jamaica, with a view to their mutual comfort and encouragement.

29. I apprehend that very moderate funds would be required for commencing this great experiment, which, if it succeeds under the divine blessing, will supply native pastors for the population, and secure their support from the people, and thus prove in the end a vast saving to the cost of the ecclesiastical establishment. Many of the eighty-five curacies in the island must comprise a large population of negroes. If a man of truly Missionary spirit were appointed to such a district, he would need only the stipends of native agents, which should not, in the lower grades, be higher than the wages of day labourers, with the understanding, that if they did not succeed as teachers they must fall back upon their labour. Thus 200*l.* or 300*l.* would furnish a large staff of teachers, while the contributions of the people to the Sustentation Fund would be a provision for native pastors when settled in any congregation, or presented for orders.

30. The fact that the members of the Baptist denomination in Jamaica raise from their congregations the whole support* of their

* During the distress, occasioned by the drought in 1865, the European Missionaries in Jamaica were assisted by contributions from England, amounting to 1200*l.*

ministers, European and native (in the year 1859 the amount was 8000*l.*, and the number of ministers thirty-five, of whom twenty-three were Europeans), affords a guarantee that similar efforts in connexion with the Church of England would succeed. In one respect the church has an advantage, for the Baptist denomination being on the independent principle, each church must support its own minister; whereas the principles of the Church of England allow of one common Sustentation Fund, so that the richer congregations contribute to the poorer, and the general Sustentation Fund may be assisted by endowments or grants-in-aid, without violating the principles of self-support and self-government.

31. I am well aware of the difficulty of carrying out thoroughly such Missionary action as I have described in Jamaica. I have thought, however, that I should best assist you by laying down what appears to me the sound Missionary principles applicable to the case, leaving your lordship, and those who act with you, to consider how far they are affected by the peculiarities of Jamaica.

(Signed) HENRY VENN.

ITINERANCIES IN THE INTERIOR OF THE CHEKEANG PROVINCES.

WE introduced into our last Number interesting notices of Missionary journeys into the country around Ningpo, drawn up by Rev. J. D. Valentine. There are two of these narratives. The first was printed in full; and the second was abruptly broken off in the midst. This is much to be regretted.

And now, awkward as it is to introduce a fragment, yet these sketches are so graphic, we think it better to do so than to lose what remains.

April 26—Between nine and ten A.M. Bao and I went ashore to the village of Si-u, six or eight miles to the east of Vong-hwô, and having a population of more than 4000 families, that is to say, 16,000 persons of all ages. Here we took our stand in front of a blacksmith's shop, and Bao commenced talking to a few persons. Some said we had come to shoot birds, but we soon undeceived them. After a time I took out my copy of the Gospels, and read to them the parable of the good Samaritan, and said a few words. Bao took up the subject, and replied to several queries. The audience, consisting of twenty or thirty persons, was rather inattentive, and certainly the situation we had chosen, with a blacksmith's shop in front and another close by, in full work, was not very favourable for preaching. By-and-by we moved further up into the town, and halted in the lobby of a house, which was soon filled with men, women, and children. One old lady very much amused me by closely examining my person and my clothes, but afterwards she and others paid good attention to Bao's discourse. They inquired how and where they were to pray, an inquiry arising from Bao's condemnation of the worship of idols; and I was pleased to hear Bao's easy and proper answer—that they could and should pray at home every morning and evening. Having talked a little more with them, when the discourse was finished we walked on, and, after going about some distance, reached the boat.

In the afternoon, my wife accompanying me, again went into the town, but this time to the western end. Here we found a vacant building, with a large square of unoccupied ground in front. We entered the building, and soon were supplied with a couple of chairs. Not wishing to lose time, and having already a congregation of about a hundred persons, I read the parable of the marriage-feast, said a little, and then gave way to Bao, who nicely and methodically addressed the audience, taking three points for explanation—1. As respects God; 2. As respects Jesus: 3. As respects faith. There must have been 200 persons present at the close of the service, and, on the whole, they were very attentive.

We returned to the boat about four o'clock, and moved along to the village of Li-kô-gyiao, a little to the south of Si-u, and inhabited by 120 families. They declared they had not been visited before by a foreign teacher, and knew nothing of the doctrine; the latter part of which statement was probably true, but the former part I was slow to believe. They were, however, anxious to receive instruction, and would have us into a sort of family-hall, where tea was served up, and seats provided. My wife here opened the mission by reading a little, which Bao repeated and explained. The novelty of having a lady teacher amongst them seemed to please them amazingly. They were exceedingly attentive, and put some very natural questions. I read the account of the miracle of healing the two blind men, as given in Matt. ix. 27—31, said a few words, and, as

usual, asked Bao to give the full explanation. He then mounted a stool, and preached very earnestly for some time. After this a young man conducted us to the foot of the hills, some three miles distant. On our return we called at a Buddhist monastery, where are six priests, one of whom knew some of our Missionary friends. We drank a cup of tea with him, and, for his edification, read the parable of the marriage-feast. We then made our way, with the guide, to the boat, passing through the clean and well-arranged village of Miao-'eo-tsiu, with its population of 700 families. All around this part the fields are large and well cultivated. Numerous orchards of plum-trees and peach-trees bordered our way. The bearded wheat is in full ear, and all nature smiles; but, alas! the people know not the true God, and, though they worship, they worship they know not what. We, like agriculturists, are planting the seed, and long to see the promise of a harvest of souls, such a promise as we see of the fruits of the earth.

Recent Intelligence.

NEW ZEALAND.

Our Missionary, the Rev. T. S. Grace, has been amongst the Hauhaus. The impression which he received from intercourse with them are embodied in the following extracts from a letter dated December 31, 1866—

I believe the natives generally are preparing to come back; and even now there is much work to be done. Our work and our duty appear clear—to go and preach the Gospel. This should take precedence of every thing else. Schools, at present, are out of the question. The time has not yet come to think of them. Only let us go forth, and faithfully attend to our great duty of preaching the Gospel, and I venture to predict that, in due time, a real desire for education will arise.

From the subdued tone of feeling that I found amongst the Kingites, I cannot help thinking that their troubles have been the means of greatly humbling them. If this prove to be the case, we shall be justified in being very hopeful. . . . . But where are the labourers? There are only a few of us who are able to travel to any considerable extent; yet this is the work that lies before us for some time to come; and travelling is now far more difficult than it was in former years, and natives cannot assemble in large parties as they did then.

We shall now give a sketch of his journey and of the leading incidents. The route lay up the river Thames. At one of the first villages where he stopped and held service with the natives, a native teacher got up, and, in a very grave manner, said it was not safe for us to go amongst the Hauhaus; that they themselves were afraid of them. I said that I intended to travel very cautiously; that I did not intend even to ask them to come to our karakia; but I did feel it was a duty to go and see them."

The Hauhaus were first met at Puriri. Of the old Mission house not a vestige remains. "There were, however, some very beautiful white lilies in one place, blooming in great beauty, also *multa flora* in full bloom, and a goodly number of large willow-trees. It is a green spot in the midst of a great swamp or waste." A beautiful type of the New-Zealand native church. It is not extinct: there is a remnant. They live, although amidst ruins. That church is now as the lily among thorns.

The Hauhaus, although aware that Mr. Grace was on the spot, did not come to see him; but although they showed no favour to the Missionary party, they exhibited no hostility.

At Ohinemuri Mr. Grace was fairly launched amongst the Hauhaus. The industry of these people was very conspicuous. Around were many extensive plantations of potatoes and corn. Presently they came to the place of the only native teacher in these parts who has not gone over to the Hauhaus. His name is Rupeta (Robert). He, and two or three more, are the only remnant of the church here. They next reached the place of the great man of the district, Te Hira, said to be a well-disposed native, although

a Hauhau. He was from home, engaged at some distance off in the erection of a mill; but they were received by his people in a very friendly manner. In answer to a message from Mr. Grace, Te Hira replied that he could not return immediately, but that a pot of new potatoes, which were very scarce, was to be cooked for the Missionary's use. When the people learned that Mr. Grace had been with the late Mr. Völkner when so cruelly put to death at Opotiki, their exclamations and wonder were great. Having himself witnessed some of the sad fruits of Hauhauism, he was enabled to expose the true character of that delusion.

They wished to know what I came for, and if I was not afraid. I told them that I understood there were still a few lost sheep amongst them, and I had come to look for them. They said that was right. Presently it became known that I came from Taupo. Immediately a woman, who was sitting by me, exclaimed, that was her place. I asked her tribe. She said, "Ngatiterangiita." I inquired her village. She said, "Pukawa." She then explained that she was Emanuera's half-sister, and was born at Pukawa, and had married here. I immediately saw the likeness, and could not help but hongi (rub noses) with her, a mark of respect which she seemed fully to appreciate. Her brother, though a Kingite, had, up to the time I last visited Taupo, acted nobly. He fought at Orakau; and when some of the Waikato people, with one bad Taupo native, proposed to kill me in payment for the people burnt in the house at Rangiawahia, he was chief of a party of five who came to let me know, and who, that same Sunday, would hardly leave my side, and who, unknown to me, saw the king, and foiled the intentions of those who wished to kill me.

I spoke encouragingly to them, and desired them to pray that God would send us better days. I referred to the dark days that had passed over us, and expressed a hope that better days were at hand. It was pleasing to see, both here and elsewhere, their faces brighten up as I spoke of God's mercy, and that I thought He had yet better days in store for them.

I ended my visit to this place by giving away a few copies of the "Sinner's Friend," leaving one especially for Te Hira, with a message to say that I had come this time to look for a few scattered sheep, but that when I came again, which I would try to do in January, it would be to look for some lost flocks.

I had several other services at the different villages on my way back, much to the same effect, and left these people with the conviction that it is high time to be up and doing.

The Hauhaus have evidently made what they consider a first step to return to us. They have, I understand, almost entirely adopted the Prayer-book as formerly, omitting the prayer for the Queen, which, when peace is established, they will then resume. From what I understand of natives, they are not likely to advance much further, until we have made some step towards meeting them. We ought, I think, to be prepared with some course of discipline and instruction preparatory to their being received back into the church; but to preach the Gospel to them is the first thing to be done.

On the return journey they stopped at Puriri, and found a large number of people present. "The women boiled our tea-kettle, and, when food was ready, they set before us some boiled potatoes and pipis" (cockles).

They asked many questions about our reception up the river. I inquired of them which part of Waikato they came from. They said they were the children of Te Manehera (Dr. Maunsell); that at the beginning of the war, when they were not fighting, they were driven from their places near Auckland, and that some of their party had been burnt alive at Rangiawahia. I found here, also, that my connexion with Opotiki caused me to be listened to better than I could otherwise have expected. Altogether my visit was an agreeable one. Before I started I gave them two copies of the "Sinner's Friend," and told them I hoped to see them again before long.

After his return to Auckland Mr. Grace received the following note from one of the Europeans at Ohenemuri—"The day after you left, Te Hira came and inquired who you were. He appeared very sorry at having missed seeing you, and said that had you waited he would have asked you to hold service in the old way. I think if you come here again, as soon as convenient, there will be a probability of getting back the greater part of the natives in this district to the old faith."

THE LILY AMONG THE THORNS.

THE Recent Intelligence of last month contained some notices of a visit made by our Missionary, the Rev. T. S. Grace, to the Hauhaus, or that portion of the New Zealanders who have openly lapsed from Christianity, and embraced a system composed of Romanism and heathenism mingled together. In these notices the following passage occurs :—

"The Hauhaus were first met at Puriri. Of the old Mission house not a vestige remains. There are, however, some very beautiful white lilies in one place, blooming in great beauty; also *multa flora* in full bloom, and a goodly number of huge willow-trees. It is a green spot in the midst of a great swamp or waste, and is a beautiful type of the New-Zealand native church. It is not extinct: there is a remnant. That church is now as 'the lily among thorns.'"

That emblem, one of great beauty, occurs in the Canticles, where, under simple and yet not the less touching figures, the Lord sets forth Himself and his church pretty much in the same way as in Psalm xlv., where the same objects of interest are placed side by side in beautiful combination.

Of Himself He says, "I am the rose of Sharon and the lily of the valley." He often sets forth Himself: in his essential glory, when he said, "Before Abraham was I AM," (John viii. 58); and then, under the various aspects in which, as God manifested in the flesh, he has come into relation with his people—"I am the good shepherd;" "I am the door;" "I am the way, the truth, and the life;" "I am the resurrection and the life;" "I am He that liveth and was dead, and behold I am alive for evermore;" "I am the alpha and the omega, the beginning and the ending, the first and the last." Why does He thus commend Himself—"I seek not mine own glory?" In order by such revelations of Himself to call forth his people into life, and give them existence in *Himself*—"the Life was manifested, and we have seen it."

When the sun emerges from the clouds which had concealed his glory, and sheds forth his rays upon the earth, the bell-flowers, which had been closed, open and expand, and their beauty and fragrance are alike perceptible. When the Sun of righteousness breaks forth from behind the cloud, and reveals Himself to his people in his attractiveness, their hearts open, and they yield forth to Him the grateful homage of prayer, and praise, and adoration. "Then were the disciples glad when they saw the Lord."

May the Lord's word be faithfully preached throughout all our Mission churches, that, graciously working through that word, the Comforter may fulfil his covenant office—"He shall take of mine, and shall show it unto you. So shall these infant churches open and expand: "they shall grow as the lily, and cast forth their roots as Lebanon."

The emblems used denote facility of access—not the cultivated flower, only to be found in the conservatories of the rich, and beyond the reach of the poor; but the rose of Sharon and the lily of the valley, flowers growing in the open field, and to be met with easily. They seem to imply the earnest desire of the Saviour and Friend of sinners, that He should be universally known, and be brought within the reach of all, so that the poorest and meanest may stretch forth the hand of faith and pluck this "rose of Sharon," this "lily of the valley," and, making it his own, enjoy its sacred perfume.

Again, the spotlessness of the lily sets forth the excellency of Him who was "holy, harmless, undefiled, and separate from sinners," while the rose, in its ruddy hue, is significant of the blood which He shed when he laid down his life in atonement for the sin of man.

But when, by this manifestation of his glory, He has quickened his church into action, so that it comes forth before the world with a distinctive life, then the Lord

turns from Himself to that which is the object of his especial interest—his church, the collective body of all those, "who love the Lord Jesus Christ in sincerity," and, admiring this her own workmanship, describes is as "the lily among thorns."

The identity between Christ and the church is here observable. If He be the lily, the church is the lily also. His image is reflected in His people—"beholding, as in a glass, the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord." The church is pictured forth as white, not originally so, but as washed in the blood of the Redeemer—Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it by the washing of water, by the word, that he might present it unto Himself, a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish"—the church white "through my comeliness which I had put upon thee, saith the Lord God;" "the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe, for there is no difference, for all have sinned, and come short of the glory of God."

Again, the lowliness of the Redeemer is here brought out. Not only his infinite condescension, when he stooped to take upon him man's nature, and in that nature took his place amongst the poorest, so that, in the world's eyes, having no form or comeliness, He was despised and rejected of men; but in this, that He disliked ostentation, shrunk from all needless publicity, and, when He wrought mighty works, charged those who were benefited thereby that they should not make Him known. He would "have no man know it, and yet He could not be hid;" like the "lily of the valley," which, although hidden amongst its leaves, is discovered by the sweet perfume it exhales. So his people are to be, after his example, lowly. "Learn of me, for I am meek and lowly in heart." And thus "every man is charged not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of grace. The Lord's people are to be "in honour preferring one another;" "in lowliness of mind esteeming each other better than themselves;" "yea, all of you be subject one to another, and be clothed with humility." "Seekest thou great things for thyself? Seek them not." Let the believer be content with the lowly position in which God has placed him, and as he there emits the fragrance of spiritual affections and holy service, he shall also be after the likeness of his great Master, as the "lily of the valley."

But the lily is pictured as among thorns. He was such. Never was there any one so pure, never was there any so hated. The lily was indeed among thorns. "They compassed me about with words of hatred, and fought against me without a cause. For my love they are my adversaries; but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love."

And He has forwarned his people that they must expect to be similarly dealt with. "In the world ye shall have tribulation." "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We cannot be surprised, therefore, if the Lord's truth, and those who love it, are found in the midst of evil, and if, both at home and abroad, the church be as "the lily among thorns."

Only let not the lily change its nature, and become thorny, because aggressed upon by the thorns. He did not become so. "When He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." And after his example his people are charged not to render evil for evil, or railing for railing, unto any man. "The servant of the Lord must not strive (μάχεσθαι), but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." Then indeed are God's people as the lily among the thorns,

when "being reviled, they bless; being persecuted, they suffer it; being defamed, they entreat." Then are they conquered, not when they lose their lives, but when they part from their principles and act inconsistently; when they are overcome of evil, instead of overcoming evil with good. After the example of their Master, let them watch for opportunities of rendering good for evil: if their enemy hunger, feeding him, if he thirst, giving him to drink; so shall they be recognised as "the children of their Father which is in heaven, for He maketh his sun to shine on the evil and on the good, and sendeth his rain on the just and on the unjust." God's people in this country have to contend against manifold errors. Their testimony will not be the less weighty, because the language which they use, either in speaking or writing, is temperate, and divested of all bitterness. Our converts in heathen lands are exposed to much of domestic persecution in respect of which, the law is powerless to protect them; but "let patience have her perfect work." Let the lily remain such, albeit among the thorns, and the heathen will first wonder at the strange phenomenon, then admire, and finally, at least as regards some of them, be constrained to admit, that a religion which enables a man to be self-controlled under aggravating circumstances must be of God.

Finally, the lily is a frail flower, easily trodden down; and so with Christianity. In the judgment of the world, Christianity is a feeble element, which can be easily crushed out, and for nineteen centuries its enemies have essayed to do so; yet does it live on, and the lily blooms, although it be among the thorns.

THE CLAIMS OF THE TELUGU MISSIONS.

There is a cry for help from the Telugu country. Who amongst the Christians of Great Britain will respond to it? Its extent and population are such that it may well claim to be regarded as amongst the most important of our Missions.

"With the exception of Orissa, and those districts of Western India and the Deccan in which the Guzarathi and the Mahratha are spoken, the whole of the peninsular portion of India, from the Vindhya mountains and the river Nerbudda to Cape Comorin, are peopled by different branches of one and the same race, speaking different dialects of one and the same language—the language which may be termed "Dravidian;" and scattered off-shoots of the same stem may be traced farther north, as far as the Rajmahal hills, and even as far as the mountain fastnesses of Beluchistan."

Of these races Dr. Caldwell's Dravidian Comparative Grammar enumerates nine—1. Tamil; 2. Telugu; 3. Canarese; 4. Malayalim; 5. Tulu; 6. Tuda; 7. Kota; 8. Gond; 9. Ku; the total of population amounting to some thirty-two millions, of whom about twenty millions are British subjects. The distribution of the total amongst these different heads is very unequal, the four last enumerated numbering together not more than 650,000, and thus the great bulk of the population appertaining to those who are placed at the head of the list. Their numbers are thus estimated:—

Tamil	10,000,000
Telugu	14,000,000
Canarese	5,000,000
Malayalim	2,500,000

The Telugu people being the most numerous, may well claim a proportionate share of our attention. They extend along the eastern coast of the peninsula, from the neighbourhood of Pulicat, where they touch the Tamil, to Chicacole, where they become neighbours to the people of Orissa. Inland they spread westward across the peninsula as far as the eastern boundary of the Mahratta country and the Mysore, thus occupying

portions of the Nagpore country and Gondwana, the greater part of the territories of the Nizam, the ceded districts, and Kurnool.

The position which the Telugu people occupy is therefore central and commanding, and on this ground, as well as that of their numerical importance, our efforts for the spread of Christianity amongst them ought to be marked by a proportionate earnestness.

Moreover, the Telugu field is not one which has never been unapproached, an unbroken wilderness, on which no labour has been bestowed. A commencement has been made; a foundation has been raised up, on which a noble structure may be erected. The most difficult portion of the great work has been accomplished, and that by men of no ordinary stamp, labouring with a holy persistence which remains on record for the imitation of those who shall come after them. To those who wish to acquaint themselves with the past history of this Mission, we recommend the memoir of the Rev. R. T. Noble, by his brother, the Rev. John Noble. It will amply repay the time which may be bestowed on it not only by the interest and information which it imparts, but by the faithful picture which it presents of a single-eyed, devoted Missionary, consecrating himself and all his powers, which were of no ordinary stamp, to the prosecution of a work, which he believed to be the special service to which God had called him, and persevering in it with unwavering resolution so long as life lasted.

Robert Noble was the happy subject of early piety, and had feared the Lord from his youth. Happy indeed they are who are thus dealt with: from how much of evil are they not preserved. What habits are often contracted during a neglected boyhood and youth, the dregs of which remain even when, by conversion to God, their yoke is broken, and which thus add severity to the Christian conflict. In his University life, honours and the prospect of high distinction opened before him, and in these it seemed as though he was about to be absorbed; but a Missionary zeal had been planted in his soul, and just at this crisis it came powerfully into action. His younger sister had gone forth to Sierra Leone as the wife of the Rev. H. Palmer, the second chaplain to the Colony, and there both husband and wife slept in Jesus three months after their arrival.

Passing through Oakham, where her brother Robert was at school, on her journey to far-distant Africa, she yearned with intense desire again to embrace him, and take a final farewell. It was very early in the morning, and with some difficulty she was allowed by the coachman a few minutes for this most important interview. Obtaining admission into her brother's room, in sweet accents of affection she pressed upon him, in a few winged words, the deep importance of instant decision in religion, pledged him to read his Bible daily, and to pray for her and the heathen; and expressed a hope that one day he might follow her into the Missionary field. Who can tell the power of such words? From that hour Robert Noble was a sealed Missionary to the heathen: the word spoken in the fulness of love sank into his soul; and though, through his natural modesty and sense of unworthiness, he kept the young resolve secret, and nursed it in his own bosom, yet the holy leaven was at work, and never ceased its influence till it permeated his whole being, body, soul, and spirit.

That was in 1822, and in 1827 commenced the conflict between the prospect of success at home, and the claims of the perishing heathen in the Mission field. It was so intense that, combined with over-reading and neglect of due physical exercises, his health gave way during his last term, and he was compelled to leave the University. But he was not left without a friend. In the family of Sir Thomas Blomefield, of Brighton, a place of rest, of retirement, of improvement and spiritual growth, was provided for him.

The six years spent in that family was the time in which the foundations of Christian character were deepened and strengthened, and Noble became fitted in all respects to go forth as a workman that needed not to be ashamed.

In the year 1839 commenced that movement which issued in the first sending forth of Missionaries to the Telugu country by the Church Missionary Society. Friends on the spot had felt for a people who, although for two centuries under the British Government,

had been, so far as the Church of England is concerned, utterly neglected. They subscribed a fund of nearly 2000*l.*, and appealed to the Society to commence a Mission, a request which, in consequence of straitened means, was reluctantly declined. But the friends in question, nothing daunted, determined to go on, and Robert Noble and Henry Fox offered themselves for the work, the former with especial reference to an educational establishment proposed to be opened at Masulipatam.

On the return home from India of the Rev. John Tucker in 1840, the Telugu Mission was by him re-submitted to the consideration of the Church Missionary Committee, and its adoption finally decided upon, Mr. Fox and Robert Noble becoming Missionaries of the Church Missionary Society, a transfer which involved a reduction of Mr. Noble's salary from 800*l.* to 200*l.*

Robert Noble was admitted to holy orders in 1839, and having served the curacy of Old Dalby, Melton Mowbray, for more than a year, embarked with Mr. and Mrs. Fox for Madras, reaching his destination in July 1841. At the end of twenty-four years he fell asleep in Jesus. During that lengthened period he remained at his work without once returning home. He never regretted the resolution to which he had come, or the sacrifices he had made. He never looked back with fond regret on the home and friends he had given up. "I can truly say I am thankful I came here. If there is one happy in India, it is I."

He had planned a mode of Missionary action—which if it had occurred to any previous labourer, none had ventured to put in force—to which many objected, but which was well fitted, with God's blessing, to produce great results. In other Missions the work of evangelization had commenced with the lower classes, while the Brahmins and other high castes have been the last approached. And this must be attributed in some measure to the mode of action which has been adopted, for the Mission schools have been constituted upon the principle, that there is to be no recognition of caste, that the Brahmin and the Pariah must take their places side by side, and be mixed up together in the same school arrangements. From such schools Brahmins withdraw themselves. They are called upon to make a sacrifice, before they have received the instruction which would enable them to understand why they are required to do so. They are called to give up caste in order that they may be admitted to that process of Christian instruction which alone could enable them to understand the propriety of so doing. And inasmuch as Missionary schools exercise a concilating influence on the surrounding population, and parents, and friends, when they see the boys who attend them improving, become less prejudiced in their views of the Missionary and his work; so on the other hand, when the youths of the higher classes are scared away by a requisition which they do not understand, and with which they feel it impossible to comply, then the prejudices of those classes against the entire Christian procedure are increased a hundred-fold, and when the Missionary goes forth to preach, the Brahmin is sure to stand forward as his opponent.

It was not that Robert Noble intended to exclude other and lower castes from Christian instruction. Not at all. There were other schools open to them, such, for instance, as Mr. Sharkey's Vernacular schools; and yet even here a limit has to be assigned, four castes being excluded—Mat-makers, Pariahs, Shoemakers, and Sweepers; and simply for this reason, that had they been admitted, other castes would have left.

Some, no doubt, very seriously objected to Mr. Noble's plan. They thought he was recognising caste, and, by so doing, strengthening its hold upon the native mind. But experience proves this not to be the case. The instruction given was effective to conversion; many were baptized, and they who became Christians invariably, with their heathenism, renounced their caste. "Our dear young converts," writes Robert Noble, "are the teachers and counsellors of the lower grades."

It may be well to refer briefly to some of the instances of conversion. The first occurred in 1846—a Soodra youth, who gave up home and friends to become a Christian; and at the end of a year another Soodra, with whom he had held many conversations, followed his example.

Five years passed over, when there occurred another movement, the details of which will be found in the following letter written by Mr. Noble, August 7, 1852—

'Our beloved Committee and you, beloved friend, will rejoice to hear that God in His mercy has at length given us what I believe to be good fruit from our school. I have delayed writing hitherto, partly from the exceeding fatigues and anxieties I have undergone, and partly because I hoped to be able to add what hitherto I could not.

'I have been nine nights without taking off my clothes.

'Last Thursday week a young Brahmin and a young Vellama, both nineteen years old, both very respectable in connexions and character, both having been nearly five years in our school, ran away from home, expecting never to be allowed to come to us again, and told me they wished to be baptized.

'One had come in February last, expressing the same desire; and the other had repeatedly made such striking answers when questioned by me before the whole school, and was so very exemplary in character, that, after a few questions, I did not hesitate to receive them.

'That night they were taken before the Collector. The next day the doctor and the Assistant-Collector came again to see them at my house, as their relatives had preferred a charge before the Collector that *I had given them medicine, and that they were mad.* That night they broke caste. The next day the Assistant-Collector was sent to see each privately; and about half-past seven the Collector's decision reached me, viz. "that he could not interfere further than to secure the peace, as evidently the youths were of full age, in their right minds, and voluntary agents."

'The ferment has been very great indeed; and is so still.

'We had determined to baptize them early on Sunday morning; but this became known to the natives; and as my compound is very large and open, I feared a general outbreak. I therefore proposed to our brethren whether, to keep the peace, we should not baptize them at once. They thought it would be well. I baptized them accordingly at half-past eight on Saturday night.

The case was now brought before the Magistrate:—

'On the arrival of the young men they were accompanied by Messrs. Noble and Nicholson; and fifty or sixty persons, friends and relatives of the young men, came at the same time.

'Before them all, Nagabooshanam and Venkataratnam declared that they had gone to Mr. Noble's house of their own free will, as they had abandoned their former religion; that they had long considered the subject; that they had taken the step deliberately; and that they were determined not to return to their relatives from religious objections.

'On some of the relatives objecting to Mr. Noble's and Mr. Nicholson's presence, they at once left the room of their own accord; and the magistrate then directed the relatives of both young men to go into the next room, to sit down and speak with them, before he again called upon them to declare their wishes.

'Some time was passed in thus conversing with their relatives; and an attempt was made by the friends of Nagabooshanam, the Vellama youth, to take him away by force, when he rushed into the room where the magistrate was to claim his protection.

'The magistrate then again called upon the young men to state their wishes, when they repeated that they would not return to their relatives; and the earnest entreaties of their relatives, male and female, produced no influence on their determination. Ultimately the magistrate took steps to prevent their molestation on their way back to Mr. Noble's house.'

After other means had been used and petitions presented, and a medical opinion been given as to their being of sound mind and proper age to decide on such an important question, and two or three days had been consumed in vexatious and wearying interviews before the magistrates and the judge, and every opportunity thereby allowed the relatives to reason with them, the final decision was given—

'Forty-eight hours having elapsed since they came to Mr. Noble's house, it is quite clear they are not compulsorily detained; and after hearing the entreaties of their relatives, they have twice in their presence expressed a deliberate determination not to return home. The magistrate is fully convinced that, even should their age be only seventeen, they possess

an amount of discretion which confers on them the right to judge for themselves where they will live, and, with the exercise of such right, the magistrate has no authority to interfere, beyond taking steps to prevent any breach of the peace.'

It is deeply gratifying to be able to state that both these young converts, though many years have now since elapsed, have been kept stedfast in the faith; and not only so, but are now both ordained ministers of our church, preaching to their fellow-countrymen the glorious Gospel of the blessed God: also that the wife of the Brahmin convert became an accomplished native lady, embraced the Christian faith, lived consistently with its precepts, and died after some years, which tested her sincerity, expressing in the strongest and most emphatic manner her faith and hope in Christ, and her desire that all her countrymen might become true believers in the Lord Jesus.

We have abbreviated the details, the full interest connected with which can only be attained by a reference to the Memoir itself.

In 1855 Robert Noble was again cheered by the conversion of two more intelligent young Brahmins, S. Mulaya and G. Kristaya, and of a superior young Mussulman, Jahni Ali, all about seventeen years of age.

One Brahmin had been reading in the school more than five years, the other two years and a half, and the Mohammedan more than two; and had, during this time, been very regular, diligent, and exemplary.

On this occasion we find less general excitement than on the former; but not less grief and sorrowing on the part of the relatives.

He announces the event to the Committee in the following terms:—

'*March* 1855.

.... 'I hope it is matter for solid joy that two intelligent young Brahmins, and one a scholar in our school, together with a superior young Mussulman, all seventeen years old, came yesterday morning to break caste and renounce error. They have been very diligent students, and their answers at our morning readings and prayer, when I sometimes catechize the schools, have been often very encouraging and excellent.

'As we were just closing our evening prayer last night, about half-past eight, the bitter wail of the aged mother broke upon our ears. We invited her and her eldest son to come in, and the interview that followed was most heartrending. Nothing but a deep sense of man's perishing state while alienated from God, of the awful realities of eternity, and the infinitely superior claims to obedience which God has over parents (as He shows by his love on the cross, dying for his enemies), can fortify one to go through such painful scenes.

'When it was over I felt quite ill for several hours. This morning the aged father, perhaps eighty years of age, came with the mother and brother to see the same dear youth again. Her violence of grief was gone; but her silent sorrow was more affecting. The young man showed great affection towards his parents; embraced them very warmly; but retired, apparently unshaken in his resolution to follow Christ. The other Brahmin is from Ellore; and if his father does not summon us before the magistrates when he comes, I hope we shall not have to appear, as there was no anger in the interview this morning.'

'I have now with me four Brahmins, the the young Vellama, and David. Pray for us, dear friend, for truly I do feel our need of my Saviour's Spirit to be very great. I fear our fine school will be again scattered to the winds. Oh, may God prevent this! It would be a great grief to me if it should be. The young Mussulman and his grandmother live together. I may just add that the three youths were all in the second class, under Mr. Howley, who is much encourged by this token for good. David goes on very well indeed.

'R. N.'

It is again delightful to record that these young Brahmins also, as well as the Mohammedan, have been kept stedfast in their profession of Christianity. Mulaya became a distinguished scholar, and assisted Robert Noble in his school. He was, alas! drowned in the cyclone of 1864, nine years afterwards, together with his young wife, also a Christian woman of the Kama caste. He was a devoted Christian, and greatly respected and honoured by many of his countrymen. Kristaya assisted in the Native English School at Ellore, where he is still labouriug.

Jahni Ali aided Robert Noble for some time in his school; but subsequently left to teach in another Christian school, though he is still in communion with the Mission Church.

Five years and a half of patient prayerful labour, and new trophies were won.

'*Sept.* 5, 1860.

'My dear Friend and Brother,—. . . .

'It has pleased God, in the midst of trials and difficulties, to bring out two young Brahmins, certainly among the best youths of our school. Their interviews with their

friends were very heartrending, but before the magistrate and the judge they were both very firm; and being above sixteen each of them, they were allowed to choose for themselves; and on Sunday, the 20th August, Mr. Sharkey baptized four young Brahmins of our school, three of whom give us the utmost satisfaction. I send you the threads of two; one of Guntoor, Nurasimahulu, an unmarried youth; so that, with dear Nurasima, the Lord has been pleased to call eight Brahmins from our school, besides others. How I rejoice to know that you and the Committee pray for them! What beautiful presents those were you sent! the Bibles, the handbooks, the atlases, the maps, &c. How kind of you to bear us thus in mind! We pray for you. We love you.

'I may mention that our school from 200 youths has gone down to sixty. One of our teachers, a Brahmin, and his family, have been excommunicated.'

Two more converts, both Brahmins, close this interesting series, the date being Sept. 1864.

'It has pleased the Lord whom we serve to enable a fine young Brahmin, Organti Sivarrarakrishtana, of our third class, openly before all the school to avow himself a Christian. After morning prayer he arose and professed his faith in Christ, and then by himself went out to my house. Though he is in his nineteenth year, his relatives are ready to swear that he is under sixteen. He has been one of the most exemplary, earnest, and successful Brahmins in the school .... He was summoned before the collector and magistrate, and after openly avowing his purpose there, as he was leaving the office and stepping into my carriage he was seized by his family and friends; but the magistrate, hurrying from his seat, succeeded most kindly and energetically in extricating him ..... The following day another young Brahmin, Atsanta Soobarayadu, in his twentieth year, who had long been favourably disposed, came forward to embrace Christianity. There is much excitement in the town, and many of our dear boys have been withdrawn. Of these, not a few will never come back.'

The next month, November 1864, came the cyclone, and in less than a year Noble's death; but the work remains. A foundation has been laid, a position gained of great importance. When a citadel of great strength has been besieged, and, after a long series of efforts, a breach has been made and a lodgement effected, it only needs to prosecute vigorously the enterprise which has been so successfully commenced. The most difficult part of the undertaking has been accomplished. When this has been surmounted, it were a disgrace to remit effort, and lose the prize which is within our reach. Telugu heathenism no longer presents an unbroken front. Noble has fallen in the breach which he has made. The best memorial we can raise to him is to follow up and complete his work. These young Brahmin converts, so many of them grouped together, constitute a result unequalled in any other spot in India, where Missionary effort has been carried on. They are peculiarly qualified to give extension to Christianity among their countrymen. It is easier to work down from the higher, than upwards from the lower classes. These young men possess that advantage. They are well instructed and, better still, are, we trust, spiritual men. Some of them are fitted for educational labour, others for preaching and itinerancy; but whatever it be, they are at work. Nor is this all: there is a less defined but more extended influence diffused among the Telugu people generally, which has emanated from Noble's school.

Pupils from this institution have reached the altitude of situations; they have become Deputy-Collectors, Sheristadars, Tahsildars, Sub-Magistrates, Missionaries, schoolmasters, &c. They have ramified themselves into every department; the official ranks, not only in this and the adjoining districts, but also in far-distant ones, are for the most part filled by them. They are to be met with in the most northerly district of Ganjam, and the most westerly state of Travancore. They are to be found in the wide-apart Commissions of Mysore and Nagpore. The school has become a kind of reservoir, sending forth its refreshing streams almost in every direction: it has been a glorious sun, radiating its moral and intellectual light to the surrounding country, as our late Governor, Sir Charles Trevelyan, very keenly observed, that no sooner had he landed at Kakinada than he began to feel the blessed influence Mr. Noble's school was spreading.

Such is the testimony borne by the native gentry of Masulipatam to the effects of Noble's labours. Nor has the work ceased with his death;

for it is only recently that accounts have been received of the avowal of Christianity by two more Brahmin pupils in his school, which happily shows that the work has not been dependent merely on his personal influence, so as to stop when that was withdrawn; but, as he himself would have acknowledged, on the operation of God's Holy Spirit, and thus affording the most hopeful encouragement for future labour.

We learn, also, that there is quite a spirit of inquiry in the district around—eighty-seven people having been baptized in one village; whilst in another village fifteen families have placed themselves under Christian instruction, and in several other villages the people are favourably disposed; but how to provide them with suitable teachers is the anxious question which arises.

Robert Noble has bequeathed his work to us. Shall we decline to follow it up, and if so, are we worthy of such a Missionary? Can we expect that agents of like power will be raised up to us, if, when at the cost of life they open up a path to us through the dense jungle, we are so dilatory that there is danger of its closing up before we have summoned up courage to follow in his steps?

Had a gold mine been discovered, thousands would have rushed in eager haste to the working of it; yet here is something infinitely more precious than gold which perishes.

Let the young Christian gentlemen and ladies of England, then, ask themselves whether this work is not worthy of them; and whether it is right that twelve millions of souls, under our own Government, thirsting for light and knowledge, and so ready to embrace Christianity, should not awaken their sympathies and enlist their services, especially now the path has been cleared, and success shown to be certain, if the work be carried on in the same spirit?

If more persuasion be needed to rouse the dormant energies of British Christians, let the following letter be perused. It is from the Bishop of Madras, who has recently visited the Telugu country, and is dated Bimlipatam, February 18th, 1867—

It takes me a long time to learn the dangers which have to be avoided in training an infant native church, the most probable methods of avoiding them, and of securing for it growth and health, and, in due time, of maturing a soundness both in things external and in things spiritual.

But your letter of December 22nd, which I received two or three weeks ago, has taught me much. I see much better than before why your Committee have selected the one method which they have of organizing the native congregations, and have rejected others. But I will not now enter particularly into this subject.

Last month I visited the Church Missionary Society's Telugu Missions, and my principal object in writing to you is to bring before you and the Church Missionary Committee, and the friends of the Society in England, some of the wants which have come under my observation.

The first district we came to, in journeying eastward from Secunderabad, was Mr. Darling's, Bezwara, now under Mr. Ellington's care. At Ragapur, near Nundegamah, I confirmed thirty-two, and at Bezwara eighteen, or thereabouts. Nundegamah is on the road, about thirty miles west from Bezwara; but, before reaching Nundegamah, we had travelled from Secunderabad, nearly 140 miles, through a territory unoccupied by any Missionary Society. At different places along the road we had conversations with some of the natives, and found them well disposed to listen. They received portions of the Scriptures, and tracts, and promised to read them. At Soriapett (84 miles from Secunderabad), at Jaggiapettah (120 miles), and at Nawaubpettah (132 miles), these things occurred. When I coupled this with the fact that there is now established a system of colportage, under the Bible Society, in the Hyderabad territory, with its head-quarters close to the capital, and that the Colporteurs are received favourably, it seemed to me that the time was come when our Missions should pursue their way westward from Bezwara, where Mr. Darling should have the aid of two itinerating Missionaries, to carry the message of salvation to the Telugus westward of the present range of his labours. The inhabitants of a large portion of the Nizam's dominions are Telugus.

Then, at Masulipatam itself, Sharp, who is admirably carrying on Mr. Noble's educational work, wants much an English helper. Arden is only able to assist them a little, and

if any thing should deprive the school of either Sharp's or Arden's services, though only for a year or two, it would be impossible to fill his place.

It seems important that some young men of energy and piety should come out soon, and learn the language, and be available for employment, either in Missionary work or (if need be) in the chief educational position in the Mission.

I did not see nor hear much about Ambapoor; but I believe the importance of supplying it with a Missionary has been fully represented to the Church Missionary Society's Committee.

Guntur, Pulnaud, Rajamundry, and Samalcottah are occupied as Mission stations by the American Evangelical Lutheran Society. But there is an important town on the coast, Concanada, which has no Missionary or catechist of any Society. One of the principal Europeans residing there, Mr. Duffield, earnestly requested me to endeavour to obtain a Missionary for this place. He said that it is of growing importance, that increasing numbers of wealthy natives come to reside there, and that he believed that half the salary of the Missionary could be raised among the resident Europeans. The nearest chaplain lives forty miles off, at Rajamundry, and visits Concanada on one Sunday in each month, and that only for one service. When will England give her money and her sons so freely to the Lord, that every place whence the cry proceeds, "Come over, and help us," shall be supplied with a messenger of the Gospel of peace? I might appeal to you for places in the Telugu country further north two hundred miles, between Chicacole, where there is a native clergyman of the London Missionary Society, and Berhampore, a branch station of the Cuttack Baptist Mission, all sunk in heathenism, and almost unvisited by evangelists.

The place in which I am writing this letter, Bimlipatam, forty miles south-east from Chicacole, a seaport town, with eighty Europeans and East-Indians, and 5000 or 6000 natives, ought to have a Missionary clergyman for itself and the surrounding district; yet it has only the very unfrequent visits of a catechist, living at a sugar factory three or four miles off. However, the Masulipatam circuit alone, up to Concanada, needs, as I have shown, four or five Missionaries more to meet the immediate demand for extension of the Mission field, or provide for any probable contingencies; let Cambridge and Oxford know this, concerning the people of the country for whose sake Fox and Noble lived and died. And may the Lord Jesus Christ incline the hearts of some young men to pray that they may have the honour of carrying on the work which these devoted men began, and blessed God that He had ever called them to it, and died with the conviction that no work on earth was more important, more honourable, more blessed.

It was very sad, at Masulipatam, to visit the deserted house where the Sharkeys and their schoolchildren lived so happily for so many years, and the dormitory where the fatal catastrophe of November 1864 swept thirty-three of those children into a watery grave; and to see other deserted houses, and many a tall trunk of a palmyra-tree, which had lost its green tops in the cyclone, and neither shot forth its leaves again nor had been cut down. But the Mission work seemed to have all revived again. The church was well filled at the native services: thirty-one natives were confirmed. The Anglo-Vernacular school numbered about 240 pupils. There seemed to be the same good sense and seriousness in the first class boys (whom I examined, shortly, on on the day when the prizes were distributed) as when I saw them years ago, in Mr. Noble's lifetime. A new school-building is required.

Mrs. Sharkey's interesting school of girls had recovered its former numerical position, or thereabouts, and seemed to be as useful as ever. Mr. Sharkey told me that as many as 100 girls would come, if he and his wife had the means of maintaining them.

Mr. Sharkey has a rising congregation at Prattipaud, near the Colair lake, which I visited for the first time, and confirmed there fifty-four of his converts. From Prattipaud we went on to Ellore, where we found Mr. Alexander full of Missionary zeal; glad to have been relieved, by Mr. Goodall's return, of the temporary charge of the Ellore Mission school, and to be free for itinerating among the villages of the district.

We went round by Calicut, Bombay, Berar, Poonah, Secunderabad, Masulipatam, up to Berhampore, in the Ganjam district, the most northern of the Madras collectorates."

Henry W. Fox was of Oxford, Robert T. Noble of Cambridge; the Telugu Mission has therefore claims on both these Universities. Are there none willing to come forward and be baptized for the dead? Five men, who, but for the uniting influence of Christianity, would never have been found in such a combination, bore Noble's remains to their grave.

'At the left foot was an Englishman—at the right, a Mussulman; the centre was upborne on the right by a Pariah—on the left by a Soodra; while a Brahmin bore the right shoulder, and a Vellama the left. The service was read by a Soodra and a Brahmin, (deacons, the first-fruits of Mr. Noble's ministry), and by an Eurasian and an Englishman.

But who shall bear up his work? The Englishman is there, the East Indian is doubly represented, and there are also Noble's converts, faithful in their remembrances of him to whom they owe so much—the Mussulman, the Pariah, the Soodra, the Brahmin, the Vellama, as they once were, but now all one in Christ Jesus, all sustaining a portion of His work; but there is present in this deeply interesting and most important enterprise no representative of our Universities. And yet energies there are in abundance, if only sanctified. Oxford and Cambridge have competed once more in the boat race. They have sent forth their selected men, to whom was confided in this matter the honour of their respective Universities. When will they rise to a higher competition, and provoke one another to the nobler enterprise of giving effect to the Lord's command, that His Gospel should be preached to every creature?

NARRATIVE OF A JOURNEY, BY THE REV. T. T. SMITH, TO THE PLAIN COUNTRY OF THE SASKATCHEWAN, NORTH-WEST AMERICA.

We are enabled to introduce from time to time itinerancies carried out by our Missionaries into the interior of unevangelized lands, the starting-point being some advanced Missionary post on the verge of the wilderness, and the object being the acquisition of a more accurate knowledge of the country and its people, with a view to the prosecution of more extended efforts. Thus in our two last numbers we introduced details of journeys made by the Rev. J. D. Valentine into the interior of densely-populated China, where, in every direction, there are thousands and tens of thousands to whom, without hindrance, the Gospel may be preached.

In remarkable contrast with these are now presented notices of a country where the people are as sparse as in China they are numerous. If, in China, the Missionary is overwhelmed by the vastness of the work, in North-west America his sympathies and energies are chilled by the loneliness of his position and the desolation which reigns around; for there a circuit of a thousand miles may be traversed, and not as many human beings met with as there are hundreds in the thousand.

Into the vast regions of North-western America our Missionaries appear to have been providentially introduced for the express purpose of converting and saving as many as possible from amongst races which appear to be fast hastening to extinction. Our Missionaries have wrought earnestly to preserve a seed which, invigorated by Christian influences, might reproduce these races anew; but whether the effort will be a successful one appears very doubtful. The destructive influences, so far from diminishing, appear rather to increase. The best portions of the country, where agriculture might be successfully pursued, are open to the raids of the Plain Indians, and are consequently insecure; while, farther north, the spots which would respond to the spade and the plough become more and more difficult to find, until, beyond a certain degree of latitude, they cease altogether. There the Indian has to depend exclusively on his hunting and fishing, but these sources of supply are becoming more and more precarious.

The great evil, however, which threatens to overbear all our efforts for the preservation of the Indian race is the fire-water, now brought in without let or hindrance, and in great quantities, by free-traders from the United States. These men

care not what evils they inflict, if only they may succeed in prosecuting a gainful trade; and their success in this respect is no uncertainty, for the abandonment of the Indian to this temptation is reckless in the extreme. Even to the Christian Indians it is a powerful temptation: how irresistible, then, in its influence on the defenceless heathen, devoid as he is of any principle which would enable him to resist it, may be well conceived. Hitherto the more northern Indians, the fine race known as the Tchutche, on the west of the Rocky Mountains, and towards the borders of Russian America, have been too distant, and have escaped the poison; but if it be indeed true that Russian America has been ceded to the United States, then we fear there will be, in the distant north, a repetition of the same evil, and the free-trader become the messenger of degradation and of death to the Tchutche and the Esquimaux.

The itinerancy which we now introduce is one carried out by the Rev. T. T. Smith into the plain country of the Saskatchewan River. It had been thought that places suitable for the commencement of Missionary labours might be found in that direction, and therefore, from his station at Devon, situated on the lower course of this river as it approaches Lake Winnipeg, he started on a journey, the particulars of which will be found in the following journal.

Tuesday, Oct. 10, 1865—This evening, after dark, a boat arrived at the Hudson's-Bay Company's Fort, conveying the captain and mate of the steamboat plying between George Town, Minnesota, and Fort Garry, on an exploring expedition up this river, with the view of ascertaining the practicability of running a similar craft up to Carlton House. As I had been from week to week frustrated in my attempts to start on a visit to the Nepowewin, I hailed this opportunity with delight, and, deciding at once to embrace it, wrote a note to Captain Munn, requesting the favour of a passage with him. An answer was immediately returned, offering me a passage as far as I thought well to go.

Oct. 11—After an early breakfast, bade adieu to my family, and embarked with Captain Munn and Mr Hutchison. On Thursday made the *grand detour*, and reached Cumberland House on Saturday, the 14th. Left the Fort the same afternoon and ran down the Big-Stone River to the Saskatchewan, were we camped. Our progress from this was rather slow, partly owing to the shoalness of the river, which winds considerably. The points are long, flat, sandy bars, covered above the average water-mark with willows. The current, excavating the opposite bank, makes the river more and more tortuous, until it seeks a new channel, leaving the old to be filled up by the sand and mud carried down by the annual freshets. The main banks are densely wooded with rough and smooth bark poplar, spruce, maples, juniper, and willows, equisetum growing thickly beneath.

Oct. 17—Passed the mouth of Sturgeon River, into which a strong current was running from the main river. It is remarkable that the greater body of water passes from the main channel through this Sturgeon River into the swamps and offshoots of Cumberland Lake, and then out to the main river again by two small rivers, one at Cumberland House, the other at the end of the lake. There is scarcely any current at all in the main river below this point.

Oct. 18 — Our progress is now slower, owing to the greater strength of the current. Arrived at the foot of Thoburn's Rapids, and commenced the ascent. The drift wood on the banks indicate that the height of the summer freshets is about twenty feet above the present level of the river.

Oct. 19—The sun rose eclipsed this morning. Still toiling up the rapid, the men discharging the cargo frequently to lighten the boat over the shoal place.

Oct. 20 — Left the rapid. The river widens considerably from this point. At the rapid it is confined within high bluffs, but now there is the same succession of sandy points as below. Sturgeon appear to be abundant above the rapid: we saw also a fine "bald eagle" (*Haliactus Iscucocephalus*), but could not approach him.

Oct. 23 — We are now entering an entirely different country. The river at the alternate bends approaches precipitous bluffs of clay, crowned with spruce, or, where the fire has passed, with aspen and an abundant undergrowth of wild vetches. The sides of the precipitous banks are covered with the fragrant artemesia, showing our proximity to the plains. On the shores, at the foot of the bluffs, we picked up many specimens of *pyrites* in nodules, some of a dull grey on fracture, others of a more arsenical nature, silvery white, and, where exposed to the

atmosphere, a bright golden colour; so that some of the men, having heard of the gold found on the Saskatchewan, imagined they had alighted upon a rich mine.

Oct. 25—Met the return provision-boat from Moose Woods. This is the boat which I expected to return by, but not having achieved the object of my journey, I must proceed, and trust to some opportunity offering itself for my passage back. Wrote to my wife, telling her not to expect me until the winter had set in. A little whisky-jack (*Perisoreus Canadensis*) was so impudent to-day, at dinner time, that I set a snare close to me and caught him. On letting him go again he appeared in no way disconcerted, but, alighting on a willow about two yards from me, eyed the viands spread out in the most saucy manner possible.

Oct. 26—Started off on foot this morning, and arrived at the Nepowewin Mission about eight o'clock. Found only two or three females at home, Mr. Budd having gone off to procure provisions. Crossed the river in a bateau, and went up to the fort, where I was most hospitably received by Mr. R. Clarke. While at breakfast the boat arrived. They left after dinner to endeavour to reach Carlton. I determined to await the return of Mr. Budd, and, if possible, to proceed to Carlton, according to the instructions of the Corresponding Secretary, Rev. A. Cowley.

Oct. 27 — Visited some of the free men settlers. Had reading of the Scriptures and prayers with them. The land appeared very good, covered with a young growth of aspen: not much had been cultivated yet. The house was clean and neat, and the Word of Life had its place therein, and was brought forward cheerfully for me to lead them in worship to the throne of grace.

Oct. 28—The river full of ice to-day: my friends in the boat are sure to set fast. Took a walk to observe the leading features of the place. The pine grosbeaks (*Pinicola Canadensis*) twitted gaily among the bushes, and a solitary belted kingfisher (*Ceryle Alcyon*) passed me, warned probably of his delay by the approach of winter. The woods abounded in rabbits (*Lepus Americanus*). The larger ones, having assumed their winter dress, were plainly discernible; but the smaller, being tardy, were more secure from the hunter's gun. The Fort is situate on the river bank of the Saskatchewan, at the opening of a valley which runs from the river far back among the hills: behind it is a thick growth of spruce; above, the hills are covered with poplar; while along their crests runs a belt of scrub pine (*Pinus Banksiana*), only a few hundred yards deep, but extending for a distance of fourteen or fifteen miles I am told. The soil is very sandy where they grow. The Mission is directly opposite the Fort, upon a flat table-land, or point, facing the south and south-east, and defended by a range of hills from the north and north-west. It is admirably situated, with plenty of wood for building and firewood, and excellent land available to any extent for farming. The Mission premises are commodious, but the school chapel is not yet finished. There is excellent feeding for cattle: any amount of hay may be had.

Oct. 29—Preached at morning service at the Fort to an attentive congregation, and in the afternoon walked up to Turner's, to baptize their infant daughter. Afternoon service at the Fort, where there was another attentive congregation. The services are entirely in English, as there are no Indians here.

Oct. 30 — Took a sketch to-day of the Mission opposite.*

Nov. 5—Engaged in the usual services at the Fort, where there was a good gathering of the people of the establishment and settlers, about fifteen in all. Mr. Budd had a free service at Turner's in the afternoon, while I conducted the service at the Fort.

Nov. 9—Started for Carlton in company with Messrs. Clarke and Wilson, of the Hudson's-Bay Company and one man on horseback, for Carlton House. After passing the belt of pine, our course lay south-west over an undulating country, well wooded and watered for about five miles; then we came out upon the Paoonan, a beautiful elevated plain, about two miles long, as flat as a bowling-green, covered with rich short grass. From this point the country was much broken, affording excellent spots for settlement.

Nov. 10—Our men shot a fisher to-day, which had taken to a tree on the first alarm. It is the *Mustella Pennantii* of Erxleben. The country to-day is more barren and less precipitous, but undulating.

Nov. 11—Wolves stampeded our horses last night right through the camp, and gave us a wild serenade to lull us to sleep again. Crossed the Munuchenas, a large hill situated on the border of the plain country, and made a straight cut for the crossing-place of the south branch of the Saskatchewan, passing over a rolling prairie, dotted with small salt lakes and bluffs of poplar. On our arrival at the crossing-place, discovered that Captain Munn and his party had passed, the day previous, on their way to Red River.

* See engraving in "Church Missionary Intelligencer" for April.

Nov. 12—Crossed the river on the thin ice without much difficulty, and ascended the opposite bank, where we found the carcase of a horse, which one of the Carlton-House men had hobbled there the previous evening, partly devoured by the wolves. The poor creature had had a long struggle with his enemies, but was overcome at last. There will be only the bones left to-morrow morning. Rode on to Carlton, over a prairie country with very little wood, and came upon the Fort rather suddenly, located in the valley of the river. The place has a barren, desolate look at this time of the year, owing to the want of trees and the withered state of the grass. Held service in the Fort, which was attended mostly by the fresh hands lately arrived on their way to Edmonton, the servants of the country being mostly Romanists.

Nov. 14—Started early to cross the plains to the south branch, in the direction of Moose Woods. No water to be found fit to drink: plenty to be seen, but as salt as brine. My companions thought it would yield pure salt on evaporation, but the taste was that of *sulphate of magnesia*.

Nov. 16—Continued the course of the river, and found, some distance up, the boat of the Hudson's-Bay Company, which had been left at a cache of provisions made on the first setting-in of the ice. Remained by the boat with two men, while Messrs. Clarke and Wilson rode on to discover the position of the cache. We had brought an additional man from Carlton, with an ox and two carts, to bring the provisions down to Fort à la Corne. This evening Thompson, one of the men, missed the ox, and, starting up suddenly to run over the plain to seek him, made a false step, and ruptured the outer hamstring of the right knee.

Nov. 18—Placing Thompson in one cart, and, leaving Mr. Wilson and the other man to go on to the cache with him, Mr. Clarke and I rode on to Moose Woods, distant across the plains about forty miles. Saw many wolves and some buffalo. In the evening experienced a severe storm of hail and rain. Moose Woods proved to be a miserable place. A number of human beings were crowded into a little house. Rum had preceded us, and the Indians were bent on a display of its debasing influence. Many of them were already drunk, so it was of no use speaking to them. There were several tents there of men, women, and children, the latter in marvellous numbers. After dark they began to throng into the house, naked, painted, and singing their heathen songs. The women generally urged on the men, and never have I seen such bold, shameless specimens of women. Compelled to quit the house, I stood for a long time on the bank of the river in the pitchy darkness, lifting up my heart in prayer to our heavenly Father, asking Him to keep my heart stedfast in love for souls, even such as these, since He could love them and send His Son to die for them. Returning to the house to dry and warm myself, I found an interval of quiet to draw the few Orkney men present into conversation, and was pleased at the results: all had Bibles, with the exception of two, who had lost theirs, but eagerly applied for others. The Indians continued to annoy us through the night, but towards morning all were subdued by the fumes of the liquor. Rising early, I called the few Christians together, and we united in offering prayer and thanksgiving to our God and Saviour, not forgetting to plead for the poor creatures around us.

On our return journey to Fort à la Corne, we pressed on our horses, making about fifty miles a day and arrived in beautiful weather, more like spring than winter: the willows, bursting their catkins, added to the deception.

At the Fort found Mr. James Isbister desirous of returning to Cumberland, and about to embark the next day in a skin canoe, to proceed as far as he could by that means, then to take to the land. Busy closing business matters with Mr. Budd, and preparing to embark to-morrow.

Nov. 23—After breakfast, embarked in a skin canoe with Mr. Isbister and a "green hand" from the Orkneys. We had a sled with us, and dogs ran along the beach. The craft in which we were embarked was formed of willows, tied together in the manner in which crates are made for earthenware, and a buffalo hide is firmly stretched over these, so as to form a craft about as manageable as a washing-tub, but with the disadvantage of having to navigate a river full of rapids instead of a mill-pond. On running the first rapid we took in a little water, which made us more cautious for the future.

Nov. 24—The rabbits are very numerous along the shore: at times we see ten to twelve chased by one dog alone on the side of the bluffs. Plenty of exciting work to-day running rapids. Our craft is very much soaked with water, and consequently more unmanageable towards evening. Mr. Isbister shot a fine specimen of the golden eagle (*Aquila Canadensis*) this evening, which I skinned in camp with my pocket-knife. We saw six in all, a remarkable fact at this late season of the year.

Nov. 25—Made a portage and demi-charge

this morning at rapids which looked too formidable for our unwieldy craft.

This afternoon, found the ice apparently choking in the river; so, cutting our way to the shore, we landed, and, running along the bank, found the river gradually filling up with ice. Upon this we tracked further up, and sought a passage through the floating ice to cross over to our dogs. On reaching the opposite side, we found the ice already jammed along the shore: there was no possibility of getting into it, as the drifting ice was carrying us down rapidly, and between the two we should have had our frail craft severed in the middle. At this time it was getting dark, and the ice was surging and grinding fearfully: we were at its mercy, but it was subject to the will of our Lord and Saviour. We then perceived a check in the ice before us at the side, so, pushing as near as we could to the choked ice, we were taken in the nip. Vigorously plying our paddles, we sought to remove the ice from our leeward side, so that the pressure might force us on to the masses of ice rather than crush us: if it had done the latter, we should have sunk at once, for the ice was pounded into a mass like wet snow, and as deep as we could thrust our paddles. We now found ourselves about 120 yards from the shore, our craft covered with ice, and darkness upon us. There was no hope but to gain the shore; so, again plying our paddles, we scooped the ice from our bow to the stern, and, bit by bit, strove to force our craft along. We had much water in her, and, weighted as she was by ice, if the ice had given way again we should have sunk with the weight. After the first hour's incessant work we found we had advanced about ten yards; the next hour, twenty yards; then, the ice being older, it was not so difficult to clear, and in the last hour we made sixty yards—four hours' incessant toil to progress 120 yards. We immelit a fire, and knelt down to praise our merciful Father for our deliverance.

Nov. 26—Morning prayers, and spent the day in camp in reading Scripture and conversation thereon.

Nov. 27 — The ice being now firmly set fast we started to walk over its broken surface, each carrying a pack on the back, the rest being put on the sled for the dogs to haul. We had set a young spruce in the ice at the point of our lane through it, with an inscription on its side, with the date of the event, and "We praise Thee, O God" in large letters below.

Nov. 28 — Snow for the first time this winter in any quantity. Dined at Pemican Point. Owing to the open water in the river among the islands we were obliged to retrace our steps, after making a circuit of about five miles.

Nov. 29—Could not travel on the river, so we had to cut our way through the woods, and only advanced about a mile and a half in the morning. Mr. Isbister remembered having seen Indians land here to make a portage, they said, over to a small river which flowed into the lower Sturgeon River below Thoburn's Rapids. Continuing in the same direction, we came upon the portage, and followed it. Camped at the small river.

Nov. 30 *to Dec.* 2 was spent in this river, travelling in the right direction we knew, but to what point we could not tell. On the Saturday, at midday, were cheered by the sight of some Indian tents, and found them to be some of our Christian Indians from the Grand Rapids. Procuring a guide from them, we continued on for about fifteen miles across a swampy portage, and came to a small post of the Hudson's-Bay Company. Here we had an attentive congregation, and a child was brought forward for baptism by some other Christian Indians who were encamped close at hand.

Dec. 4 — Arrived at Cumberland House and found all well. They have passed a very miserable fall from want of provisons, caused by the failure of the duck-hunt and the tardy progress of the winter.

Dec. 8 — Started for home. During my stay I have had most attentive congregations at public prayers, and have had one baptism. The children have been also gathered together twice a day for instruction.

This is a post that might be occupied with great advantage by a catechist as there are a good number of Indians frequenting the post, and most of them are baptized. More children can be gathered together there in the winter than generally come to school at Devon during the severe weather.

Dec. 9—Arrived at home, and found my family quite well. On setting out I expected my stay to be about three weeks: now it is two months since I left home.

TIDINGS FROM THE YOUCON.

THE Youcon River Mission is one of the most remote, if not, indeed, the most remote, of all our Missionary stations. It certainly is the most difficult of access.

Fort Simpson, on the Mackenzie River, which flows into the Arctic Sea, is 2500 miles from Red River; yet even from thence the Youcon is far distant. The traveller has to descend the Mackenzie down to its estuary; then he has to ascend the Peel River flowing in from the south-west. This brings him to Peel Fort, a great rendezvous of Indians. He has then to leave the canoe and clamber over the Rocky Mountains, up and down over several ridges rising from 700 to 2800 feet, until by a sudden dip of 1000 feet into the valley he reaches La Pierre's House. He then embarks in a canoe on the Rat River, a tortuous stream, which makes its way through a rough country, until it reaches the Porcupine River, and descends this to its confluence with the Youcon. The great river is there three miles across. About two miles up the river from the confluence stands Fort Youcon.

It may be desirable to put together such geographical and ethnological notes as we can command concerning this remote region.

From an elevated district lying west of the Rocky Mountains, and a little north of the parallel of Fort Simpson, three great rivers take their source—the river which, being joined by other affluents, is known as the River of the Mountains, and which making its way through the Rocky Mountains, joins the Mackenzie at Fort Simpson; the Lewes, which, uniting with the Peel, flows westward, it is said, into the Pacific, probably into Tchilikat or Lynn Canal; and the Youcon.

In 1847, Mr. Bell, one of the Hudson's-Bay Company's officers, having heard of the Youcon from some of the Kutchin Indians, set out in quest of it, accompanied by a native guide. He succeeded in reaching it, as our Missionaries do, by the Porcupine, which unites with the Youcon in the 66th parallel, and in the supposed longitude of 147¼ deg. west. About 20 or 30 miles below the confluence the united stream cuts a spur of the Beaver Mountains, and, pursuing a south-westward and westward course, is supposed to be identical with the Kwichpack, which falls into Behring's sea, between Cape Stephens and Cape Romanhoff.

The Indians found in the Youcon districts are called by Sir John Richardson the Kutchin, or Loucheux, but our Missionaries find that they call themselves Tukuthe.

They are a much finer and more numerous people than the Tinné, or Chipewyans, on the west of the Rocky Mountains; but for a full description of this people we must refer our readers to a paper in the May Number of the "Church Missionary Intelligencer" for 1863, one of great research and interest, written by the Rev. W. W. Kirkby, from which, on the present occasion, we shall introduce one paragraph—

> Their religious notions are very few and indistinct. They have a knowledge of a Supreme Being, but as they possesss no idea of a future state of rewards and punishments, their faith exerts no influence over their actions. Their religion, if such it might be called, is one of fear, as they more or less deprecate the wrath of demons. In this they approximate very closely to the Tinné of Mackenzie River. So far it is good, as there is no system to be overcome, or prejudice to remove, before the Gospel could be brought to bear upon them. Indeed, on the whole continent of North America it would be difficult to find a more important and interesting field of Missionary operation. Gladly would I, if it were not for my family, live permanently among them. They require a single man to be their Missionary.

We shall next refer to the circumstances which led us as a Missionary Society into these remote parts.

An article of food, which, in its genuine state, is nutritious, may be adulterated until it not only loses its healthful properties, but acts injuriously on the human constitution. Bread may be so dealt with, and the adulterated article, retaining the name while it has lost the wholesome properties of bread, may be widely circulated and readily received.

A medicine also may be so dealt with. In its genuine state it may be a powerful specific for a prevailing disease; but in its deteriorated condition not only may it cease to exercise any corrective influence, but may so vitiate the taste as to induce a decided aversion to the genuine article when it is offered to the patient.

Romanism is the adulterated bread—the perverted medicine. It retains the name of Christianity, but it has lost its properties, and can neither renew nor save. When its agents go forth amongst the heathen they merely substitute one form of idolatry for another, and leave the man as unregenerate as they found him. One thing, however, they never fail to do, and that is to imbue the minds of their proselytes with an intense dislike to Protestantism.

The Romish agents are very energetic in their efforts to Romanize the North-west American Indians. They spare no pains to pre-occupy the ground, and, when they have done so, to prejudice the Indian as much as possible against the teaching of the Protestant Missionary. When we occupied the Churchill River district in 1850, they pushed beyond us into that of Isle à la Crosse, and there established themselves, expecting that from thence they would command the portions of the continent which lie northward of that post, and obtain undisputed influence over the Indian tribes. We may well ask, What is it that, in the absence of the true motive, energizes the Romish missionaries to efforts such as these? It may solve the difficulty to remember that they are the agents of a system into which the god of this world has infused a bitter hatred of the truth as it is in Jesus. In the absence of scriptural Christianity, Rome is inert. In proportion to its activity it becomes alive and enterprising. The earnestness of Protestantism touches the dormant principle of action, and Rome is awake.

Protestantism was not, however, asleep in Rupert's Land. There were posted there earnest soldiers of the Cross, true Crusaders, and they were willing to endure hardness. Archdeacon Hunter saw through the strategy of the Romish Missionaries, and resolved to outflank them. He decided on getting before them, and raising the standard of the Gospel in the Mackenzie-River district.

"The Church of Rome sends in all her five Missionaries, and I go alone, and leave my more immediate charge to itinerate, in this blessed work. Yet not alone, for One is with me who is mighty to save, a Friend who sticketh closer than a brother, and who, I trust, has disposed and called me to this blessed work. I, feel, indeed, that it is the leading of Providence, for with such a band of priests the whole of the Mackenzie River would be overrun without any apparent effort to counteract the evil. We have lost much ground among these fine Indians to the north. Isle à la Crosse is gone, Athabasca is also occupied, and now the first post on the Mackenzie-River district, Fort Resolution, Slave Lake, receives its staff of agents, all zealous for Rome. We shall drive right through their ranks, and commence operations beyond them."

Leaving his wife and family behind him at Red River, in June 1858 he embarked for Fort Simpson. On his way he encountered, at the Great Slave Lake, one of the priests, who openly avowed his intention of opposing the establishment of a Protestant mission in the Mackenzie-River district. The Archdeacon reached his destination on August 16th, and there he remained until the summer of 1859, when he was relieved at his outpost by the Rev. W. W. Kirkby.

During Archdeacon Hunter's residence at Fort Simpson the Loucheux Indians had first attracted his notice, a party of them from Peel River having visited the Fort—

At night the Loucheux Indians from Peel River were performing their national dances outside the Fort, painted and bedecked with feathers, &c. Their dances are of a very excited character, accompanied with singing, shouting, yelling, and beating time with their feet, making the ground almost to shake under them. They are a fierce race, and generally at war with the Esquimaux at the mouth of the Mackenzie. They frequently kill and murder each other. Across the mountains beyond Peel River, to the west, are the Youcon Indians, among whom the Hudson's-Bay Company have a Fort. Mr. Hardisty has just arrived from thence, after travelling the whole summer. He describes them as very numerous and difficult to manage.

This people Mr. Kirkby proceeded to visit in May 1862. The narrative of this exploratory tour will be found in our volume for 1863. On his landing at the Fort, two miles above the confluence of the Youcon and the Porcupine, he was met by 500 Indians. These he addressed, setting before them their ruined state by nature, and the great salvation which is by Jesus Christ; after which the principal chief, in a long and vigorous speech, expressed, on behalf of his people, their pleasure at his arrival, and their full purpose to attend to his instructions; nor would they part with Mr. Kirkby until he had promised either to return himself, or to send another Missionary in his stead.

In October of the same year (1862) the Rev. Robert McDonald reached the Youcon, to take upon him the permanent charge of this new work. To its prosecution he gave himself unreservedly, visiting and instructing the Indians both at the Fort and in the surrounding country, and making progress in the language; so that, before the year 1864 had ended, a first-fruit was gathered in—a leading chief of the Youcons, who died exhorting his people to become Christians indeed, that they might follow him to that blessed place whither he felt sure he was going.

But just about this time Mr. McDonald's health failed. It seemed as though he must return to Red River. The priests rejoiced, and one of them declared that the moment the Youcon was vacant he would enter in.

Our good Missionary at Fort Simpson was in great distress. He wrote home, stating the extremity to which they were reduced. About the time when this letter reached Salisbury Square the Rev. W. C. Bompas had offered himself to the service of the Society. Appointed to this distant Mission, he left London, June 30th, 1865, and, travelling by way of the United States, reached Cumberland House, August 28th, not two months from the time that he left London, and, pushing on from thence, to the astonishment of everybody presented himself at Fort Simpson on the morning of Christmas-day 1865.

Mr. Bompas's narrative of his rapid journey will, we think, prove interesting to our readers.

In resuming the narrative of my travel from Cumberland House to the north, I have thought it best to relinquish the plan of a diary, inasmuch as the ordinary routine of the daily voyage offers but little variety or interest. I purpose rather to give a general outline of the voyage, with such particulars as seem worthy of note, and then to annex a schedule of the dates at which the various points of the route were passed.

After leaving the Fort at Cumberland House, our course, at first, lay across Cumberland Lake, which is large, and connected with various other lakes in different directions. It was very observable what an influence the large quantity of water in this district had in producing a humid state of the atmosphere, and we were detained several times by rain, when, as we afterwards learned, the weather higher up the country continued perfectly fine.

From Cumberland lake we entered Sturgeon River whose shoals are of great notoriety among the navigators of this country. Though only about twelve miles in length as the crows flies, this river took us five days to pass, the boat's crew being mostly in the water, tugging the boats over the shallows. The labour was sometimes extreme, and the rainy weather made this part of the voyage unpleasant even to the passengers.

After leaving Sturgeon River and crossing

Beaver Lake, favourable winds made our progress more expeditious, and some bright sun enabled us to dry the tents, bedding, and cargoes, which were all becoming gradually saturated with wet. The banks of the rivers maintained generally the same appearance. Thick woods of birch, alder, poplar and ash shut out any distant prospect, while the rocky shelves of granite or hard limestone gave but little promise of fertility in the soil.

Arrived at Frog Portage, where one boat was to part company with us, the arranging of the cargoes caused two days' delay, and as one of these days was Sunday, we were enabled to have a quiet service on shore in the morning, which, though only attended by the few men of the crews who profess the Protestant faith, was refreshing and encouraging. The priest travelling with us held mass meanwhile for the Romanists; but from this point he left our boats to proceed to his Mission on Deer Lake.

From Frog Portage a few days brought us to Rapid River, where the boats were again detained two days, in order to discharge a part of their cargoes, and thus a time of rest or refreshment was allowed me at our Mission Station, which is opposite the Company's Fort.

Mr. Mackay, the Missionary at present in charge of this station, was from home. We had met him two or three days previously in the river, going in his canoe to meet his boat of supplies from Cumberland, in which he hopes to find Mrs. Mackay returning from Red River. He spent one evening with us, encamped on the river's bank, which formed a time of pleasing intercourse and conversation respecting the Missions.

But to return to the station at Stanley, or Rapid River, formerly occupied by Mr. and Mrs. Hunt. The appearance of the station is attractive. A handsome church, good parsonage and garden, schoolroom and lodging-house for the children, together with store-rooms, form the Mission premises. The wooden houses of the Indian settlers, most of whom have also gardens, and some of them cattle and plots of corn land, are cheering and hopeful. Mr. and Mrs. Hunt are remembered by all with gratitude and respect.

Mr. Spencer, the Company's officer at the Fort opposite, expressed to me his great thankfulness at having the advantage of a Christian Ministry so near. I took occasion to speak to such of the Company's servants as could understand English, and visited some of the Indians who had children ill with a severe form of mumps One infant had died the day before my arrival, and was buried by me with the usual service.

A new Schoolmaster, Mr. Hensden, had lately arrived at the post from Red River, who appeared to me likely to prove a useful assistant to our Missionary.

From Rapid River, our course was expedited by favourable winds, though the numerous portages still offered many detentions. The family of Mr. Mackenzie, the Company's officer in charge of the district, were now among the passengers, from whom your Missionary continued to receive much kindness.

A short service was held regularly throughout the voyage on Sundays, both morning and evening, at which Mr. Mackenzies's family attended while in the boats, and such of the boat's crew as were Protestants. Some of these men generally joined in singing a hymn, such as they had learned in our churches at Red River.

The character of the country through which we passed offered but little fresh subject of remark—alternately lake, river, and rapid, which were bounded alike by thick woods on a rocky soil, until, as the neighbourhood of Isle à la Crosse Lake was reached, the soil became more sandy, and prairies of fine hay grass appeared between the woods.

Arrived at Fort Isle à la Crosse, a detention of three days occurred while the supplies were being prepared for the boat which proceeds to the next post. While on shore I held prayers each evening at Mr. Mackenzie's house, which were largely attended by the Protestants in the Company's employ, and by a few Indians.

I was unable to address the Indians generally, for want of a Chipewyan interpreter, but endeavoured to communicate with two or three of them through an interpreter into the Cree language.

Many Chipewyans were encamped round the Fort, who had come to meet the boats, and obtain their advances of clothing from the Company. These brought intelligence of the death of many of their tribe during the past season from measles. There is a Roman-Catholic Mission about a mile from the Fort, consisting of a good church, and three houses in which reside a bishop and priest, one or two lay brothers, and two or three sisters of mercy. On the Sunday before my arrival, they held (I was told) a great display of pageantry, with processions, decorations, &c., at which most of the Chipewyans attended, though at the same time these Indians express a desire for Protestant instruction, saying that they cannot understand the Romish worship. Mr. Mackenzie, the officer at the Fort, also strongly wishes the presence of a Protestant minister at the Fort, and wished me to remain for a time with him, but the

distance of the station to which I have been appointed by the Committee seemed to me to preclude this.

Proceeding, therefore, in the boat that was taking supplies to the next post, I reached Portage la Loche on the 12th October, after being three days among the shallows on La Loche River. This portage terminates the up-stream journey, as, after the ridge of hills, twelve miles broad, the country slopes towards the north-west, in which direction the rivers thenceforth run, falling into the Arctic Sea, while all the rivers previous to this point communicate with Hudson's Bay.

At the long portage the cargoes of the boats for the north are, in the summer time, crossed with oxen and carts. My arrival was, however, too late in the season for meeting with any boats going further north, and it therefore only remained for me to engage a canoe, and so proceed as far as possible before the rivers closed with the ice. I therefore engaged a canoe, and two French half-breeds, to take me forward to Athabasca.

At the portage I found the same report of much sickness among the Chipewyans. A priest came up with me in the boat to spend the winter with the officer at this post, (a Romanist), but he, like myself, was unable as yet to address the Indians in their own language.

After one day's detention, my canoe and baggage were carried across the hills with a horse and cart, and we started on the down-stream journey. The view from the brow of the hill which terminates the portage is very striking, and has been noticed by all travellers. You see the river gliding from among the hills at the foot of the steep, and winding for many miles between lofty slopes, covered with birch and pine, until a ridge of blue hills bounds the prospect in the far distance.

The country to the north of the portage is more interesting than that previously passed. The soil no longer consists of a thin layer of earth on the hard rock, but is more abundant, and on a soft or sandy foundation.

The trees are therefore more lofty, and the woods, moreover, are much less frequently devastated by running fires. This is probably owing to there being fewer passengers to the north, for it is generally the travellers' camp fire which catches the woods, and often, in the more southern districts, leaves a whole tract of country only a blackened waste. Fresh trees, indeed, soon spring up, and these, it has been noticed, are of a different kind to those which previously occupied the same soil, but the frequency of these fires and the scantiness of the soil prevent the trees from growing to any great size south of the portage.

The banks of the Athabasca River, which we entered about three days after leaving the portage, are of a very interesting character. The various geological strata are well displayed in the cliffs, and these are frequently filled with fossil shells and corals, &c. In some places there are salt springs, which leave an incrustation of pure salt at their mouth; in other places you find abundance of bitumen, both in a solid and liquid state. The woods occasionally open out into fine prairies of hay grass: in one of these we found two horses belonging to Indian hunters, who bought them from the Company. These horses are allowed to remain unprotected in the prairie all winter, where they find their food by scraping the snow with their feet from the grass beneath.

We found lodges of Indians in several places on the river bank, and one of the men with me being able to converse with them, I was able to give a few simple medicines to some who were sick. I gave also a small quantity of sugar and flour from our stock of provisions, to gain their goodwill.

After eight days' paddling in the canoe, we reached Fort Chipewyan on Athabasca Lake, and received a hearty welcome from Mr. Christie, the officer in charge of that post.

The winter's frost had set in since we left the portage, and for several days the water froze on our paddles, and on the sides of our canoe. The weather, however, continued fine and bright, and, owing to the rapid current, but little ice appeared in the rivers. In Lake Athabasca, however, we found much ice on the flats, and some drifting with the wind. It appeared, therefore, doubtful whether I could safely proceed further by canoe, but it was thought that the Slave River, having a rapid current, would remain open for another week, and as I urged Mr. Christie to allow me to proceed at once, if possible, in order to shorten my winter travel hereafter, he kindly placed at my service a large canoe, and engaged three Indian lads to take me down to Slave Lake.

In God's good providence the fine weather still continued, and, with a fair wind, we made good speed on our way. In four days we had accomplished half the distance, and here we visited a settler, named Boileau, on the river's bank.

From this point we again proceeded in safety and comfort for three days, but on the fourth we were surprised to find the river full of ice, through which we made our way with difficulty, partly cutting our passage with the axe. The next morning we were obliged to leave our canoe and baggage "*en cache*" on the river bank, and take to the woods, the ice

being too thick to allow of our proceeding further by the river.

Fort Resolution was now at no great distance, but we did not quite know the correct direction to take for it. We therefore only reached it after a rather circuitous march of two days, through the thick woods, and as our provisions were now spent, and I was fatigued with scrambling through the brushwood and thickets, it was with much thankfulness that I saw, on the second evening, the lights of the Company's Fort.

At this point it became necessary for me to remain until the ice on Slave Lake became sufficiently fixed for me to proceed with snow shoes and sledge. Mr. Lockhart, the Company's officer, kindly offered me his hospitality during this needful detention of about three weeks, and sufficient employment for this time offered itself in the preparation of letters for the winter express, which is despatched hence to the south in December, and also in practising walking with snow shoes, in preparation for my journey forward.

The Indians of this district are still of the Chipewyan tribe, a mild, inoffensive race, and well disposed towards the Gospel. There is a French Mission Station about a mile from the Fort, where reside a Priest and a Lay Brother, (the latter arrived from Ireland in the present season) together with their servants.

Mr. Lockhart, the Company's officer here, has taken some pains in translating hymns and passages of Scripture into the Chipewyan tongue, for the use of the Indians. His assistant, however, in this work, an old interpreter, who spoke English and Indian, has, I regret to say, died during the present year, and there is now no one here who can render the same help.

I have not yet found an English interpreter at any of the Forts which I have visited, and the French interpreters, whom the Company's officers use to communicate with the Indians, are both averse (from being of the Romish religion) to assist a Protestant minister, and are also generally incapable, from ignorance, to communicate on any other subjects than those of the ordinary trade and business of the Company. It therefore becomes the more essential for the Missionary himself to acquire without delay a proficiency in the Indian tongue, and to this object I must devote myself as soon as I reach the scene of my labours.

The most noticeable result, as it appears to my own mind, of my journey through the country, is the special claim of the Chipewyan district to the services of a Protestant Mission. The Athabasca district is called by the Company, their Protestant district, the servants being mostly of our religion, while the Chipewyan Indians have been putting in a claim for Protestant instruction for years past. Yet this is just the district that has been left exclusively in the hands of the Romish priests. So anxious are the Company's officers for the services of a Protestant minister, that they offer every assistance to provide him with board and lodging, and they are willing to recommend to the Company's council that this should be granted at the Company's expense.

Christian instruction must, alas! come too late for many of these poor Indians, who have so long applied for a Protestant minister, the ravages of disease having carried off numbers of them before the Gospel in its purity had reached their ears. I trust a labourer may now be sought and found for this district. I shall be willing to return to it myself, in case my services are not required further north.

I desire to close this page of my journal, with an expression of thankfulness to Almighty God, for the "goodness and mercy" which have, according to His promise, followed me "all the days" since I left my native land.

So soon as the rivers opened, Mr. Kirkby wrote to us a letter full of thankfulness for the seasonable help thus sent to him. It is dated June 3rd, 1866—

You will imagine, better than I can tell, what a delight and surprise the unexpected arrival of Mr. Bompas was to us. He reached us in health and safety on Christmas morning, making the day to us doubly happy by his presence and glad tidings that he brought. He was a Christmas-box indeed, and one for which we thank God with a full heart. The entire unexpectedness of his coming caused us to see in it more the loving-kindness of our God. Such a thing as an arrival here in the winter is never thought of, nor had it ever before occurred. After the boats leave here in the fall we have no visitors from without the district until now, when the waters are again open. Our dear brother deserves the greatest credit for the way in which he persevered in getting to us, and the accomplishment of his journey speaks much for his energy and determination. A more auspicious day, too, he could not have had for his arrival. He was just in time for morning service, so that we had, at once, the happiness of partaking of the holy communion together. Then followed the Indian service, in which he expressed much delight; and in the evening, like good S. Marsden of old, he began his work by preaching from

St. Luke ii. 10. He remained with us until Easter, and then went on with the packet-men to Great-Bear Lake, where, I trust, God is doubly blessing him. Fancy—it is not yet a year since he left England, and in that short time he has travelled so far, entered upon his work, and acquired enough of the language to be able to tell the Indians, in their own tongue, the wonderful works of God. I admire that way of doing things exceedingly, and would accord all honour to him who so performs his Master's work.

Mr. Bompas, on his arrival at Fort Simpson, had intelligence communicated to him which caused him both joy and sorrow. Mr. McDonald had so recovered his health that he had been enabled to return to the Youcon; but sickness during the autumn had been rife amongst the Indians on both sides of the Rocky Mountains, and hundreds of Chipewyans, Esquimaux, and Kutchin had been cut off. The boats from the south, which arrived in August, brought with them the scarlet fever. Many of the crew, both European and Indian, were suffering from it, and it spread with fearful rapidity through the Mackenzie district. Mr. Kirkby, in his letter of June 3rd, refers to this afflictive dispensation—

My November letter would tell of the sad season of affliction through which we had just passed, and my journal sent herewith will give you all needful details. I had hoped that it would be confined to this place, but by our March letters I was distressed to see that it had spread throughout the whole district. Fort Halkett was the only place that escaped, and that was in consequence of the boat which should have gone there not being able to accomplish the journey from the illness among its crew. The fever reached the Youcon, and even the Esquimaux along the Arctic coast, and was as fatal there as anywhere. Altogether hundreds must have been swept away by it. In the midst of our sorrow what a sustaining thought it is, that to most of them the way of salvation through a crucified Redeemer had been made known, and therefore more of them may have been led to the Saviour than we at present know. I am sure that I shall not ask in vain for your prayers that the affliction may leave a blessing behind it, and that those of us who are left may live a higher and holier life, a life of deeper love and greater nearness to the Saviour.

When, during the previous September, the sickness was at its height, and Mr. Kirkby was intent on his work, going about from tent to tent, several of his own family being at the same time ill, the following passage occurs in his journal—

Sept. 30—On visiting the Indians to-day I found that the priest had been among them, and, according to their rule, had endeavoured to unsettle the Indians' minds by traducing our faith and exalting his. They were, however, all displeased with him, and rejected his offers to baptize them. On my return I went up to speak to him of his conduct, and besought him either to refrain from visiting the tents at all, or else to go and preach a Saviour's dying love to the poor sufferers there. I reminded him of the truth, that he could speak the language better than I, and that a heavy responsibility rested upon him to use that talent for good. I also asked him whether he did not think it would be more in accordance with the divine mind, and more beneficial to the poor Indians, if he would earnestly and simply direct their dying eyes to Jesus, the Lamb of God who takes away the sins of the world, than to do as he had done to-day; and added, that if he would thus preach Jesus I would take him to every tent most gladly, but that if Romanism was his theme I must oppose his going. A long discussion followed, which did not amount to much, and he concluded by saying that he hoped the bishop would soon be here, when they should both go home together: in the meantime, as some of the Indians here were Catholics, he would attend to them, and my people he would not again visit, unless they requested him to do so. Tartsillá, George, and Henry, are all very ill to-night still, and I hear the little girls at Brough's have not been so well to-day.

Mr. Kirkby refers to the consolation afforded by the Gospel to those poor people in the season of tribulation. One instance may be given—

Oct. 29: *Lord's-day.*—Poor George entered into his rest last night, and is, I doubt not, now with the Saviour. His last words were, "I wish to go to Jesus." Poor lad, he was very grateful for all we did for him, which is so unlike the Indian in his natural state.

Once, in speaking to me, he said, "Oh, Sir, I am so glad I came to you. When I was with the Indians I was like a wild deer, knowing nothing; but now I know that I have a soul, and that Jesus died to save it." He has been connected with the Mission four years, and was becoming very intelligent and useful. I had made preparation for his going to Red River school next summer, for two or three years, with a view to his further usefulness among his countrymen; but God has ordered it otherwise, and He alone knoweth what is best. Poor lad, he was with me in my spring journeyings, and was then as active and strong as any. I feel sadly depressed in spirit, and had much difficulty in performing my duty to-day; yet—

"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to His arms."

Mr. McDonald, on his return to the Youcon from a visit to Mr. Kirkby, found the same sad sickness everywhere prevalent. Writing on Nov. 25th, 1865, he says—

The journey from Fort Good Hope was far from pleasant, owing to the amount of sickness which prevailed among the boats' crews and passengers. Before reaching Peel-River Fort the majority of the people in the two boats belonging to it were prostrated with scarlet fever, and nearly the whole of the Youcon boat's crew were reduced to the same condition several days before the end of the journey: of twelve Indians in the boat, only three of them were able to work it during the last five days. They presented a melancholy scene, either when lying in the boats, moaning with pain, or around the camp fires at night. To add to the distress, the weather was rather inclement, generally cold, and rainy and snowy at times. Happily no death occurred on the journey.

I arrived at Peel-River Fort on the evening of the 12th of December, and received a cordial welcome from Mr. and Mrs. Andrew Flett, and a large number of Indians who were there assembled. Owing to the unfavourable state of the weather, and my not being quite well, I did not attempt holding more than one religious public service with the Indians, but was otherwise actively employed during my short stay there in doing what I could for the sick, giving directions as to the treatment of scarlet fever, putting up medicines to be left with Mr. Andrew Flett, and making up packages of articles which I required to be brought on at once. Two days afterwards I proceeded on my journey. I performed the portion of it across the mountains from Peel-River to La Pierre's House much more satisfactorily than I had anticipated. Not having as yet recovered from influenza, I had rather feared the walking through the cold water, but I found myself better at the end of it than at its commencement. I reached La Pierre's House on the 18th September, partially recruited in health and strength. I saw but a few Indians there, and had divine service with them. The next day I resumed my journey to this place. I saw three camps of Indians *en route*, and held prayers with them.

On my arrival here I received a hearty welcome from the Indians, of whom there were a good many assembled here; also from Mr. James McDougall, the officer at present in charge of this Fort, and others belonging to the Fort. Most thankful was I to arrive here again after an absence of more than a year; the more so, as it was doubtful when I went away whether I should be able to return again, owing to the ill state of my health. It was with heartfelt gratitude to Almighty God that I recommenced my labours among the Indians of this place. It was pleasing to me to hear them join together in singing the praises of God, and to proclaim to them the unsearchable riches of Christ. Most attentively did they listen to the word of life; most eager did many of them appear to be to learn more of the things of God; and I trust that, on the whole, their interest in religion has not diminished. Several of them made me a pressing request to visit them soon after winter set in, in order to teach them more of religion. Nearly the whole of them went away three or four days afterwards, not to return to the Fort till next spring.

Since my return my time has been much occupied in rendering what assistance lay in my power to the sick, both in a medical way and also to their spiritual necessities, and I have felt encouragement in the hope that my efforts have not been in vain.

Scarlet fever has spread most rapidly and extensively among the poor Indians, and it has proved a terrible scourge to them. All around and in the Fort, and those at some distance off, of whom we have received tidings, have been seized by it, every one without exception, and large numbers have died of it. Upwards of sixty deaths have already occurred among two tribes, and the disease is still raging among them.

I have, within the last month, made three

Missionary visits to the Indian camps, at distances respectively of forty, sixty, and seventy miles from the Fort. They all appeared to hail my visits to them with thankfulness, and my efforts for their eternal benefit have been in some measure crowned with success. They appear to be not unmindful of the concerns of their souls in their time of sickness and death; and I trust that some of those taken hence were prepared for a better and a happier world; that to them death was eternal gain.

Having a considerable stock of medicines, I was enabled to render some assistance to the sick by means of them.

The cold weather which has set in some time since will doubtless aggravate the sufferings of the sick, and render the disease more fatal. On the 9th and 10th inst. it was respectively 51 deg. and 49 deg. below zero. I was out at that time on one of my visits to the Indians, and spent a night with them in one of their lodges. It was almost impossible to maintain warmth in the lodges with any degree of comfort. The occasional opening of the doors for taking in firewood, and letting in the cold air, was very unfavourable to the sick.

Should the deaths among the Indians of the other Forts and posts of the Hudson's Bay Company throughout the district be in the same proportion as it is at this Fort the depopulation will be immense. It is painful to contemplate the miseries of the poor Indians, in consequence not only of their ignorance of the nature of the disease, but also from their want of medical assistance, especially those remotely situated.

It is to be hoped that the Indians will be led by the present trying affliction through which they are passing to attend more to the things which belong to their eternal peace. It will be so with some no doubt. May there soon be a mighty religious awakening among them, and souls be brought from darkness into light, translated from the kingdom of Satan into that of God's dear Son!

That earnest prayer has had its answer. A letter has just been received from Mr. McDonald, dated Sept. 3, 1866, in which occurs the following passage—"Within the last six months I have had the pleasure of admitting within the visible church, by baptism, upwards of 80 adults, and there are many more awaiting its administration."

Mr. Kirkby adds, under date of Nov. 30, 1866—"Mr. McDonald is, in health, a new man. His work at the Youcon is really a blessed one, and no journal more full of devoted labour and marked success will go to the Society this year than that which I am now forwarding."

That journal has not yet arrived; but this we promise, that so soon as it reaches the Editor's hands, we shall give it to our readers.

Meanwhile a passage of Scripture occurs to us. There was once a rebellion against the authority of Moses. One of the sons of Levi and some of the tribe of Reuben rose up against Moses and Aaron. The Levites seemed to think that the priesthood ought not to be confined to the family of Aaron, and the Reubenites seemed to think that their tribe, as the posterity of the first-born, ought at least to share with Moses the temporal authority. To prevent, by an open recognition of Aaron's family, all future contentions about the priesthood, the Lord commanded that the chief prince of each tribe should bring a rod, and that these twelve rods should be laid up before the Lord in the tabernacle of witness. On the morrow they were brought out: all were found to have remained sticks as they had been, with one exception—"Behold the rod of Aaron, for the house of Levi, was budded and brought forth buds and bloomed blossoms, and yielded almonds."

Here, then, amidst the wilds of North-west America, the Gospel of Christ buds and blossoms and brings forth fruit, and thus vindicates itself from the vain pretensions of the church of Rome.

While, however, their work is thus crowned with the Lord's blessing, there is one taunt to which our Missionaries are exposed, and which they know not how to answer. It will be found in the following paragraph from Mr. Kirkby's journal—

The priest has been very talkative to-night, and, among other things, said that he and his co-workers hoped and prayed for the conversion of England to the Roman-Catholic faith, and fully believed that, at no distant date, it would be accomplished. I answered

him according to my faith and hope, but he little knew the pang the very thought gave me, that there should be, in a land so long blessed with Gospel light, so much of Papal error as to lead to the very thought of such an issue. May the God of our martyred forefathers in mercy prevent such a catastrophe! Oh that a sevenfold spirit of prayer and faithfulness may descend upon England's teachers, rulers, and people, so that no machinations of Rome may prevail against her; but that, continuing "stedfast in the faith" which has been entrusted to her, she may fulfil that Divine mission to which she has so evidently been called.

May these three good men—Kirkby, McDonald, and Bompas—be as mightily helped of God as were Jonathan and his armour-bearer, and may their motto be—"It may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few."

OTTA AND ITS NEIGHBOURHOOD.

The country which we call Yoruba is inhabited by a variety of tribes, whose unhappy jealousies and wars have inflicted on its population unspeakable miseries. We shall enumerate them. The little kingdom of Egbas, of which Abbeokuta is the capital, has on its east the kingdom of Igbesa, to the east of which again is Benin. To the north lies Yoruba proper; to the south and west are the Egbados or lower Egbas. Midway between Lagos and Abbeokuta is a very small tribe called Otta. During the late dissensions between Abbeokuta and the British authorities at Lagos, its position has been most painful, being suspected now by Lagos, and now by Abbeokuta, and in its anxiety to allay the displeasure of either dissentient being sure to provoke the anger of the other. Our valued brother the Rev. J. White has had more than his share of the these troubles, for a less anxiety to befriend the Otta people he lost for a brief season their confidence. But this has passed away and convinced of his disinterestness they have learned to value him the more.

So soon as quiet was sufficiently restored Mr. White proceeded to visit several towns in the vicinity, Ilogbo, Ilogbi, Ado, Igbesa, and being kindly received at the first and last of these places, resolved to occupy them as out-stations. Subsequently Mr. White was cheered by a visit from Bishop Crowther, whose proceedings will be found detailed in the following Journal:—

I am thankful to say that I have been able to complete the round of my visit this year to all the stations under my visitation. On the 25th of Oct. 1866 I went to Igbesa, accompanied by Messrs. Taylor and White. The latter I had invited from Otta, that I might learn from him the real state of things both at Igbesa and Otta, so as to know what arrangements to make. We took a canoe, and went to Igbesa by the lagoon and the creeks leading to that town. Several attempts have been made to occupy this place many years ago, both by Mr. Gollmer and all who have succeeded him in his charge at Lagos, but hitherto we have never had a firm footing.

I asked the head chief to get his elders together, that I might know from them positively whether they would receive us or not with the message we brought to them, on which account Mr. Cross was purposely sent for from Sierra Leone, and stationed among them; that, after all the attempts which had been made, if they still should not feel disposed to receive us, I was ready to remove Mr. Cross to another place, where his services would be greatly appreciated. The result of this was an open confession, on the part of the elders, that their indecision was not from want of appreciation of our work as Missionaries, but from fear. They were afraid that we were pioneers of the Lagos Government, which would follow our steps and take away their country; that they had been strongly warned against receiving us, and that by different persons from Lagos. This led to a clear explanation of the difference between us Missionaries, the merchants, and Government agents. They were perfectly satisfied with the explanation, and bore good testimony to the exertions of Mr. White at Otta, their neighbouring town, to keep a good understanding between it and the Lagos Government. They bore very good testimony

also to the patience of Mr. Cross, who was stationed among them about the early part of this year, who has been annoyed and tried in every possible way, to see whether he would have recourse to threat or seek help from the Lagos authorities, but finding that Mr. Cross patiently bore all these annoyances and disappointments without a murmur, pursuing his reading and teaching among them without relaxation, they concluded that he was a true servant of God, sent to teach them. The elders themselves recommended that I should regard Mr. Cross as a good and faithful servant; that they were all quite willing to receive him; and that he should go on with the building of his little house on the small piece of land given us by the Balogun, our former chief opponent.

Mr. Taylor, who accompanied me, recognised some of the people as having composed a part of his congregation when he was labouring many years ago at Benguema, Sierra Leone: some who were communicants had relapsed into idolatry, others were halting between two opinions, as no Missionary hold was ever had on Igbesa as a station; others, again, were gross idolaters when they left Sierra Leone, and have been so since. Their unexpected meeting with Mr. Taylor brought to their minds many old recollections, and a word spoken in season to them by their former teacher in Sierra Leone, now repeated in their own fatherland, may prove to some a message like that of Philip to the eunuch, directed by the angel toward the south in the way that goeth from Jerusalem to Gaza, which is desert. The very fact of our just returning from the Niger, where we have an effectual door opened to us to preach the Gospel to those whom they have been accustomed to regard as lions, leopards, and wolves, from their warlike and rapacious disposition, has greatly convinced them of their erroneous idea of our sinister views and motives in seeking to establish ourselves among them. Having thus far gained the confidence of the authorities here, I have directed that no time should be lost in securing this place, which, with the town of Otta, is the key to all the Otta district, to which all the rest look as an example to follow.

Having thus far settled our beginning, I examined a piece of land proposed to us for a regular Mission station, in the outskirts of the town, but the choice of this place was left to my next visit. In the mean time Mr. Cross must make a small beginning to have an immediate footing, before other causes to excite fresh suspicion transpire on the coast.

Oct. 27—Left Igbesa early, after the baptism of Mr. Cross's infant, and walked to Itele, which has been frequently visited by Mr. White and the Scripture-reader from Otta. It nearly lies mid-way between Otta and Igbesa, and contains about 500 inhabitants, and is accessible from Lagos, by means of a crook formed by morasses in the valley of the forest running into the lagoon.

At Itele we halted. Met Mr. George, the Scripture-reader, who came here from Otta to meet us. Having breakfasted, the chief was very anxious that we should stay over night, and have service with his people on Sunday, as they all had been told of my coming, and would expect it; but as I was not aware of the favourable disposition of the villagers to hear the Gospel, I had not made arrangements to stay here, but to proceed to Otta for service on the Lord's-day, where we were expected.

Having spoken some words of encouragement to the chiefs and people present, I promised them frequent visits of the Scripture-reader, and a longer stay at my next visit, D.V.

To assure me of their earnestness, the head chief gave me a vacant room near his own, rather dilapidated, for our entire use at any time, if I was willing to put it in repair, which I accepted. On his leading us out of the village, he showed me two patches of land to choose either for our Mission station among them. Certainly I was not prepared for these encouraging tokens of God's favour on this visit, as I was only feeling my way on, this being my first visit to these parts in my present capacity.

About an hour from Otta we met a party of the Christian converts who had come thus far to meet us on the way: the joy manifested, and the hearty welcome shown by affectionate grasping nearly overpowered me. They beguiled the remaining part of our walk by singing suitable scriptural composition of their own, adapted to their native airs, which shows that if these uncultivated blacks of the forest were touched with the chisel of the music teachers, they would produce songs of praise and thankgiving worthy of Him who hath called them from nature's darkness into the marvellous light of his Gospel.

Igbesa is about four and a half hours walk to Otta, about fifteen miles distance. No sooner was our arrival announced at Otta, than the king and chiefs sent messages of salutation, and to welcome us among them. The house was soon filled with visitors from all sides, converts and heathen.

Oct. 28: *Lord's-day*—Service commenced at half-past ten as usual. After the second lesson I baptized five adults, and Mr. White one infant; and I confirmed eleven candidates. Preached from Luke xii. 32, "Fear not, little flock, for it is your Father's good pleasure to

give you the kingdom." Nearly all the influential chiefs were present with their subordinates, as also the head elderly woman of Otta, with her companions, all sitting quietly on mats spread for them on the mud floor, as there was not enough room on the forms. During the whole service they behaved most orderly and patiently throughout; the like I have seldom seen elsewhere. After service the congregation was dismissed, to give room for the administration of the Lord's Supper; but these elders kept their seats. Most of them very seldom attended church, though some of them have been pretty regular. They very likely were anxious to know what was coming next. As they sat with profound silence, they were not disturbed, but proceeded with the communion service, which I read audibly in the vernacular; and it being so appropriate on religious purposes, and so much more to the subject of the communion, the pith of the service, contained in the passage, "Who made there by his one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his most precious death, until his coming again," was read with due emphasis, which shall not easily be forgotten. Mr. Taylor assisted in distributing the wine. These chiefs and elders were present when thirty-two of their people and children, who used to participate with them in their idolatrous rites, communicated with us, showing that they have enlisted themselves in the service of a better Master, whom they have vowed to rely upon as their only sufficient Saviour; and, by these acts of theirs, invited their chiefs and elders, "Come ye with us, for the Lord hath spoken good concerning Israel." "This is the way, the truth, and the life." "Behold the Lamb of God which taketh away the sin of the world." This will also show that we have not followed cunningly-devised fables. Our preaching commends itself to every man's conscience in the sight of God. One of the chiefs of Igbesa publicly confessed, in the assembly of the elders, that when they hear us, our preaching burns like fire, and cuts like a knife: it sticks to them

This people are very observant: they watch our words, deeds, and ceremonies. Let them witness all, and compare them with their idolatrous system.

In the afternoon Mr. Taylor preached through an interpreter, and gave them words of exhortation to hold fast on Christ, who is in us the hope of glory.

The following three days were spent in receiving and returning the visits to the chiefs and converts, adjusting matters of the station, and planning how to improve the church and the dwelling-house in an economical way. Of all our Mission stations, Otta abounds most in those destructive creatures, the white ants.

Trials have been made for the space of twelve years, in roofing with grass thatch, which is invariably destroyed by these ants.

To get up to the thatch roofs, the walls of the church and the dwelling-house have become their passage, which they have riddled from the bottom to the top: thus a new thatch put up does not last two years, instead of four, without constant mending. The consequence is, the whole house is infested by the white ants: nothing is safe which touches the walls: books, boxes, furniture, and even a harmonium, have been completely destroyed by them; the boards of the ceiling are not excepted.

The plan first adopted is, to get some of the converts to come down to Lagos and learn brickmaking, under Mr. Ashcroft, whilst others go to learn sawing. While such materials are being collected on the spot, I will make such alterations both in the roofs of the church and dwelling-house to be covered with continuous galvanized-iron roofing-sheets, in an economical way. By thus making the converts to share in the improvement of the station, especially of the church more substantially, they will gradually be initiated into a self-supporting system.

I have, just before closing this, received letters from Bonny, announcing the death of King Pepple, which took place about the 30th September. His son George, a young man of about twenty-one years of age, educated in England, who had been acting as his father's secretary, has been proclaimed King of the Obanies. His letter to me is full of promise that he would follow the footsteps of his father in supporting the cause of Christian Missions, which has been so providentially commenced at Bonny, at the desire of his father. Both Webber and Carew, the native teachers, speak highly of the encouragements they continue to meet from all the chiefs and people.

Recent Intelligence.

CHINA.

IN our Number for November and December of last year we placed before readers a detailed account of the Missionary work which is going forward in the Chekeang province. It is due to our Missionaries and due to the Christian friends at home who support these Missions, that the condition of the great work in the different Mission fields should be known. Nor do we see how the interest can be sustained, unless intelligence be forwarded by our Missionaries, and fully given to our friends at home. From some of our Mission fields the information given is very scant, and if the system pursued in some few cases were general, the whole work at home would come to a stand still. But this is a point too important to be dealt with in a desultory way, and must be referred to a future paper.

To the Missionaries on the coast of China our thanks are due for the full despatches which, amidst the pressure of many responsibilities—an immense Mission, weakly manned—they never fail to forward to the Parent Committee. We invite our readers to refresh their memories by a reference to the articles in this periodical on the China Mission, to which we have referred, and also the more recently published itinerancies of the Rev. J. D. Valentine, and they will then be in a position to peruse with interest the following letter from the Rev. A. E. Moule, dated Ningpo, Jan. 3, 1867. :—

I begin my annual letter with very varying feelings. When I wrote in Jan. 1866, the prospects of our being reinforced were uncertain; our work in Hang-chow was quite in its infancy; the whole question of this Mission was on trial; and I felt very deeply the heavy responsibility resting on me as in charge of Ningpo and its many outlying branches of Mission work.

Now the aspect of affairs with us is very much altered, through God's mercy. We are expecting our new brothers, Messrs. Gretton and Bates. We have not heard the time of their leaving England, nor the ship in which they were coming. We shall not complain, however, if it please God to bring them to us in safety and in the fulness of the blessing of his Gospel, but rather welcome them all the more heartily, as I hear Mr. Kirkby welcomed Mr. Bompas under similar circumstances.

You will have gathered from my brother's letters that the work in Hang-chow has grown not a little during the present year. On Christmas-day my brother had thirteen natives at the communion, about half of them being Hang-chow residents, and the fruit of last year's labours. The American Presbyterian and Baptist Missions are also at work in this vast city, and, with Mr. Taylor's large band of helpers, Hang-chow is as well supplied, numerically, as Ningpo. On Christmas-day my brother had twenty-two men and twelve women, all native Christians, or inquirers and attendants on public worship, to dinner at his house.

The work here, in a measure crushed and rendered torpid during the Taeping invasion, just at the time of Mr. Russell's return to England, was, by God's blessing on my brother's plans, re-organized; and, by the Holy Spirit's presence and influence, has, we humbly trust, revived and enlarged during the succeeding five years.

During the year we have been preserved from wars and tumult, though the Ningpo people, who seem as little able to enjoy life as the Athenians without news and rumours, true or false, have on one or two occasions been a good deal excited against foreigners; and in June the city and country were full of reports that all foreigners would be exterminated shortly. In one or two instances the native Christians also were warned in a menacing manner of the fate awaiting them after the expulsion of their foreign protectors.

After a few days, these rumours having been expanded and varied in every possible form, and becoming gradually more and more palpably destitute of all truth, died out, and left the people ashamed of their folly, and plodding on quietly in their usual course of buying and selling.

During the latter part of the year several of our people have been passing through a good deal of positive, though not very violent,

persecution. In Sœn-poh, a young man named S. has been sorely tried by the passionate abuse heaped upon him by his father because the son refused to subscribe to the restoration of the village temple. The father, after much violent abuse, paid the money himself, and then broke pots and pans freely in his fury; but the son quietly and firmly held his ground.

With all these trials and hindrances, there has been, I trust, life and progress in many quarters. I have lately begun the plan of visiting the Christian families in the city, with the view of reaching their heathen neighbours; and in two or three instances I have found that there had been some witnesses for Christ, and some efforts to do good where I feared to find utter deadness and coldness.

An old man is with us now for a few weeks diligently learning to read, that he may tell to others and read to others about the Saviour in whom he trusts himself.

A young catechumen in Sœn-poh, whom I hoped to have baptized last month, but was unavoidably prevented from going down, has just been to his native place, some sixty or seventy miles away, and he returns with joy, saying that a scholar and an incipient monk, and several others, have believed through his preaching.

There is no great stirring of the dry bones, but an increasingly rapid spread of the leaven of Christian truth. It is quite rare to meet with people in and around Ningpo who have heard nothing of Christianity at any time. It is talked about amongst the people, and signs are apparent that our arch-enemy is disturbed and uneasy, though the number of Christians is at present insignificant, and our apparent success is small. There is enough Gospel knowledge in thousands of hearts, I believe I may truly say, to save them, when applied by the teaching of the Holy Ghost.

We have succeeded at last in getting larger and better-situated premises in proud Z-ky'i. The catechist who used to be in Tsong-gyiao has been removed to Z-ky'i, with his family, and he speaks with much hopefulness of his success there.

I trust to see more life in Tsong-gyiao church and district. We have about 160 villages and towns, large and small, under periodical visitation in that district. I visited almost all in the past half-year, and have recently been through parts of the district again, my catechist visiting as far as possible those which I had not reached.

There are two or three blossoms on the outmost branches, one or two buds on the topmost bough. God grant that they may not be nipped and blighted, but mature into ripe fruit to His eternal glory.

The Sœn-poh church is growing in numbers, and an increase of life is manifested, especially by a large increase in the number of communicants and applicants for the Communion. In November last, out of the 38 communicants on the books, 29 were present and communicated. Signs of self-support and enlarged liberality are, however, I fear, certainly not more apparent than last year, perhaps less so; though, from the exceedingly wretched state of trade everywhere, the Christians generally are, I think, up to or beyond the standard of very many Christians at home. The rent of the chapel at the Lakes, and the chapel-keeper's and assistant-catechist's salary there, are still supplied by the native church funds at Ningpo and Tsongt gyiao; and the rent of the little chapel at Long-deo-dziang, in Sœn-poh is still supplied by the Kwun-hæ-we church fund. The former two churches, Ningpo and Tsong-gyiao, contributed together some 15*l.* or more to the church fund in 1865, exclusive of the offertory fund averaging about 6*l.* per annum, which goes to the relief and support of the poor.

The little Tsong-ts'eng church, consisting of 13 adults and 3 children, has a fund of its own. The senior Christian, a venerable shopkeeper, makes it his daily prayer that they may eventually build a church and a parsonage-house themselves for the minister's use.

The latest number of baptisms during 1866 has, I believe, been 26 adults and 5 children. My brother's returns of the Hang-chow work I have not yet seen, and I am a little uncertain about the number of adults, whether it be 26 or 25.

The communicants have increased from 77 in Jan., 1866, to 118 in Dec., 1866; a most cheering addition, which I trust is a sign of true progress.

The communicants are distributed as follows—

		Baptisms.
In Ningpo and neighbouring villages	39	2
In Sœn-poh (3 stations)	37	8
In Hang-chow	13	7
In Tsong-gyiao	10	1
In Tsong-ts'eng and Western Hills	8	5
At the Lakes	8	2
In Z-ky'i	3	1

The Baptism.

The following reference to some cases of recent baptism have been communicated by the Rev. G. E. Moule, in a letter dated Hangchow, Jan. 8, 1867:—

Of the baptized, the most interesting was P'un-sinseng, who, having practised as a doctor, was christened Luke. He belongs to one of the best families of old Hang-chow. His immediate ancestors, on both sides, filled very high offices, one grandfather having been special envoy to Annam, in the reign of Tao-kwang, on the occasion of conferring the regal investiture on the Annamese king; and the other grandfather, still living in Hang-chow, having had the doubtful honour of commanding as Futai in Soo-chow when it fell to the Taepings. He is now about thirty-seven years of age. At the time of the first invasion of this province, and capture of this city in 1860, he was living here a life of ease and sensual pleasure, with his mother (his father as well as elder brothers having died long before). At the very eve of the capture of the city his wife died, leaving him two little boys. Next day, before her funeral could be performed, the city was sacked, and he was carried off to a six years' captivity.

In the interval his mother died of starvation, and his little boys—he knew not how or where. The bones of his mother were buried by the faithful old nurse, who is now, like her master, a Christian. P'un did not regain his liberty till the spring or summer of 1865, when, being somewhere north of the Keang, he attached himself to a relative of his late wife's, who held high office in those parts. He had been a lover of pleasure from his youth, being specially addicted to conviviality, and, when with his relative, he became for a short time an opium-smoker, but on the relative's death, having no means, he thought it prudent to leave off the habit, which he did successfully, with the aid of a prescription he was possessed of. He made, for a few months, a precarious existence by practising as an apothecary, but, not prospering, determined to return to Hang-chow, which he reached not long before our arrival in November 1865. At Shanghae he had attended a few times the Romanist Mission services; and on his arrival here, having heard of us through the former owner of this house, he got an introduction, and became an assiduous attendant at our services. For some time I found it difficult to determine whether he was really actuated by spiritual motives, or only seeking some employment, which his poverty rendered necessary to him, and which he might perhaps think his assuming the part of an inquirer would induce me to give him. My assistants were as much perplexed as myself. He read and heard intelligently, but made no objections, and few inquiries. His manners were remarkably simple, without either the obsequiousness or the assumption which are usually characteristic of his class. He was a Sintsai, but his natural common sense and information was much more creditable to him than his scholarship, which was below par. After a month's acquaintance I engaged him as my teacher, having failed in obtaining any qualified teacher elsewhere. His demeanor remained unaltered. He said nothing about money matters, gave me all his time, volunteered assistance in cases of loathsome complaints which we attempted to relieve, and in other ways showed himself ready and able to turn his hand to any thing that could conduce to the furtherance of my main object, whether the persuading his neighbours to come to church and hear the Gospel, or the preparing and applying of dressings, &c., to many who came to us for relief.

In January or February he asked for baptism. I took pains at the time to explain to him that I had engaged him as teacher, quite independently of the possibility of his becoming a convert; and that, whilst his being baptized would certainly occasion him inconvenience, and perhaps persecution, it was not likely to produce him any temporal advantage. He continued his application, and, though shaken for a time by the insidious arguments of a clever Buddhist, Hoshang, whom I entertained for three months, he showed, on the whole, so much intelligent relution, that, being satisfied of his sincerity, I baptized him on Whit-Sunday. . . .

Ts'-sing's "Commentary on St. John" is all but completed. I trust it may be of some use. The young man is, of course, not an accomplished writer, but his style is clear, and, I think, not utterly without merit. Many of the doctrinal and practical comments have cheered me much, as giving evidence of increase of knowledge, and, I trust, also of spiritual experience, in the writer. On points of harmony, antiquities, criticism, and the more difficult points of doctrine, I have been in the habit of writing notes for him, of which he has corrected the Chinese style, and combined them with his own. Latterly he has been writing essays on the Creed, in connexion with a Sunday-morning inquirers' class, which I have entrusted to him. I hope to leave copies of the Commentary in the hands of Mr. Russell, Mr. Burdon, and other experienced

friends, with the hope that, if it appears to them useful, it may one day be printed.

The Lessons on the Psalms I had hoped to make subsidiary to the formation of a Psalter in the colloquial of Ningpo and Hang-chow, translated from the Bible Society's classical version, and with a few corrective notes founded on Mr. Perowne's translation from the Hebrew. But I had advanced only to the twenty-third, when the summer interrupted our work, and I have been hitherto unable to resume it.

YORUBA.

IBADAN.

In the previous extract we have had the gratification of presenting to our readers information of a very encouraging character respecting the progress of the Chekeang Mission.

There is another Mission, the history of which exemplifies the declaration of the Psalmist, "He that goeth forth weeping, bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him.

The seed was sown by the Rev. D. Hinderer and his companions in tribulation, amidst many tears. They have now gone back to Ibadan, and, on their arrival, have found that they reached just in time to gather in the first-fruits of the coming harvest.

The encouraging aspect of the Mission work is communicated in the following letter from the Rev. J. Smith, dated December 20, 1866—

Of the congregations, I am thankful to be able to report favourably. Some few members have given us occasion of sorrow by their misconduct, but in the rest there is a decided improvement in their Christian lives; and I hope I am not mistaken in the belief that they are deepening in knowledge and growing in zeal and godliness. A more lively interest has been manifested in the public services, and the attendance, on these and other means of grace has been, on the whole, very good. There has been but little quarrelling, and, when a dispute has arisen, the elders of the church have quelled it almost at its first rising, and have accordingly reprimanded the offenders.

I find that the elders are very needful for the well-being of the church. They act as wardens, and in the discipline of the church; visit the sick, distribute to the necessitous, watch and inquire into the conduct of the members, and investigate the charges that may be brought against any.

The du ies of the stations have been regularly kept on by two schoolmasters, a Christian visitor, and myself, in Ikudeti; by Mr. Allen alone at Oge Ogunpa; and by a schoolmaster and Christian visitor in Aremo. At the last of these mentioned, which is the first in point of numbers, we have a congregation of 135: of these, 80 are baptized and 40 are communicants. Within the year there have been 22 accessions from the heathen. At Ikudeti there are 120—baptized 91, and 36 communicants. During the year, 21 have been induced to renounce heathenism, and embrace Christianity. In Ogunpa there has been no little pains-taking, and much diligent labour has been bestowed, but we are not yet permitted, for some wise purpose, to see the same amount of visible result as at the other two stations, yet our divine Master has not left us destitute of marks of encouragement during the past twelve months, but has graciously granted us a little success there also during the previous year. The list enumerates 33: baptized 17, communicants 6, and 3 accessions to Christianity.

The rolls of the different stations thus enumerated show a very encouraging increase upon the totals of the preceding year. All, young and old, 288: baptized 188, communicants 82. Baptisms in the year: 19 adults and 32 children; marriages 3; deaths 4; backsliders reclaimed 9; and accessions from the ranks of the heathen 46. The amount raised for local purposes has been 21*l.* 5*s.* 5*d.*; and the books sold have realized 9*l.* 16*s.* 11*d.*

Figures alone will not convey a true estimate of all the effects and benefits of Christianity, for there is much besides that indicates progress in the Mission cause. Truth wins its own way, breaking down prejudices and opposition, and satisfying the mind of the Missionary that good is being done, the fruits of which will appear, even if it should be after many days.

I have met the native agents once a week for reading the Scriptures and prayer. We are now getting towards the end of the Acts

of the Apostles. The Missionary tours of St. Paul, and other circumstantials supplied by his Epistles, as brought out by Paley, Conybeare, and Howson, have been very edifying and beneficial. These fellow-labourers have been a comfort and support to me in the work here. Failings they have, as well as others, yet I cannot but regard them generally as worthy labourers, who seek the welfare of the church, and desire the glory of God. . . . .

Our work amongst the heathen has been systematically carried on by means of street-preaching and house-to-house visitation. Efforts have also been made, by itinerating journeys to the farm hamlets without the city, to bring the claims of the Gospel before the masses of the people, and to induce them to embrace the offers of mercy and salvation which it makes. In the present state of the Mission, I look upon this as a most important part of our work, and much of our attention and energies have been directed to it. We rejoice that at all the stations in Ibadan some amount of success has been vouchsafed to our labours, and that a considerable number of inquirers has been gathered in, who, we trust, are an earnest of an abundant harvest of souls to be reaped in due season.

In the essential branch of open-air preaching I have been ably assisted by four native helpers. I have gone with one and another of these into the different districts four and five times in the week, as circumstances would allow, to proclaim to the multitudes the everlasting Gospel. We have frequently met with large and attentive congregations, with scornful opposition, but, for the most part, objections and inquiries have been made with civility. The Sunday-evening services here I gave to the head schoolmaster, that I might go with the visitor into the highways to invite others in. Since September we have gone regularly to a fixed place to preach in the midst of the obdurate Jebus, and oftentimes we have been astonished at some of their ludicrous after speeches and sayings. During the months of June, July, August, and September, we made some very interesting tours to different villages, and found many opportunities by the way to sow the precious seed.

EAST AFRICA.

DEATH OF MRS. REBMANN.

EXTRACT of a letter from the Rev. J. Rebmann, Kisuludini, November 16th, 1866.

After many years of life and health continued unto us in a dark and strange land by our gracious God, the Father of all mercies, it hath pleased Him to take from me unto Himself my beloved wife. After an illness of only eight days, she died at five o'clock on the morning of November 8th, 1866, of what appeared to be inflammation of the chest, which commenced with an attack of fever, and at once caused such an alarming shortness of breath and pain in the chest as kept her sleepless during all the time of her illness, and also rendered most painfully her powers of speech. When this at last entirely failed, she took leave of me by a most affectionate smile lighting up her countenance only a few minutes before her happy spirit left its earthly tabernacle to be for ever present with the Lord. She was buried on the evening of the same day by Mr. Tüsmann, a Missionary from Esthland (or Esthonia), who was trained at the Chrischona Institution, near Bâsle, and has stayed since his arrival in this country (in June last) as a guest at Ribi. He remained with me for nearly a week, and was a great comfort to me in my bereavement and sorrow. Last Sunday, when I broke down in the very beginning of the English part of the service, he continued it for me, though his knowledge of English is very imperfect, but I was wonderfully strengthened and sustained for the Kinika part. . . . .

Mrs. Rebmann was in her fifty-seventh year, being ten years older than myself. She had been five years in Egypt before I married her, and was spared to me for nearly fifteen years. She devoutly and faithfully stood by me through the darkest period of the East-Africa Mission, and I shall always look upon her as one who had been especially prepared for a situation which involved so much of privation, and at a time when East Africa was so much dreaded by Europeans. Her memory will still be a blessed one for the East-Africa Mission, and I can already see a greater willingness among the women to come to Christ.

AN APPEAL TO THE UNIVERSITIES.

THE article in the last Number on the "Claims of the Telugu Mission" terminated more abruptly than we could have wished; but there is a rigidity in a fixed number of pages which not unfrequently interferes with the expansiveness of a subject. We may therefore claim the privilege of re-opening that paper, and appealing for new men to carry out the new work which the Bishop of Madras has so forcibly described, and so earnestly pressed on our attention.

The arduous persistence of Robert Noble's Missionary life has been crowned with results, not, indeed, numerically large, but capable, if rightly dealt with, of a very wide extension, so as eventually to yield a rich harvest. The handful of converts from the higher castes, so genuine in their Christianity as to be free from all caste prejudices, is peculiarly fitted to serve as an effective agency for the reproduction, in various ways, of Christianity among their countrymen.

These converts are the leaven which Robert Noble expended himself in preparing. He did not live long enough to put it, with his own hands, into the mass: this he has left to be done by those who shall come after him. In him we are reminded of Moses, who, having overcome all preparatory difficulties, beheld from the top of Pisgah the object for which he had so strenuously laboured, almost within his grasp; but the completion of the work was to be with Joshua. Who shall be the Joshua to lead the Telugu Mission into that fulness of inheritance within the view and grasp of which it was conducted by Noble? Could his voice be heard amongst us, would he not ask, Who will follow up my work? who will rise to give it extension and enlargement? Hitherto we have been on this side Jordan. Who will lead the Mission across the stream to take possession of the promised land? Where is the man to whom the Lord shall say, "Moses my servant is dead: now, therefore, arise, go over this Jordan, thou and all this people, unto the land which I do give them."

Undoubtedly this is Noble's last will and testament to the church of Christ. This work is his bequest: let it be adopted, and, while his memory yet lives, and recollections connected with his Missionary life be yet warm, undelayingly and energetically prosecuted. The enlargement of his work, so that, advancing from its cradle in Masulipatam, it shall extend itself throughout the Telugu country, is the way in which he would prefer to be remembered, as the best, the most striking, the most suitable memorial which could be erected to him; one which will not decay with the lapse of time, so that, after a few years, its inscriptions become obliterated; but one which, perpetuated from one generation to another of living men, shall prove to be more and more worthy of him whose name shall be thus ennobled as the founder of Telugu Christianity.

Christian men carried to their resting-place the honoured remains of Robert Noble; but we want men who shall place themselves under his living work, and bear it onward to the consummation marked out for it. We want new men, to give the Mission its proper expansion, to introduce it into a new chapter of its history. It was commenced by University men, and it is fitting that by University men it should be sustained. Noble from Cambridge, Fox from Oxford, connect the Mission with both Universities. True, in the older and more settled department of the Mission, the Universities are not without their representatives, and Sharp of Oxford, and Arden of Cambridge, are both engaged in Noble's English school, that institution which yielded the first high-caste converts to the Mission, and which, we trust, will yield many more; but as the Bishop of Madras remarks, "Sharp, who is admirably carrying out Mr. Noble's educational work, wants much an English helper. Arden is only able to assist them a little; and if any thing should deprive the school of either Sharp's or Arden's services, though only for

a year or two, it would be impossible to fill his place. It seems important that some young men of energy and piety *should come out soon*, and learn the language, and be available for employment, either in Missionary work, or (if need be) in the chief educational position of the Mission."

Even the educational department needs to have its reserve; how much more do we not want new men for the onward Missionary work, by which we understand, not merely the districts already occupied, three in number—Masulipatam by the Rev. J. E. Sharkey (East Indian) and the Rev. A. Bushanam, (Native); Ellore by the Rev. F. W. N. Alexander, B.A. of Dublin University; and Bezwara by the Rev. W. Ellington from the Church Missionary Institution; but the important towns lying throughout the country, enumerated by the Bishop of Madras, and so well fitted to become each an important centre. There are those on the spot, native converts and others, who are willing to go forward, but they wait for leaders, and these ought to be men from our Universities. For such men the Mission waits. To sustain the work of Fox and Noble, the three Universities have each given one man; and as these three Missionaries are already taken up by the more settled work of the Mission—for an onward movement, such as is now imperatively necessary, the Universities have as yet given none; and it is therefore correct to say, that in this deeply-interesting and most-important enterprise there is present no representative of our Universities. The Mission waits for such that it may go forward.

What have the Universities given to the great Missionary work as prosecuted by the Church Missionary Society over so large an extent of the heathen world? Can it be said of Oxford, of Cambridge, or of Dublin, "She hath done what she could?" That work has now been in progress sixty-three years, the first Missionaries having gone forth in March 1804. They were not men of the English Universities, they were not even Englishmen. Two Germans—the Rev. Melchior Renner, and the Rev. Peter Hartwig, one of Wurtemberg the other of Prussia—claim that honour. It was not until nine years afterwards that the first clergyman of the Church of England, the Rev. William Greenwood, went out as a Missionary to India. During the entire period of sixty-three years there have gone out to various fields some 507 ordained Missionaries. Of these, 370 have been British Missionaries, 99 of them being from our Universities, and that in the following proportions—

Cambridge	51
Oxford	22
Dublin	26

We referred in our last article on this subject to the rivalry in the boat-race, one in which Oxford for several successive years has been victorious; but in the nobler effort of sending forth devoted men to do the Lord's work of evangelization in distant lands Cambridge as yet is far a-head. It was rumoured that the Dublin University was about to send her boat and men to the English Thames, to compete with the English Universities for the prize; but although in that struggle she has not appeared, she has not been absent from the Missionary race: with Oxford, at least, she has held her ground.

But Cambridge takes the lead, and that not merely in relation to numbers: she has given us a large proportion of her best men. Of 51 Missionaries whom she has honoured herself by sending forth, 22 have graduated in honours, and of these not less than 6 have been fellows of their respective Universities. William Jowett leads the way. He was the third English clergyman who gave himself to the Missionary work in connexion with the Church Missionary Society, a twelfth wrangler, and Fellow of St. John's. Then came Chapman, Ragland, Shackell, Davis, Batty—the three first and

the last at rest, the others still labouring; and with these may well be blended, as in a wreath, the names of Valentine, Haslam, Cobbold, Gough, C. C. Fenn, D. Fenn, Meadows, Cobb, Paley, Frost, Wheatley, Fearnley, Royston, Greaves, Moule—some dead, others living; besides the many in service alike honoured with those which have been enumerated — Robert Noble, Frederick Wybrow, Richard Taylor, Whitley, of Ceylon, and Lamb, of Meerut; Robert Clark, and his brother Roger, whose remains lie buried in Peshawur.

Amongst its twenty-two representatives given to the Church Missionary work, Oxford has enrolled the names of two Fellows, John Tucker, the Society's Corresponding Secretary at Madras, and of whom it is not necessary we should speak, otherwise than to name him—that suffices; and T. V. French, at first Principal of the Agra College, and then our Missionary in the Derajât, from whence ill-health compelled him home. William Hooper also came with the honours which he had gathered in the University of Oxford, and, bestowing himself with them on the Missionary cause, has carried them out with him to the Missionary field. Nor, as less honoured in service with those which have been enumerated, must the name of W. H. Fox be wanting from its place, or those of Connor, and Hartley; Williams, Bishop of Waiapu; Bishop Smith and N. J. Moody, Tuting of Peshawur; Keene and Brown, of Umritsur, and Fred. Wathen, so full of promise, and yet removed so early

Dublin, it is true, has given us no Fellows; yet choice men have come to us from her Universities. Who can doubt it in the presence of such names as Maunsell, Gray, Cuthbert, Farmer, Russell, Bowen Bishop of Sierra Leone, Edward Stuart our Corresponding Secretary at Calcutta, Fitzpatrick, the Missionary of Mooltan, faithful unto death, McCaw of Fuhchau, besides those of later date, who are still in the field.

Our list is only an approximation. The figures may be slightly wrong, our list of names imperfect. Some may be omitted whom it would have been well to have mentioned. We crave the indulgence of our readers: we do not claim perfection; but we honestly and industriously do our best; and when a flaw is detected, we ask to be kindly and not severely dealt with.

But our great object in this present paper is to show that we want men for special work, and that the Universities which have done so well may well do more. We are anxious that sources of supply which have already yielded us such agents, should add to the benefits they have conferred. The quality of the men is admirable; the steel of superior temper and polish: let us then have more of such weapons, and we shall be thankful. Shall Cambridge consider fifty men enough to give to our extended work amongst the heathen? and if Cambridge be dissatisfied with even fifty, shall Oxford be contented with less than half the number? And shall Dublin, which has hitherto held her ground unflinchingly between the two English Universities, as Oxford increases her speed, be contented to fall behind?

Let it not be thought that in thus pleading with the Universities we are disparaging the valuable men which have been given to us from the continent of Europe or the Church Missionary Institution. By no means: to none are such inferior. What a host of honoured names might be mentioned: of the first section—C. T. E. Rhenius, a Prussian; W. A. B. Johnson, Henry During, both Hanoverians; John Weitbrecht, of Wurtemberg; C. B. Leupolt, C. W. Isenberg, J. F. Schön, G. A. Kissling, J. L. Krapf, J. T. Wolters, C. G. Pfander, &c.; while of the latter section there are so many, and so excellent, that once having begun we should not know where to stop.

At the very time when these lines are being written, a Missionary from Calcutta is opening out to the Parent Committee the necessities of an important sphere of action which peculiarly claims the attention of University men in the Church Missionary College at Calcutta. A number of young natives, who have received their preparatory

education at various Government Institutions, and who have matriculated at the Calcutta University, have placed themselves on the books of this College, in which they receive assistance in their studies at a moderate cost. He has just described the strong prejudices against Christianity by which they are characterized, when they first arrive, and the contemptuous light in which they regard it, as being in fact helpless to defend itself; and then, as the young men attend the lectures delivered by Christian men, and on Christian subjects, the gradual softening down of tone, the dissipation of all feelings of contempt in respect to Christianity, so that its evidences and truths are listened to with respect.

By such an instrumentality educated natives can be reached, a class unapproachable in any other way. Open-air preaching will not touch them. These *alumni* will not be found amongst such hearers. But in the halls of the College they are accessible.

But if such a college is to work efficiently it must be well manned. The staff of professors and teachers must be sufficient in number, and of unquestionable ability. They must be well-instructed men, able to deal with one and another branch of scholarship, and to command the attention and respect of the young men; and they must be Missionaries whose grand object shall be to remove stumbling-blocks and misapprehensions, and at least prepare the way for the entrance of Gospel light and truth into their hearts: who, while they long for the conversion of these youths to God, will not be discouraged if immediate results do not present themselves; who will not despise the day of small things, and in the shining more and more into the perfect day, although it be yet only the dawn, will find encouragement enough to persevere.

Is not this sphere of usefulness, one which has especial claims on Christian men from our Universities?

Usually, when Missionaries go forth, on reaching their destination, they have to address themselves, in the first instance, to the acquirement of the vernacular. Until this difficulty, which lies at the threshold of his career, be surmounted, the Missionary can advance no farther. But in connexion with that special work to which we have now drawn attention, the knowledge of the native language is not essential to commencement, and that simply for this reason, that although the newly-arrived Missionary has not yet acquired the vernacular, the young students, having received an English education, are so thoroughly conversant with that language, as to be open to any amount of instruction which may be conveyed through its instrumentality.

What an opportunity for usefulness, so prompt, and of such importance. Are there none at Oxford, Cambridge, Dublin, who, when they take these points into consideration, shall not be moved to feel their own personal responsibility in this matter? May there not be men there, who are fitted for such a sphere, and on whom it has a claim for service?

We pray for the Universities, that there may never be wanting from amongst them fitting men to do the Lord's work.

BUNNOO; OR, THE EFFECTS OF BRITISH ADMINISTRATION IN INDIA.

'THE following sentence, initiating as it does "Blackstone's Commentaries," is one widely read and known—

"It ought to be ever borne in mind by those who make, who expound, who administer, who study, and who obey the laws of England, that they are the laws of a Christian state; laws based upon Christianity; and throughout supported and enforced by its sublime sanctions. In the judicial language of Sir Matthew Hale, 'Christianity is a parcel of the laws of England, and therefore to reproach the Christian religion is to speak in subversion of the law.'"

What, then, must be the feelings of British gentlemen, by early training and education, and, in many instances, as the result of mature judgment and conviction, thoroughly imbued with the spirit of such laws, when, on being introduced into the administration of India, and placed in charge of some province or district to be ruled by them, they find themselves confronted by heathen practices, usually of an immoral and injurious character, which, having emanated from the false religions of the country, have been current amongst the population for ages, and are still in full force and vigour? How can one so trained feel otherwise than startled and offended? He sees around him a law of evil, openly encouraged and obeyed, while in his own breast are lodged the principles of a law of good, which rises up in solemn protestation against these evils! Hence a conflict ensues, the Christian law which is in him making itself felt through his actions, so as to discourage, and even repress, the more outrageous and anti-social of such practices. And thus in India, and after a singular and interesting manner, the principles of Christian law have been superseding the principles of Hindu and Mohammedan law, and loosening their hold upon the native mind.

Thus, for instance, a British official, on being charged with the administration of some province, purposes that he will dispense justice between man and man by the light of the laws, and by means of the institutions, which he finds indigenous in the land. But he soon discovers them to be so defective as to be incapable of being so used. If he is obliged to dispense justice, he discovers such to be the crookedness of native law, that, in despite of all his efforts, it works the other way. It remains, therefore, that it be set aside, so far as it is found to be divergent in its action from those immutable principles of right and wrong to which he has been accustomed, and from which he cannot dissociate himself. And such has actually been the case. The Mohammedan code which we found in India has been so dealt with. That code is still the foundation of our criminal law; "but so altered and added to by our Regulations, that it is hardly to be recognised; and there has, in fact, by practice and successive enactments, grown up a system of our own, well understood by those whose profession it is, and towards which the original Mohammedan law and Mohammedan lawyers are really little consulted." *

"In Bengal it was found that the Mohammedan criminal law, as enounced by Mohammedan lawyers, was too mild to meet some of the most serious and prevalent crimes. There have been passed very stringent enactments for the punishment of gang robbery, and crimes of that nature," * &c.

Thus, through a Christian administration of law and justice, Christian morality is making itself felt throughout the land, and is preparing the way for Christian doctrine. Hence the British legislator is preceding the Christian Missionary. The decisions of Christian administrators are more acceptable to the natives than those which would have been ruled by the unmitigated action of their own native laws. The change which has been made has beneficially affected them: of this they are aware; and thus, over the face of India, a highway is being raised up by which Missionaries may advance to preach with acceptance the Gospel of Christ to the natives of India.

Of the beneficial character of British legislation, and the mode whereby Christian principles, which at first have no other place than in the breast of a British official, tell through his acts on a native community, so as to reduce what had previously been a chaos to order and arrangement, Bunnoo may be cited as an instance.

Bunnoo is a lovely country of Eastern Affghanistan, bounded on three sides by mountains. On the north and east extends the Salt Range; on the west are the Sulimaneis, that extensive and lofty range which forms the western boundary of the British Empire in India. On the south it opens into Murwut, the two together forming

* Campbell's "Modern India, and its Government," p. 465.

a valley, which is separated from the Derajât of the Indus by the Lower Buttunnee hills. "It is intersected by two streams, which, breaking through the Salt Range, flood it with irrigation—the Khoorrum, and a river which, changing its name as it enters Bunnoo from the valley of Dhour, is called, instead of the Tochee, the Goombelah. This river joins the Khoorrum, and the united stream falls into the Indus." "Profusely watered by these streams, each field having a rivulet for a hedge, crops never fail in Bunnoo, the rudest and idlest agriculture being overpaid with corn, sugar, turmeric, and almost all the Indian grains in abundance. In spring it is a vegetable emerald; and in winter its many-coloured harvests look as if Ceres had stumbled against the Salt Range, and spilt half her cornucopia in this favoured vale. As if to make the landscape perfect, a graceful variety of the sheeshum tree, whose boughs droop like the willow, is found here, and here alone; while along the streams, and round the villages, the thick mulberry, festooned with the wild vine, throws a fragrant shade. Roses too, without which Englishmen have learnt from the East to think no scenery complete, abound in the upper parts at the close of spring."

Such, according to Sir Herbert Edwardes, is the scenery; and now what shall we say of a people who had this valley for their heritage? We shall not speak of what the inhabitants of Bunnoo are now; but of what they were when the first English official arrived there. The Bunnochees are descended from many different Affghan tribes. Here, in this remote corner of the Cabul Empire—for such it was until the Sikhs rose to the ascendancy in the Punjab, they met and contended for the inheritance of the valley. The tide continued to ebb and flow, leaving behind it as its debris the present population. "Indian cultivators came in from the Punjab, and low Hindus settled in the valley, until within its limits might be found every stature, from the weak Indian to that of the tall Doorânee; every complexion, from the ebony of Bengal to the rosy hue of Cabul; and every dress, from the linen garments of the south to the heavy goat-skin of the eternal snows."

Their chiefs are called Mullicks. They were not such by hereditary right, as in other Affghanistan tribes: they won the distinction as they could, and, if they could, held it through their lifetime.

Ignorant and superstitious to an inconceivable extent, the Bunnoochees were preyed upon by myriads of holy vagabonds called the Ooluma. "Far and near, from the barren and ungrateful hills around, the Moollah, and the Kazee, the Peer and the Syud, descended to the smiling vale, armed with rosaries, amulets, and titles of descent from Mohammed," and taking advantage of the superstitious terrors of the Bunnoochees, appropriated to themselves not less than one-sixth of the valley.

But it had been encroached upon by others than the religious characters. The Vizeerees had come down from the snowy range which runs to the south-east of Jellahabad and Cabul, and had occupied the hills on the borders of Bunnoo and Murwut, and more particularly the Golaree Pass, formed by the valley of the Goomul, through which a large portion of the traffic to and from Affghanistan enters into India." They are described by Colonel Reynell Taylor as noble savages of pure blood, pastoral life, fierce disposition, and wild habits. In the eastern portion of Bunnoo "lies a wide undulating waste, called the 'Thull,' or desert. It is not exactly a desert, because it furnishes vast herds with pasture every winter; but it is a wilderness to any but the savage taught by his long experience to direct his path over it by the peaks of the surrounding mountains. Towards Bunnoo it is all sand, which, nearer the hills, gets hardened by a layer of gravel and loose stones, washed down by the annual floods. Both the sand and the stony ground only require rain to make their crops abundant; but rain seldom visits either, and the tract consequently is in general dotted over with scrubby vegetation and the prickly bushes of the camel-thorn." "Even this, however,

is a paradise to the Vizeeree tribes, who, expelled from their stony and pine-cald mountains by the snow, yearly set before them their flocks of broad-tailed sheep and goats, and strings of woolly camels and curved-eared horses, and migrate to the sheltered plains of Bunnoo."

Such is a description of Bunnoo and its inhabitants, as it was when first visited by a British official—an event which happened during the period that elapsed between the first Sikh war, and the annexation of the Punjab, when the administration of the kingdom of the child Maharajah Duleep Singh was vested in a Council of Regency, composed of leading chiefs and Sirdars, acting under the control and guidance of the British Resident, Sir Henry Lawrence.

Bunnoo, and its outstanding revenue, was one of the first points to which the attention of the Durbar was directed. The valley had never been permanently conquered by the Sikhs; but during the decline of the Cabul empire they had periodically invaded it, and having forcibly collected from it such revenue as they could, withdrew with their booty, leaving it a prey to anarchy and confusion, until the arrears of the revenue rendered it worth while to undertake another expedition.

But now, with the advent of British power, a new element had been introduced into the Punjab administration. The British officials stationed at Lahore, and the great man at their head, desired that, in all arrangements, political and fiscal, the principles of justice and equity should have full sway; and although a Sikh force was to visit Bunnoo, yet conciliatory measures were to be employed, and its people were to be persuaded, if possible, to consent to the willing payment of a revenue in token of sovereignty. A British officer was therefore appointed to accompany the Sikh force, and that officer was the present Sir Herbert Edwardes. His task was in truth a difficult one. The Sikh soldiery had been wont to take up free quarters in Bunnoo, helping themselves as they pleased to every thing they listed, and the wild population, to escape from such exactions, had been accustomed to fly into the mountains, and there remain until the Sikhs had retired. Now military discipline was enforced; the Bunnoochees, taking courage, flocked to the camp; and although no permanent arrangement was agreed upon, the Bunnoochees refusing to accept the proposal which was made to them, yet, for the first time, they and the Sikhs had met without adding to the "long account of mutual injuries and hatred."

The next year a strong Sikh force, under the command of General Cortlandt, and accompanied by Lieutenant Edwardes, marched into Bunnoo, with a view to its permanent occupation. Nothing could be more anarchical than the condition of the valley. Every village chose its own Mullick, or master, and, throwing a wall around its limits, went to war with its neighbours; so that, in fact, Bunnoo was covered over with no less than 400 forts. If invaded by a foreign enemy, the Mullicks would combine to repel him; but at other times they quarrelled and fought, and reciprocated injuries, so that "the Bunnoochees were literally never at peace unless they were at war." To put an end to this state of confusion by the establishment of one central authority, to which all should be obedient, it was imperative that all these forts should be razed to the ground, and one large one built for the Crown; and difficult, if not indeed impossible, as such a project appeared to be, it nevertheless was done. The forts, which it would have taken upwards of a year to level, the force who should undertake it being "exposed, day after day, to the inclemency of the sun at one season, and the rains at another," were knocked down by the hands of the people themselves, while in a central position rose the fort of Duleepgurh, which henceforth was to command the valley. The processes by which, without bloodshed, so great a change was accomplished, may be found in Sir H. Edwardes' "Year on the Punjab Frontier;" and to those who have not

read that work, we recommend its perusal, as exhibiting very forcibly what may be done by energy and determination in a good cause, in carrying out which a man feels that he may, without presumption, look for the guidance and help of God.

What sort of people the Bunnoochees were, and how little they thought of blood-shedding, is forcibly illustrated by the following anecdote: "In the course of some other business, Ursula Khan, a fine young lad, sixteen years of age, son of one of the Sooraunee Mullicks, came to impart to me his own and his father's uneasiness about past murders. 'What,' he asked, 'is to be the law?' I asked him, jokingly, 'What does it signify to a lad like you? How many men have you killed?' He replied modestly, 'Oh! I have only killed four, but father has killed eighty.' In England what monsters of cruelty would this father and son be considered; yet, *cæteris paribus*, in Bunnoo they are rather respectable men."

When Sir H. Edwardes left Bunnoo, the work of settlement was carried on by Colonel (then Lieutenant) Reynell Taylor; and so effectually was this done, that Bunnoo has ever since been faithful in its allegiance to the British crown. When the Sikhs rose to the decisive conflict of the second Sikh war, the Pathans of the valley remained unchanged. One of the Mullicks of Bunnoo was in command of the fort of Duleepgurh when the Sikh troops in the cantonment rose and besieged him. Water failed the little garrison, and they had to surrender. Futteh Khan, for such was his name, put on his sword and shield, and ordered the gate of Duleepgurh to be thrown open; then, walking out, he cried aloud to the mutineers, "I am Mullick Futteh Khan, Towannah! Do not shoot me like a dog; but if there be any two of you that are equal to a man, come on." A hundred bullets pierced the body of the Mullick.

During the flood of the Sepoy mutiny, the Punjab was the breakwater, and Sikhs and Pathans, ranging themselves under the standard of Britain, united with the British soldiers in defeating and crushing that treacherous and sanguinary rebellion.

And now let us consider what is the present condition of Bunnoo, and what measure of progress it has made during the seventeen years which have passed away, since Sir H. Edwardes, in the name of the Sikh government, took possession of the country. We are enabled to give our readers reliable information, having had placed before us, by Captain Urmston, Deputy Commissioner of Bunnoo, some notes which enable us to continue the history of this district.

"Many of the leading characters described with so much life in Sir Herbert Edwardes' book, have disappeared from the scene. Some are still living, who delight to speak of their first English ruler; while the younger branches, now well advanced in manhood, have not forgotten those early days when their fathers were called upon to level their forts and bend their necks, for the first time, to the yoke of a Feringee Hakim.

"These years have not been unmarked by progress. Many a blood-stained sword and dagger have been converted into a ploughshare; many a fighting 'goondee,' or faction, into loyal and obedient agriculturists. True, the goondees do exist to a certain extent; but their quarrels are now quietly referred to the Courts of Justice, instead of, as in former times, to force of arms. This of itself is one great stride in civilization, a sure sign of a strong and settled government. Indeed it is impossible to mix with the people, and talk with the old grey-heads of a village, without being struck by their opinion of the revolution caused by British rule and British laws: one and all acknowledge the blessings we have conferred, political and social.

"These benefits are manifest in the marked increase of value given to property; in the improved appearance and dress of the people, and their appreciation of rights on the the soil. Land, previously fallow for many generations, has within the first decade been brought under cultivation to the extent of many thousand acres, particularly in the

tract called Nar,* and Sundedak. Around Bunnoo itself, that which sold formerly for 10 or 15 rupees an acre now realizes from 200 to 250 rupees, or 30 rupees a kunah.†

"Another proof of the people's prosperity is to be found in the large and increasing number of suits annually brought before the Revenue Court, for redemption from mortgage. These form the majority of the regular revenue suits, which have arisen from 527 in 1860-61, to 2118 in 1864-65.

"Lastly, it may be noticed that the sale of law stamps has increased proportionately with the general prosperity. The amounts realized under this head have been as follows:—

In 1862-63	17,793
1863-64	18,893
1864-65	21,280

and the receipts during the current year promise to show a still larger return.

"Wages, and all labour here, have kept pace with the times. Coolies now receive three to four annas, instead of one and a-half or two annas per diem. Provisions of every kind have doubled, and in some cases quadrupled in price. The Zemindars of extensive wheat and grain-growing tracts like Murwut and the Kutchee, have no longer any occasion to hoard their corn for want of markets. The long line of boats constantly passing down the Indus from the Kalabagh and Esaukhail to Dera Ghazee Khan and Sukkur, testify at once to the immense exports always going on.

"The boat-building trade has so vastly increased, that whereas only ten boats were built, six and eight times that number are now launched every year in the thirty miles between Kalabagh and Esaukhail. I ascertained that in 1864-65, eighty-one boats were built, averaging 500 maunds. These figures represent 1500 tons of additional water-carriage.

"The principal exports consist of cotton, wool, grain, wheat, oil-seed, bagra, and pulse of various kinds. It is estimated that from 200 to 250 boats, thus laden, annually leave the ports of this district for the south."

Captain Urmston's memoranda respecting the border natives are full of interest; the settlement of portions of them in the plain country; their becoming amenable there to British rule, and, in due time, learning to appreciate its beneficial influence; their action upon the kindred portions which yet remain in the mountains, until others are induced to follow their example; the establishment of British influence amongst these wild tribes, and the preparation which is thus made for Missionary efforts.

The first tribe referred to by Captain Urmston is the Ahmedzais. These people have, to a considerable extent, located themselves within our borders, about six clans, numbering 4250 fighting men, having settled down into good cultivators. They occupy the Thull, or sandy lands on the north side of the river Khorrum, paying their revenue, which of course is very light, with praiseworthy regularity. A large portion of them, however—five clans, numbering 5600 fighting men—are yet outsiders. It is interesting to observe that one of the clans, the Seerkee Khails, is in this respect in a divided state, about half of them occupying a tract in the British territory, called Muddee Khail, on the Thull, the other half living in the hills.

* The Nar had in a great measure lain uncultivated on account of the enmity which existed between the men of Murwut and Bunnoo, and its unprotected position, which rendered it impossible for either people to undertake the task of raising crops upon it. General peace having been established by the advent of a paramount power, this difficulty vanished, and irrigation having been provided for the Bunnoo Nar and the Murwut Nar, the whole has been brought under cultivation.

† Eight kunahs equal one acre.

Of the Ootmanzais, two clans, the Buhkee Khails, and the Janee Khails, numbering about 2500 fighting men, occupy lands south of the Khorrum river, and have their kirrees dotted along the Damin i Koh; but the larger portion of the clans, numbering upwards of 13,000 fighting men, are yet in the hills.

The Bittunnees, a small tribe of about 2000, are similarly divided, some of them occupying lands within our territory, on the southern border, but the majority of them still living among the hills.

Lying entirely beyond our borders are the Mahsoods-Wuzeerees, numbering 14,500 fighting men.

Altogether "about one-sixth of the great tribes are settled, and placed under our immediate control. It seems probable, that, ere long, a portion of the Mahsoods will be persuaded to settle in the Dera Ishmael Khan district, an experiment to that effect having been recently sanctioned by the government. If this answers, the peace of the border will be much less liable to interruption than hitherto," as this tribe has been strong and mischievous. They occupy both sides of the Golaree Pass, and although hardly strong enough to attack the caravans of hardy, well-armed traders from Central Asia, yet they have been wont to plunder travellers when they had the opportunity, and carry off the herds of camels, chiefly belonging to merchants, that graze near the foot of the hills.

Of these tribes, the Ahmedzais, in particular, show what may be done by persistent effort, and how wild and warlike tribes, by judicious conduct, may be gradually tamed, and be converted into peaceful agriculturists. They have gladly surrendered their savage independence as mountaineers, that they may become cultivators of the Bunnoo valley, as British subjects, and under the protection of the British law.

"They begin to wear," observes Captain Urmston, "clean turbans. In proof of this, I may mention that, after the recent Durbar held at Bunnoo by H. H. the Lieutenant-Governor, Nujeib Khan, son of the famous Swahn Khan, so frequently mentioned in Edwardes' work, petitioned for the honour of sitting in a chair, an article of furniture which, as a native gentleman afterwards remarked to me, he had never seen before the country was annexed in 1849. At this Durbar some of the Wuzuree chiefs were well got up for the occasion, a few even aspiring to cloth chogahs, with gold embroidery."

"If culturable land be available in the Dera Ishmael Khan district near the border, there seems no reason why the Mahsoods should not settle in like manner, and become respectable members of society. At present they are an ill-conditioned, lawless tribe, especially the Bullobzais, (8100 strong,) who commit eight-tenths of the border raids yearly."

During the past few years the Bullobzais and Buttunnees have given us most trouble. "They have never, however, appeared in force, their ill conduct having been confined to ordinary cattle lifting, and the plunder of kafilas passing through or near the hills. Nor has a single life been taken during the time I have been at Bunnoo." What a remarkable testimony this! Let it be compared with the prevalence of murder before the commencement of British rule, as exemplified by the anecdote of the youth of sixteen, who, at that early age, had taken the lives of four men, and appeared ashamed that his exploits had been so few. If so much has been done through an administrative process thus corrective and ameliorative, because emanating from Christian principle, and pervaded by Christian influence, what may not be expected when the message of the Gospel, brought directly to bear on these people, wins individual hearts to itself, and enlists in its own service the energies of these Pathan tribes?

The Bunnoo district includes Bunnoo Proper, Sukkee, Murwut, Esaukhail, Meanwullee, the united population numbering 250,386. The population of Bunnoo was

computed by Sir Herbert Edwardes at 60,000; Captain Urmston places it at 85,732, such has been its increase in seventeen years.

"The Bunnoo Friday fair is an institution which deserves every encouragement and support. It is well attended by the Wuzurees and other tribes, as well as by the Bunnoochees, and a great deal of business is transacted weekly. Shortly after I first came to Bunnoo I collected information on the principal articles of trade, and from the return thus compiled it was evident that between two and three lacs of goods and cattle annually exchanged hands:" and as trade is greatly affected by good or bad roads, great attention has been bestowed on the roads, bridges, serais and bungalows of the district, so that they will now bear comparison with those of other districts. Other works of general utility have been promoted, such as a large dispensary at Sukkee, with separate female wards and out-offices complete; a dispensary and hospital at Sheik Boodeen; fourteen village school-houses; paved streets and pukka shop-fronts in the Bunnoo bazar, &c. &c.

In concluding his report, Captain Urmston says: "It only remains for me to speak of the leading characters and native gentlemen of the district; and here I feel a difficulty: where all have, with only one or two exceptions, behaved admirably, it seems invidious to single out individuals for special notice. I can truly say that no district can boast of a more loyal, orderly, or contented people, and this I attribute, in a great measure, to the good examples set by their chiefs, whose respectful demeanour, and anxiety to render assistance, has been remarked by many casual visitors passing through the district. It has been a real pleasure to feel supported by such men as the Khans of Esaukhail, the Mulick of Kalabagh, the Mulicks of Murwut, and some of the principal men of Bunnoo. No district officer could wish for a better class of native chiefs in a frontier district. They are all very intelligent; but there is a hearty good feeling, and a desire to serve the government, which is worth a great deal more. History, moreover, testifies to their hearty co-operation with British troops on two occasions; Mooltan, 1848, and the mutiny in 1857.*

The masses are, I think, happy and contented. Their revenue falls lightly on them; they can obtain cheap and speedy justice within reach of their homes; they are well protected from hostile tribes, and their social condition is vastly superior to what it was under former governments. They cheerfully acknowledge these blessings, and pass their days in peace and quietness; unlike the time before the annexation, when no man dare leave his home unarmed, nor travel a few miles without an escort or "Budrugga."

That they are not insensible to the blessings conferred on them by the British rule, as appears from the Farewell Address presented by them to Major Urmston, the original of which, in the Persian character, with a sprinkling of Pushtoo, presents a beautiful specimen of caligraphy; yet, although the orientalism of the original must be impoverished by a translation into English, a few extracts in their own language will be more acceptable to our readers.

SIR,—You are about to proceed to England on leave, and we consider it incumbent upon us to give expression to our sincere gratitude for the comfort we have enjoyed during four years of your liberal rule, and to our thankfulness for the benefits we have actually derived, as well as those which we anticipate from the liberal measures adopted by you.

* When Colonel Edwardes fought against the Moolraj in 1848, not only the Khans of Esaukhail, but numerous other chiefs, with their followers, to the number of 20,000, from Dera Ishmael Khan, Dera Ghazee Khan, Bunnoo and Murwut, flocked to his standard, and materially aided in the capture of Mooltan. The devotion of these chiefs was again proved during the crisis of 1857—that great struggle which so severely tested the power of the British government.

You assumed charge of this district in 1862. And then our good fortune commenced, for the sun of your justice illumined the district. It would be impracticable to recite without a lengthy narrative the numerous measures adopted by you for the benefit of the people of the district generally. And we can only afford in this short address to allude briefly to a few.

And foremost of all, your management of the border deserves special mention. It is well known that our western neighbours have for a series of generations been addicted to plunder, and that our villages in the vicinity of the border have constantly suffered more or less from the depredations of these marauders. It is our grateful privilege now to place on record that your vigorous and vigilant administration has prevented the occurrence of any serious raid during your rule, and saved the people from any appreciable loss. And it is to be hoped that the effects of your vigorous management will be permanent.

Turning to the more peaceable measures, we find that pukka bazaars have been built, masonry bridges have been constructed, wells have been sunk, district roads have been opened out, trees have been planted, dâk bungalows and serais have been built for the comfort of travellers and traders, new dispensaries have been established, the town of Bunnoo has been embellished, and suitable out-posts have been established; that a new canal has been excavated for the irrigation of the Meerian territory; that another canal has been projected with the view of irrigating some villages of Pergunahs Lukkee and Murwut; and that it is proposed to irrigate the Wuzureethull with the two-fold object of reclaiming the desert and the wild tribe of the Wuzurees. These and many other measures adopted by you will endear your memory to us for years to come.

Your exertions for the promotion of popular education also have been highly successful. In this Affghan district, where the acquisition of knowledge was neglected, a universal desire for instruction has been generated by your encouragement, and real progress has been made. The number of scholars has increased, and new schools have been established. Some of those who evinced praiseworthy zeal in promoting the cause of education have been honoured by the grant of sunnuds in public Durbar by His Honour the Lieutenant-Governor of the Punjab in person. Others again have received purwanas and rewards from yourself. And all are determined to renew their exertions with redoubled earnestness in the cause.

With regard to social customs, we have to express our thankfulness for your suggestion to diminish extravagant expenses on occasions of marriages and deaths. The suggestion was acted upon, and the consequent proceedings have been productive of public benefit, and have terminated in the repudiation of those customs the observance of which was calculated to lead to dishonourable ends.

It is, moreover, our pleasing privilege to relate that the strong hand of the oppressor, always lifted against the weak, has been cut down by your justice. It is no figure of speech to say that your evenhanded justice has reduced the tiger to the level of the lamb.

Your acquaintance with our vernacular dialect, the Pushtoo, not only always afforded us an opportunity of submitting our representations to you in person with confidence, but was in an important degree a principal means of justice being administered.

We are proud to be able to say that we have all ever been treated with proper consideration, each according to his rank and position; that the kindest advice has been always given to us, and that our honours, which we hold as dear as our lives, have been scrupulously respected and zealously protected.

Above all, it has been our singular good fortune that all the three officers who have administered to the district during the period you have held its chief charge have been officers worthily appreciated for their love of justice and vigilant discharge of duty; officers, devoted entirely to the promotion of the comfort and happiness of the people.

In concluding this address, it is our sincere prayer that the merciful God may convey you and your's home with all peace and safety, and that He may restore you to us after the expiration of your leave, so that we may again thrive, imbibing the water of the stream of your generosity.

(Sd.) Mahomed Surfuraz Khan, Esaukhail
Mahomed Ubdoolla Khan, ditto.
Mullick Mozuffer Khan; and eighty-six others.

Now Bunnoo is only a specimen of numerous other districts throughout India which have been similarly dealt with and are being similarly benefited. British officials in that eastern dependency do not spare themselves. Whether they be of English, or Scotch, or Irish descent, matters not: in the discharge of their duties they are indefatigable,

labouring for the amelioration of the native, and with great success too, as we have seen.

Although for a time distrusting these changes, and preferring, could they have it so, to go on in the old beaten path of waste and want, and mutual wrong, which their forefathers trod before them, yet eventually the native chiefs and people must be constrained to see how great the improvement is which takes place under the new order of things. Like the Sikh or Jat cultivator, who when the network of canals in the Baree Doab commenced to be opened up, was prejudiced against the novelty, until the irrigating streams reached his own farm, watered his own garden, and, by a magic touch, made the sand productive, so the native chief and peasant, as he finds that, under the new *régime*, he can not only sow his fields in peace, but reap the harvest, like the Mullicks of Bunnoo, and the Khans of the other districts, becomes a convert to the new system. And as they are an intelligent people, whether Hindu, or Sikh, or Affghan, they cannot but turn over in their own mind the mystery—How is it that the Feringhee's rule has done that which had never been done by any—whether Mohammedan, or Rajpoot, or Brahmin—which have preceded it. They must feel that there lies here a secret worth discovering, and about the solution of which their minds will become increasingly occupied. Thoughts of this kind will probably suggest themselves—"the religion of the Feringhee is different from ours,"—"once we thought he had no religion: he seemed to have none; but now we know otherwise, although its mode of expressing itself be entirely different from that of our native Hinduism, or Mohammedanism. These expend themselves in certain acts which the man steps out of his way to do; but the Feringhee's religion lies deep within him, and, welling up from thence, pervades his character and all that he takes in hand, so that he is not one man religiously and another socially. Is it to the Feringhee's religion that we are indebted for this amelioration? Then let us give a patient hearing to those peculiar men, who come tell us of it. Government officers do not, many of them, say as much on this subject as they would wish to do, lest they might appear unduly to influence us, and so make us distrustful of them and of what they would wish to tell us; but the men who are called Missionaries are wholly disconnected from the Government. Our own Mollahs, and Kazees, and Syuds have gathered much from us, but these men take nothing. They pray and preach; they are gentle and kind; many of them grow sick and die, yet others come in their place, and the work is perseveringly carried on. And what moves these men? for in a temporal sense they get nothing for it: they acquire no land; they rise to no honour; they are often unkindly dealt with by the friends of those whom they have won over to their creed; and are not such men also a mystery? Shall we not listen to them?"

Let British Missionaries in India take courage, for British legislation is going before to prepare their way.

With respect to the more immediate districts which have passed under our review in this paper, there is a difference. The Bunnoochees are a depraved race: they are staunch followers of their akhoonds, or priests, and are all disciples of the great akhoond of Swat, of which mountain valley and its people we shall have something to say in a future Number. But this fanaticism is on the wane, and would not be easily aroused against their present Government.

"The Murwuttees, on the other hand, are a fine, bold, manly people, far more truthful and less deceitful than the Bunnoochees, from whom they can be distinguished by physique, dress, and manners."

Strange that the better land should have fallen to the lot of the inferior people; and yet so it is. "Instead of possessing, like Bunnoo, a strong clay soil, fertilized by superabundant streams into a perennial harvest, Murwut is an undulating sheet of the lightest sand, which, on an average, is a desert two years out of three, and a garden the third.

But the light sand of Murwut invited no vagrants, no waifs or strays of humanity, to gather there, and the poverty of soil has preserved the blood of the people unmixed. "They are of the finest race of the Trans-Indus—tall, muscular, fair, and often rosy-cheeked, and, in the evident purity of their Affghan blood, forming a striking contrast to their mongrel neighbours, the Bunnoochees. It is this, perhaps, which makes them personally proud and dignified, but they are frank and simple in their manners with strangers, and distinguished from all the Pathan tribes with which I am acquainted by a more generous treatment of their women.

The dress of the Murwuttees is the loose shirt common to all Affghanistan, a voluminous trowser, whose folds are gathered together at the ancle, in the same way as the shulwar of the Persians, but on a smaller scale, and of a dark striped cotton or silk, and a chocolate-coloured turban. The hue of this latter is quite a distinctive mark of a Murwut peasant.

"Like most Pathans, their passions, when roused, are not speedily soothed, and I found it necessary to make several severe examples before I could put a stop to their dangerous fights, which are now of rare occurrence. They are a simple, upright people, deeply attached to their sandy villages and huts of reeds."*

GATHERING AND SCATTERING.

THE work of the Church Missionary Society divides itself into two principal operations—gathering and scattering; and under these two heads may be ranged the whole of its great work at home and abroad. The attention of the public is naturally attracted to our Mission work in foreign lands, and information is sought as to the details of the work of scattering which is carried on through the agency of the various Corresponding Committees, ordained Missionaries, catechists, and lay agents, now in active work at the 154 foreign stations of the Society. In and about these 154 stations are scattered the funds collected at home. They are employed in the multifarious details connected with a Mission Station; the support of the Missionary; the pay of Native agency; the repairs of the Mission premises; and many other small expenses incidental to the carrying on of Mission work. Here, too, are scattered the lives of such as Martyn, Noble, and Völkner; and here, in and around these 154 stations, is scattered broadcast the seed of the Word, by men who are instant in season and out of season, sowing, often in tears, going forth often weeping, bearing precious seed, sowing beside all waters; content to sow, not over anxious to reap, but leaving the reaping time to the Lord of the Harvest. But while the interest of our friends centres around our Mission work abroad, it is very necessary to direct attention to the home work of the Society, that portion of the work which comes under the head of Gathering. It is difficult to say which of the two operations, scattering or gathering, is the more important. Doubtless all the gathering is for the purpose of scattering; but, on the other hand, were there no gathering there would be no scattering, and an army without the sinews of war would be an inert, useless mass. Consequently the vast importance of the mechanism by which the Society gathers presses on those who have to watch the ingathering.

A very remarkable feature of the gathering in of the Society's funds is found in the vast multitude of small helps which go to form the aggregate of the supporters of the Society. There are between four and five thousand agencies which are in connexion with the Society, Associations and Branch Associations in large towns and small parishes, and among these, sermons are preached and meetings held, at which the claims

* Captain Urmston.

of Mission work are advocated. Notwithstanding this manifold agency, the total results are very miserable when compared with the vast wealth of our land. The income of all the Missionary Societies in England does not reach much more than one million; a miserable result indeed when we remember that the sum might be contributed easily by fifty of our resident peers and commoners. Were every one to give a little, how different would be the result, not only in the income of the Missionary Societies, but as regards the spiritual condition of the nation? The home work of the Church Missionary Society is, to use the words of one who has so tried it, "an invaluable link between pastor and people;" and it is where such a link is established that the largest proportionate results are obtained. In proof of this we subjoin the Annual Report of a small Parochial Association in one of our northern cities. The parish to which this Association belongs is a small and poor parish, in which there are not more than five houses with rentals of 30*l.* each; and yet in this poor parish there are, for the last year, 305 subscribers, giving 46*l.* 15*s.* 9*d.* There are 85 holders of Missionary Boxes, who have collected 32*l.* 11*s.* 4*d.*; and there has been held a sale of work, which realized 38*l.* 6*s.* 8*d.* One contributor to the sale was a carpenter, who worked late and early, before and after his working hours, to manufacture some articles, which produced 1*l.* Last, but not least, there are ten lady collectors who, by a personal canvass throughout the whole parish, have gathered in 38*l.* 13*s.* Over the whole work, stimulating and blessing it, is the spirit of deep and prayerful interest in the Church Missionary Society; but on this point let the Report and Address speak for themselves:—

MY GOOD FRIENDS AND NEIGHBOURS,—It is my duty to lay before you again our Annual Parish Missionary Report. We have many of us been very busy in our endeavours to obey our Saviour's last command that we should preach the Gospel to every creature; and if we value and love the Gospel ourselves—if its blessed tidings have, through the Holy Ghost, brought peace and hope to our hearts—then our work has been our delight. There is true joy in the service of God.

Let me remind you that it is God who gives us the means of helping. It is God who puts into our hearts the desire to help. Therefore, let us first of all give thanks to God for the good success which He has given us this year. Our receipts show an encouraging increase from every source of income. "Not unto us, not unto us, but unto Thy name, give the praise."

I. First, our *Collections* after the annual sermons in the church have increased. Some of our friends feared that the gathering of subscriptions so widely would cause our church collections to be less. I am happy to say that this is not the case. Nor should we think that it will be so; for giving is a Christian grace; it is a sign of love; and the love of souls is the very soul of love. This grace, like others, is strengthened, and not weakened, by exercise. The more we give the more we would give in a cause so glorious as this. "The liberal deviseth liberal things, and by liberal things shall he stand."

II. Next, our *Missionary Boxes* have yielded a larger sum. We never had more of these silent friends asking for the family offerings of the Christian household. And they have not asked in vain. They seem, like the hand of God, ever open to receive the first-fruits of our increase. The sick child is restored, the ailing mother is strengthened, the father's health is mercifully continued, and there is the open hand ready to accept the thank-offering to God for his goodness. I should like to see a Missionary Box in every house in the parish, that some portion of our weekly earnings may find its way into the treasury of God. "Honour the Lord with thy substance, and with the first-fruits of all thine increase."

III. Our *Sale of Work*, too, has produced more than ever. Many, very many, busy hands have done the work. Not only women and children, but working men, have joined, and joined heartily, in this labour of love. One clever artisan has always contributed the fruit of many toilsome hours when his day's work was over,—articles which have added more than a yearly guinea to our receipts. Others, too, have been equally industrious. And what our female friends have done, I do not dare to say; but this I say, that the poor woman's mite, whether it be given in money or money's worth, is seen and owned by the Lord of all. My good friends, you will not lose your reward. "God is not unrighteous to forget your work and labour of love."

IV. Again, our *Subscriptions* also have

increased. The Collectors have continued their patient painstaking work. And work it really is. We have 305 subscribers. We have received, during the year, more than 1513 distinct gifts. In L———street alone, which contains 114 houses, 402 gifts have been gathered from 62 subscribers. We never gathered more subscriptions. Good friends, here is encouragement. Your labour has not been in vain in the Lord. Let no one say their little is not worth the giving. I only wish every family in the parish would subscribe a penny a month. The great ocean is made up of drops. The richest harvest is formed of single grains. Let each one do what he can. God asks no more. Subscribers, will you try to stir your neighbours to help in this work?

My dear Friends, our watchword must still be—LET US GO ON. Our Master says, "He that putteth his hand to the plough and looketh back, is not fit for the kingdom of God." Nay, rather, let us work harder as time rolls by. Soon we shall be able to do no more. *Let us go on.* The Saviour commands us. The opportunity is before us. The time is short. But oh, see that you are right yourself. Be you on the Lord's side. Seek a deeper repentance, a livelier faith in Christ. This is the spring of all real Missionary effort. "The love of Christ constraineth us."

Lastly, pray. Pray without ceasing. I propose that we all remember the Missionary cause especially in our private and family prayers every Monday. Thus praying and working together, may God bless us in our work! I most heartily commend the good cause to you again.

Now what have been the results? Tested by the amount raised, we should say that complete success has attended the work; for from this small and poor parish the Society has received the following annual payments:—

Received in 1861-62	£109	4	5
Do 1862-63	109	6	11
Do 1863-64	115	14	8
Do 1864-65	126	17	10
Do 1865-66	153	14	8
Making a total in five years of	£614	18	6

We would recommend the example afforded by this parish to all our supporters, more especially asking for that prayerful interest in the Society's great work which forms the chief feature of this Report; convinced of this, that while the regular annual subscription is not always a guarantee of prayerful interest in the cause of Missions, those who give us their prayers will give us also their money.

TURKEY—ITS DANGER.

PERVADED by premature decay, corrupt throughout, destitute of sustaining power, Turkey must have been crushed years ago by the ponderous weight of the Russian empire, but for the prompt interference of the Western Powers. At great cost to themselves, they prolonged for a season her political life. A respite was afforded her, and on the use which she made of it every thing depended. In her enervated state she needed a powerful tonic, for the whole system was enfeebled and relaxed. If the military prowess of France and England warded off the political danger, Christian Missionaries from the West were willing to come forward and hold out to her acceptance the one true religion of God. In the willingness of Moslem governors to permit its free circulation, and to accept without hostility the spiritual results which might be elicited, giving free scope to the action of individual conscience, and tolerating the conversion of Moslems to Christianity, the hope of Turkey consisted. If this were permitted, there might spring up in the decayed mass a new principle of national life, and Turkey begin to manifest a vigour to which she had hitherto been a stranger. And for a time it seemed

as though such hopes would be verified. But with the accession of the present Sultan these expectation were blighted, and the pledges and promises of 1852 were violated in 1864. Converts to Christianity from among the Moslems were suddenly seized and cast into prison, and Protestant Christians were permitted to remain within the Turkish dominions only on the understanding that they kept their Christianity to themselves, and made no attempt to communicate it to others.

By such proceedings the spirit of inquiry has been terrified into concealment, and a movement so full of promise, and so critically needed, has been stayed. But this is all: we do not believe it to be extinguished. On the contrary, we are persuaded there are many Mohammedans who think much, but who, for the present, keep their conclusions to themselves. Let only the present repressive system be broken down, and the river will burst forth from its subterraneous course.

The following letter from the Rev. R. H. Weakley, dated Jan. 28th last, gives an admirable summary of the present aspect of Missionary work at Constantinople.

The Constantinople Mission has passed through another year without having been cheered by any of those tangible results which are alike a cause of thanksgiving to those who at home prayerfully regard our operations, and a source of joy and encouragement to the labourer. There is no record of baptisms, no class of expectant candidates, to report. The number of visitors to the Mission-rooms, for the greater part of the year, has been very small. Indeed, the state of the work has been most depressing. Again and again have we discussed the question, What can we do to reach the people?—with the result that we decide to wait patiently yet a little while, to see what the Lord will do in this very unsettled country.

The cause of this shrinking from intercourse with Christian Missionaries on the part of the Mohammedans is fear, the lingering effect of the persecution of 1864. It was then proclaimed, practically and forcibly, that, all professions on paper notwithstanding, the reception of Christianity by Mohammedans was a crime in the eyes of the Government, and the people generally have not been slow to imbibe the spirit of the rulers. Men of inquiring minds also get the impression, as I have been told more than once by such persons, that we, or rather the English Government, is unable or unwilling to guarantee to Christian Turks the rights of religious liberty. The suspicion of Christian leanings is sufficient to damage the prospect of promotion for any functionary; and while licentious and infidel conversation may be tolerated in the public cafés, to speak of Protestant Christianity would be almost sure to raise a storm. Men are afraid of one another, not, I believe, because of the living spirit of Islam among the respectable and better classes, but from thoroughly worldly motives. Islam is the religion of the state, in fact, its foundation, and to offend publicly against the religion, is to offend against the sovereign and his whole Government. Thus hypocrisy prevails; men regulate their conversation and behaviour according to the company they are in. It is not an uncommon thing for a man, who thoroughly disbelieves the mission of Mohammed, to speak or act before others as a most zealous follower of the prophet.

Instances of this have been brought to our notice frequently. I will mention what occurred first, at the time when Fuad Pasha fell from office. A pasha of high rank had several times called a colporteur into his palace, and each time purchased Scriptures of him. The interviews were always private. When a servant entered the room, the pasha behaved very rudely to the colporteur, and sent off the man on some errand, saying himself, "Be off, and get a cup of coffee for this Giaour, unbeliever, pig"; but immediately the door was closed he resumed the conversation in a most friendly tone. One day the colporteur brought word that the pasha would be very glad to see me when alone. I immediately sent to ask him to appoint a time, but received a reply to the effect that the ministry had been changed, and that he had received an appointment, either in or under the new Government, so that the interview was now out of the question.

With all the discouragement experienced, there is still large ground for hope. The circulation of the Scriptures among the Turks continues, in diminished numbers, indeed, since our troubles, but amounting to between 5000 and 6000 copies in the year. And there can be no doubt, that the many copies of the Mizan-ul-Haqq which have gone forth have produced a spirit of inquiry which will not soon die out. A remark made by one of the Ulema, a young man of great reputation for Mohammedan learning, is worth recording here. Our agent was in a Persian tea-shop in

the old city, where a number of Ulema were sitting, when some of those present began to speak against the Protestants. The young man in question replied, "Whatever you may say, these men have a great deal of truth on their side. Two or three years ago I wrote a refutation of the Mizan-ul-Haqq. At that time there were some difficulties in the way of its publication. I have since withdrawn it altogether, for there is much in the Mizan to which my conscience will not allow me to say any thing."

The publication of the Beyar-ul-Haqq indicates that the controversy is not put to sleep. Rather it shows progress. The ground is shifted from the traditional belief of Mohammedanism, and the new attack is made by means of Christian doctrine, and the results of Christian critical research. The four points proposed for the public discussion, of which this book professes to be a report, were—abrogation of the Christian Scriptures; corruption of the text; the doctrine of the Trinity; and the Mission of Mohammed. With regard to the first, the position was, that the laws concerning ceremonies, the distinction of meats, divorce, &c., were utterly ignored by Christians, and that all matters incapable of abrogation, such as the attributes of God, and the justice of divine dealings with man, were common to all the prophets, and found notably in the Korán. When pressed with the fact that this statement did not affect the Gospel, the reply was, (1), that the Scriptures were a whole, and must be discussed as such; and (2), the point would be more clearly set forth in the subsequent discussion on the mission of Mohammed. On the question of corruption, the passage from Justin Martyr's discussion with Trypho, in which he charges the Jews with eliminating some verses from the Book of Ezra, which pointed clearly to Christ, together with the vast number of the various readings in MSS of the New Testament, were alleged as instances of corruption, rendering the books now in the hands of Christians utterly untrustworthy. Besides this, the (in view of some Christian commentators) mythical character of Job, the supposed Hebrew original of St. Matthew's Gospel, now no longer extant, are here brought forward. Accepting no explanation of these points, as in no way invalidating his statements, the Mohammedan advocate stated that he would only continue the discussion on the remaining topics upon condition that the Christian Scriptures would not be quoted as evidence, since, being manifestly corrupt, they were unworthy of confidence; and thus terminated the public discussion. This book has had a very large circulation.

One more indication of the influence of Christianity on the Mohammedan mind is afforded by a small pamphlet, published first as a *feiulleton* to the "Pasviri Eskier," a Turkish newspaper much read by educated people, and afterwards sold in a separate form, entitled "The Alexandrian Library." The ostensible object of this pamphlet is to refute the charge made by some historians, and even adopted by some Europeanized Turks, that the Mohammedans, by their wanton destruction of the famous Alexandrian Library, were the chief cause of the ignorance on scientific matters which prevailed in the middle ages. Denying the fact on which the charge is based, the author proceeds to show that, in the first place, the conquests of Alexander diverted the minds of the learned from scientific pursuits, and that, subsequently, the rise of Christianity, with its wordy disputes about the nature of the Deity, its iconaclastic fanaticism, and its eremetic ascetism, stifled all research, and shrouded the world in the darkness of ignorance. In the course of these statements, the author thus accounts for the doctrine of the Trinity being found in the Gospel. The propagators of Christianity, before the publication of the New Testament, being unable to reply to the difficulties put before them by the Ebionites and Nazarenes, had recourse to the writings of Plato, and giving to his "First Cause," "Reason," and the "Spirit of the World," the names of God the Father, God the Son, and God the Holy Ghost, adopted this doctrine concerning the Deity into the Christain faith. In a note, the author calls attention to the fact, that, according to some writers, the Apostolic Epistles were written by an Ebionite. All this is mingled with a vast parade of the names of Gibbon, Mosheim, Clark, Basnage, &c. &c., but without any quotations from, or references to, their works. There are rumours about that other books are in course of preparation, and that Renan's "Vie de Jesus" is either being or has been translated at the expense of a wealthy Pasha. The general tendency of thought manifested by these literary productions is really, and perhaps unconsciously, to drift away from Mohammedanism, even while professing to uphold the national faith and the national honour.

The unsettled state of the countries under Turkish rule, together with the hitherto evident inability of the Government to cope with the serious difficulties which are starting up on every side, betoken the approach of important changes; and when any change may remove, or at least lighten, the ban under which our work suffers, we cannot but look hopefully, from our Missionary point of view,

upon the political events which are looming in the haze of the year which we have just begun. At the present moment, both in the capital and in the provinces, things are in so critical condition that we are living from day to day in suspense as to what the morrow may bring forth. Everywhere is poverty and distress, and everywhere the Government is held to be the cause of it. Here the young aristocracy behold with indignation the crumbling of an empire, in the government of which they have been taught to expect a share; while others look anxiously for what is coming, or ignorantly strengthen themselves in the belief that God will not suffer the glory of Islam to be eclipsed, and that all the adverse cries and all the adverse news they hear is the malignant invention of the Giaour. In the provinces, national hope is reviving, and may assume great activity; and in some European districts it is probable almost to certainty, that large numbers of native Mussulmans, directly there is reason to think that the yoke of the Mussulman is about to be broken from their neck, would return to the faith of their Christian forefathers. Crete is far from being subdued, after months of conflict, the severity of which is sufficiently testified by the shiploads of wounded soldiers which from time to time have been landed at Scutari, and what this affair will grow to, who can predict?

Towards the close of the year a few more visitors came to our rooms, with whom we had interesting discussion.

We are living in critical times, when any stir would be far from wise, but it cannot last long.

Earthquakes have been felt in divers parts of the Mediterranean: concussions of no ordinary force, they have wrought great mischief. Are they portents? are they significant of great political convulsions, and, so far as the empire of the Moslem empire in Europe is concerned, of the time of its end being near at hand? The Cretan insurrection would have been stifled long ago, but for the sympathy which it meets with on the mainland. Throughout the empire there exist amonst the Christian subjects of the Porte a deep-rooted dissatisfaction to things as they are. They have long endured the Moslem yoke, but the idea is gaining strength, that the time has come when they can break that yoke from off their neck. There are those in the background who never fail to feed that hope, until, at the appointed signal, it bursts out into flame. When a Government refuses its people the enjoyment of Christian opportunities—when the Saviour of sinners, having opened the way of reconciliation by his atoning blood, commands it to be made known to all, because all need it, and human authority, presumptuously interfering, forbids the preaching of the Gospel so far as its jurisdiction extends—what remains but the subversion of that which thus presumes to interfere with the purposes of God's mercy towards man?

"I will overturn, overturn, overturn it, and it shall be no more, until He comes whose right it is, and I will give it him."

ANDAVORANTO, OUR NEW MISSIONARY STATION IN MADAGASCAR.

No intelligence respecting our Missionaries in Madagascar has appeared in the pages of this periodical since June 1866.

At that time they were stationed in Vohimare, the north-east province of the island, at a town called Amboanio, about three hours' distance, by filanzana, from the seaport Hiarana, where they first landed.

When they first arrived there the aspect of their work was encouraging. The governor was a Christian, who had endured suffering for the truth's sake during the reign of the persecuting Ranovolana, and for a time seemed anxious to profit by intercourse with the Missionaries. The people also gave them a hearty welcome, and on Lord's-days came in considerable numbers to be taught.

But after a time, as the Gospel began to tell upon the sinful habits of the people, which, handed down from generation to generation, had interwoven themselves with

the social structure, as the ivy with the walls of a ruined building, opposition arose. An attempt was made to remove our Missionaries from Hiarana, and prevent them from visiting the people in the interior. Placed in trying circumstances, they did not meet that Christian sympathy which they had expected from those in authority. Eventually it was found that the district in which they were placed was very thinly peopled, and shut out from other parts of the island, while their communications with the Mauritius were tedious and uncertain.

It was then decided that they should explore the country to the north and south of Amboanio, if perchance some locality more eligible as a Missionary centre might be found; and in our Number for June of last year we published a journal of the Rev. T. Campbell, detailing the results of such a tour to the south, round the head of the Bay of Antongil, while Mr. Maundrell pushed north as far as Antomboka; the result of these explorations being a settled conviction of the unsuitableness of this part of the island to serve as the basis of a Mission, and the necessity that some other locality should be selected.

Having been for 18 months isolated from civilized society, it was deemed desirable that our Missionaries, before breaking new ground, should be refreshed by a visit to the Mauritius, where they spent four months, during which they experienced great kindness from the good people of Mauritius, the pleasant remembrances of which—like flowers that retain their perfume long after they have been gathered from their stems—they have carried back with them into Madagascar.

They sailed from the Mauritius for Tamatave on Sept. 30th of last year, and had rather an unpleasant voyage, which is thus referred to in Mr. Campbell's journal—

We felt much on leaving this time, as we had many kind and valuable friends, from some of whom we found it difficult to part. I hope and trust that our stay in Mauritius may have benefited us in many respects, and that our feeble labours there, during the past few months, may not have been in vain in the Lord.

When we left on Thursday I felt rather fatigued, and consequently retired to rest; but sleep I could not, and therefore rolled about restlessly all night. On the two following days I felt very ill indeed, but on Sunday was much better. The ship in which we sailed, the "Mascate," was the dirtiest of its kind. Those who know what sailing in a Mauritius bullock vessel is, will know well what this means. There was no such thing as a table-cloth or napkin to be seen, nor was there any thing comfortable to eat. We were obliged to take every thing in Creole fashion, and either to be content with it, or leave it alone.

On Sunday I asked the captain if he would have any objection to our having a service on board, or of allowing his men to attend it. He seemed rather pleased than otherwise, and offered to assist us. At three P.M. we met in the cuddy, in all about nine persons. Three were West Indians, who understood English, and the remainder were Malagasy. I read the Litany in English, and preached on the 1st Psalm, in English and Malagasy; and found, by questioning them during the discourse, that they understood all that I said.

On Monday night we arrived within a short distance of Madagascar, the wind being favourable up to that time. We came to soundings at twenty fathoms, and then beat about till morning, when the captain proposed entering Tamatave. Things went on favourably till six o'clock A.M., when a strong south wind began to blow, which obliged us to put out to sea again. This continued without intermission, till Saturday, the 29th. During the intervening four days we were terribly knocked about, and I suffered more from sea-sickness than I remember having suffered for a very long time. The fact of our being driven away on Tuesday morning was ascribed by the captain to us, who have been the cause, he said, of so many misfortunes to the ships in which we had sailed. He told us, most solemnly, that if he had known our antecedents in former voyages, he would not, on any condition, have given us a passage. On Saturday morning, early, we came in sight of Madagascar, but, being dark and cloudy, we could not get a proper view of it. However, at about two P.M., we anchored at Tamatave, and rejoiced at having reached the end of our voyage.

On landing they were met by the Rev. W. Hey and Mr. Kessler, of the Gospel

Propagation Society, from whom, as well as from T. C. Pakenham, Esq., H.B.M. Consul, they received, during their stay at Tamatave, the greatest kindness.

They were introduced by Mr. Pakenham to Raharolahy, the Governor.

The Governor of Tamatave is an intelligent man, and speaks and writes English very fairly. He was Malagasy envoy to England in 1836, and well remembers his interview with His Majesty William IV. He told us that King William said to him, at Windsor, "The ocean is mine: it belongs to Great Britain;" and before leaving, the King took off his hat, and, putting it on again, said to the Malagasy, "It is as easy for me to take your country as to put on my hat; but I don't wish to take it: I desire to keep on friendly relations with you." His Excellency said that the whole circumstance and conversation is vividly impressed on his memory. Mr. Pakenham then told the Governor where we intended to commence Missionary operations, and said that he wished to have us protected in the lawful prosecution of our labours. This His Excellency promised to do.

On Sunday they attended the English and Malagasy services at Mr. Hey's church, which he and his brother Missionary, Mr. Holding, had been instrumental in erecting —a pretty structure of wood, with an iron roof, and having a small tower. In the morning, at 8 o'clock, there was an English service, after which Mr. Campbell preached on Rom. xii. 1. It was followed by the first Communion held at Tamatave since Mr. Hey's arrival, the communicants being eight in number. "We found it a pleasant thing for brethren to meet together to celebrate the memorial of a Saviour's dying love."

The Malagasy service was to our Missionaries deeply interesting.

The afternoon Malagasy service commenced at four P.M., and at that hour the church was almost full: subsequently a number of Hovas came in, who quite filled it up. The first who were brought forward were a number of little ones, for whom the service for the public baptism of infants was read, and they were baptized. Next, six men and about twelve women came forward, all of them intelligent looking and nicely and neatly dressed. After the service for the baptism of those of riper years was read, each was baptized in turn. All received scripture names, but it sounded rather strange to hear one baptized "Lazarus," and another "Zacharias." They all knelt down while being baptized, and appeared to realize the solemn position in which they were placing themselves. After the baptism, Mr. Maundrell gave a short and suitable address. He tried to impress upon the minds of those present that the profession of Christianity, or the rite of baptism, did not make true Christians, but faith in the person and work of Jesus, and a continuation in holy living as the fruits of that faith. Before and after the address a hymn was sung, in which nearly all appeared to join. It was altogether a blessed sight, and one that quite rejoiced my heart.

Several places in the vicinity of Tamatave were visited by our Missionaries, the first being a village called

Ambohitrambato.

As the day was cloudy the travelling was not unpleasant, and reminded me of some of my journeys in the northern provinces. For the first hour we travelled along a plain, almost entirely destitute of trees; but here and there a tall, white, dead tree broke the monotony of the scene. This valley cannot be very healthy, as it is full of lagoons, and it must be worse than at present during the rainy season. We had to cross on foot a number of bridges, composed, for the most part, of round trees. It would have been very easy for one to have fallen in, but perhaps not so easy to get out again, as the mud in some places must be very deep.

On leaving this plain we began to ascend some hills, on reaching the top of which an endless number of hillocks presented themselves to our gaze. Around many of these were watercourses, filled with a tree not unlike the banana, which gave a healthy appearance to the vegetation. As we ascended hill after hill, these hillocks lay before us in endless numbers, reminding one of the "everlasting hills." It is a sight that probably cannot be seen anywhere but in Madagascar, as the whole country seems to be composed of *mamail*-shaped hills, range after range, in endless variety.

Arriving at the village, we much enjoyed breakfast, after which we had a ramble about the country. In the afternoon we had a fine bathe in a river, which we were informed was free from crocodiles. As there is always a doubt in one's mind as to whether a stray

crocodile might not find its way into deep water, we kept in the shallow, and enjoyed ourselves in safety. In the morning we returned, having spent a very enjoyable day.

The following description of the town of Tamatave occurs in Mr. Campbell's journal—

The town of Tamatave is built upon a tongue of land, stretching out into the sea towards the south. The soil is sandy, and the vegetation luxurious. The first thing that strikes the eye, before landing, is the number of well-built houses, in the same style as those in Mauritius. There is a fine grove of trees toward the north, which covers the battery. The only thing which tells of its existence is the tall flag-staff, with the white flag of Rasoherina floating at its top. On landing, I was struck with the cleanliness and regularity of some of the streets in the European part of the town. From descriptions which I had read of Tamatave, I fully expected to find it difficult to walk about, in consequence of dirt, pigs, &c. I was agreeably disappointed, as the town really presents a passable appearance, one or two of the buildings being very superior. The most striking are the house of Mr. Pakenham, H. B. M. Consul, and the nice Malagasy church belonging to the Mission of the Gospel-Propagation Society. It is an ecclesiastical-looking structure, and in very good taste. It is built of wood and roofed with iron, and was designed and built, I believe, under the superintendence of our Gospel-Propagation Society brethren, the Revs. Messrs. Hey and Holding.

The harbour of Tamatave can hardly be called a good one. It is very much inferior to those of Diego Suarez, Vohimare, Angoutcy, or Maransetra. It is merely a roadstead, possessing good anchorage, and protected by coral reefs, but is exposed to the winds from the east and north. I understand that the town has much improved in appearance and cleanliness during the past two years. This is chiefly owing to the exertions of the British consul, who has great influence here, and Raharolahy, the governor, who pull together in almost every thing that tends to the improvement of the town and harbour. The population of Tamatave might be from three to five thousand, chiefly Betsimisarakas. They are a docile race, but much given to drunkenness and debauchery.

During my stay at Tamatave, I visited and conversed with many of the people, who seem to be much given to the wicked practice of drinking. In this, the Betsimisarakas appear to outstrip the Sakalavas of the north. In many of the houses a barrel of rum is to be seen, and in the evenings these houses are filled with people, shouting, singing, and drinking. The worst feature about it is, that Sunday is chosen as a day for general debauchery, and at night it is difficult for one to sleep if living near to one of those places. They have been taught this mode of keeping the Sabbath by the French traders here, who set apart that day for every thing that is wicked and worldly. It is their day for making feasts, drinking, dancing and shooting-parties; and as, from the constitution of our nature, evil is easier learned and practised than good, the natives follow their teachers in these respects, and try to outdo them in noise and revelry.

Mr. Hey having proposed to our Missionaries that one of them should accompany him on a visit to his stations at Foule Point and Fenoarivo—places on the sea-shore to the north of Tamatave—while the other, during his absence, took charge of the services at Tamatave. Mr. Campbell volunteered to be his companion.

Foule Point and Fenoarivo.

We arranged our baggage, &c., on Thursday, the 18th, and on Friday morning set out at about six o'clock. Our way lay for a short distance along a level but swampy plain, until we came to a small village, where we turned in towards the beach, and walked by the seaside. We crossed the river Vohidotra, and came to a village of the same name. I was quite astonished at the number of people, who were congregating in the court-yard of the headman. Inquiring the cause, I learnt that the Hovas were taking a census of the district. Several hundreds of people were congregated together, but the ordinary number of the inhabitants of the village would not perhaps be more than eighty or a hundred. On leaving this, I was much struck by the appearance of a forest which we entered. The people are accustomed to burn the grass to enrich their rice grounds. This has the effect of killing all the trees, and making the forest one vast skeleton, every one of the trees being entirely devoid of bark or leaves, and bleached white by the rain and sun. The vast extent of it makes it very striking, to say the least of it. Our path now lay along a ridge or dike of sand, on the left of which were vast stagnant pools, and, on the right, shrubs and trees, which shut out

the view of the sea. We halted for breakfast at the small village of Ranganzavaka, containing about forty inhabitants; then, after walking two hours, came to another village about the same size, called Ifontsy. On passing this, we entered a kind of bush, through which we travelled till we came to the river Iharana, which we crossed in rickety canoes. Looking towards the west, a splendid forest was visible, and the mountains in that direction appeared to be well wooded. As we neared our destination, the plain here and there was covered with stagnant water, doubtless caused by the rain coming down from the hills, and being stopped in its way to the sea by the high ground along which we were travelling.

At about half-past six P.M. we reached the town of Mahavelona, or Foule Point, after twelve hours incessant travelling. Being tired and hungry, we were soon ready for bed. Spreading native mats on the floor, and throwing our rugs over us, we soon fell asleep, and forgot that our beds were so hard: many better men, however, have had worse. In the morning I rose quite refreshed.

During the day we visited the town, and called upon some of the people. Foule Point, or, as the natives call it, Mahavelona, is a considerable Malagasy town, containing perhaps a thousand inhabitants. The houses number three or four hundred, and are much better built than many in the north, with the exception of those at Andranovelona, which are the best-built native houses I have yet seen. The main street, is pretty long, the majority of the houses having their gables towards it; while the rest of the town is built with little regard to order or regularity. It is situated on a beautiful little plain, which at first sight appears to be healthy, but further insight shows what the real character of the place is. It is bounded on the east by the sea, the shore of which is covered with mud and dead sea-weed, which emit a not very agreeable odour. Northward there is a nasty swamp, filled with crocodiles and rank vegetation. The west is bounded by a forest, the entrance to which is rather swampy; while the south alone presents a fresh and healthy appearance. The ground in this direction is quite level, and covered with short grass. The eye is relieved and pleased with the fine rich foliage of the large mangoe trees, which shut out the view on that side. Towards the north, about a quarter of a mile from the sea, is the Hova town and battery. The battery is circular, about a hundred and fifty feet in diameter. It is built of mud and coral, and filled with embrasures, though these are not filled with cannon. North of this, in a ditch of mud raised in the midst of the swamp, is the Hova town, containing fifty or sixty houses. As a citadel, the spot is well chosen, as the swamp protects it on three sides; but in point of health a worse place could not possibly be selected.

The morning after our arrival the governor sent us a present of two turkeys and a fowl, and in the afternoon we went to the battery to pay our respects to him. He received us very graciously, and spoke to us in Malagasy and broken English. It appears that he was one of ten or twelve who served some time on board an English man-of-war in the reign of Radama I. Here he learnt his English, which, to the shame of those who taught him, was not unmixed with oaths. On leaving, he took me by the arm, and walked with me to the gate of the *rova*, the guard presenting arms as we passed.

The governor, Ramalanjonana, is a respectable-looking native, and was dressed in European style, with a white hat and black crape round it. This was for his wife, who came to him from Antananarivo, and died of fever, about ten days after her arrival. The wonder is that any Hova is able to live in such a place. I have looked at the portrait of Rafaralahy, governor of Foule Point, which is to be seen in the first volume of "Ellis' Madagascar," and contrasted his wild, uncultivated appearance, with the quiet gentlemanly bearing of Ramalanjonana. It certainly says something for the humanizing and civilizing effect of Christianity during the past forty years. Something has been done, and we take it as an earnest of what may, with God's blessing, be done in the future. Nothing but vital Christianity will raise this people, and it can do it, for its power has been proved in this and other lands.

The following day, Sunday, we had two services, one in the morning at eight o'clock, and the other at four P.M. Each of the congregations numbered between twenty and thirty. In the morning Mr. Hey preached from John xiv. 6, "I am the way, and the truth, and the life," and in the afternoon I spoke on the parable of Dives and Lazarus. I was pleased at the apparent devotion of some of the people, who knelt down and prayed for a few moments as soon as they entered. The little children, too, following the example of their parents, did the same, and, during the singing, sang out lustily, without any regard either to time or tune.

After the second service, we went out to visit, and the house in which the congregation connected with the London Missionary Society had met for prayers was pointed out to us. This, like all those on the coast, is under the

leadership of Hova officers. We entered the house, which was small, but well filled with men and women. The leaders of the congregation made way for us, and accommodated us with seats. We asked if prayers were over, and being answered in the negative, we expressed our willingness to join with them. We were at once asked to take the service, and, at their and Mr. Hey's request, I took it. I gave out a hymn, and then asked the chief man to pray. After this I preached from Matt. v. 13—16. The congregation was most attentive throughout. I then gave out another hymn, and asked the second in command to offer up prayer, which he did in a quiet, earnest manner. We, then sang, "Lord, dismiss us with thy blessing," and departed, receiving several warm shakes of the hand as we left.

On Monday morning early we started for Fenoarivo. Our road lay along the beach for several miles, and the view here is somewhat pleasing. There is a large bay running in towards the west, with the two points of land stretching out into the sea. These are six or seven miles apart, and on the southern one Foule Point is built. In the centre of this bay a large river empties itself: this would appear to be fed by the swamps which abound on the coast.

Leaving the beach, we turned into a plain, and there met several Betsimisaraka boys, amusing themselves at shooting birds. They had long tubes called "*Isiriaka*," not unlike those used by glass-blowers. Into these blow-pipes they put their arrow, which consisted of a small piece of hard wood about eight inches long, and sharpened to a point. About three inches of the end was covered with wool, to fill up the aperture, and prevent any of the breath from escaping. These were placed in the tube, and their aim was taken from a piece of wax placed on the point by way of a sight. When the bird was several yards off, they took aim, and blew into the pipe. Silently and quickly the arrow flew, if not into the bird, yet so near to it, as proved the boys to be adepts at this sort of warfare.

At about 10 A.M. we reached the town of Mahambo, and were kindly received into the house of Mr. Clements, an English Creole of Mauritius. This man gave us a good deal of information, and told us that during the last six years this town had grown considerably. A walk through its irregularly-built streets, if I might call them such, showed that it was better inhabited than many other places of greater pretensions. It is built on a plain, which seems to be entirely free from swamps, and is one of the healthiest places on this part of the coast. The anchorage in the roadstead is good, and the water smooth in almost any wind.

After breakfast, we started again for Fenoarivo, at which place we arrived in about two hours and a half. The country between these two towns is magnificent, the mountains to the west adding not a little to its beauty.

Fenoarivo is, I believe, the next largest town after Tamatave on this part of the coast. It contains, probably, over a thousand inhabitants, and consists of one long street, built on the edge of a river: the street is rougher and more hilly than in the ordinary towns, and the soil more rocky than sandy. The view to seaward is very fine, as a range of hills, covered with bamboo, stretches out towards the north-east for many miles.

We were hospitably entertained by Mr. Delartelle, who took us through his coffee plantation, and told us some of the difficulties he has had to encounter from the authorities here. One little incident will help to illustrate the extent of the civilization of this people. About two years ago, Mr. Delartelle commenced to build a jetty, to facilitate the shipment of rice, &c. He had finished some twenty or thirty yards of it when he was stopped by the authorities, who charged him with an attempt to build a bridge to St. Mary's, which is nearly thirty miles off, which bridge was intended for the French soldiers, who were to use it for the purpose of conquering the country. This reasoning so thoroughly convinced those in authority, that he was obliged to demolish all that he had built, and to take down a flag-staff, which he had raised for the purpose of warning off ships from the rocks and reefs.

On Tuesday morning we paid a visit to the Hova town: it is called Vohimasina, or holy village. The way to it is through a marsh and across a river, which is spanned by a rustic bridge of about 100 yards. This is certainly one of the nicest of Malagasy villages: its situation is well chosen in point of defence, health, and beauty. The hill on which it stands commands a view of a fine tract of country, which is almost free from those deadly swamps which are so prejudicial to health. The trees, which were scattered here and there, were of beautiful foliage, and reminded one of some of our parks at home.

We visited the governor, and had a long conversation with him, and also with the Betsimisaraka judges, who came to welcome us. We afterwards called on the lieutenant-governor, who was very ill, apparently of consumption: he is a Christian, and one who suffered for the faith in the days of Ranavalona. He expressed his firm trust in the Lord Jesus Christ as his only Saviour and

only hope, and really seemed to feel it. While the poor man was thus speaking, his cough occasionally stopped his utterance, and he had to wait for breath before he could resume his conversation. He suffers with patient resignation, and appears to be a triumph of grace. We promised to send him medicines which might relieve him.

After breakfast, we started again for Mahambo, where Mr. Hey baptized the child of Mr. Clements. As we were to stay here for the night, we visited the governor in the afternoon. His Excellency, Andriamitia, fourteen honours, is a fine old man, a heathen, but honest, intelligent, and straightforward. I have been told by traders who have known this man during six years that he is one of the most honest Hovas they have ever met. Under his gentle sway, Mahambo is increasing every day, and many are leaving other towns to live here. From the salubrity and position of this town it would make a good Mission station; besides, one could get to the Antsianaka country in eight days. The Antsianaka are an interesting people, and, in their physique, not unlike the Sakalavas. This country might be worked from Mahambo, and by all accounts they are a populous tribe, and would probably be disposed to receive Christianity.

In the evening we met the Christians of Mahamba in their little prayer-house. They number about thirty, and at present are under the leadership of the lieutenant-general, who appears to be an earnest man. After singing a prayer, Mr. Hey and I addressed them, and spoke of the necessity of their living holy and godly lives, and letting their light so shine in the midst of the surrounding darkness, that heathen men, seeing their good works, might learn to glorify God.

On Wednesday morning, at a little past five o'clock, we returned to Foule Point, which we reached in time for breakfast. It rained very heavily on the way, so that we were obliged to change on our arrival. We visited about during the day, and on Thursday morning left for Tamatave, which we reached that afternoon, having been just a week on our tour.

The Hova congregation at Tamatave.

On Sunday, the 28th, I took the English sermon at Mr. Hey's church, and, in the afternoon, attended the Hova congregation, which is under the superintendence of Rainimamonjisoa, lieutenant-governor of Tamatave. When I entered, I was accommodated with a seat beside the pulpit, among the elders and chiefs of the assembly. The church, which is a new one, opened only a few weeks since, is a comfortable building, but, outside, like all other Malagasy houses. It is built of timber, and walled with *falafa*, the midrib of the leaf of the traveller's-tree. It is roofed with the *ravanala*, the leaves of the same tree. The interior is about forty feet long by about eighteen broad, and furnished with forms having backs, a few chairs being provided for the principal personages. At the end there is a little square box, or pulpit, neatly made, and covered in front with a piece of black velvet with a white border. The congregation was the best I have yet seen. There must have been from 100 to 150 men, women, and children, chiefly Hovas and the slaves of Hovas. The choir, if I might so call it, sat on the floor, as did many others for whom no seats were provided. I noticed that several Hova women, who had been accommodated with seats, soon got tired, and sat down on the ground to rest themselves.

The lieutenant-governor stood up, and preached an excellent sermon from "Quench not the Spirit," after which he requested me to say something. I addressed them from from Phil. iv. 5—9, then sang a hymn, and dismissed them with the apostolic benediction. Rainimamonjisoa then gave notice of communion on the following Sunday. As he both baptizes and administers the Lord's Supper, he probably was appointed by some authority at the capital.

I was much pleased, on the whole, with the decorum of the congregation, and only wish that all the Malagasy were like those I saw assembled there.

Andavoranto, on the coast to the south of Tamatave, having been decided upon as the new site of our Mission, Mr. Campbell left for this place on Oct. 31st, Mr. Maundrell, in consequence of a slight attack of fever, remaining behind for a few days. Before we introduce from Mr. Campbell's reports the narrative of his journey, we shall avail ourselves of Mr. Maundrell's letters to place before our readers the names of the Malagasy villages which lie between Tamatave and Andavoranto. They will suffice to prove that long words are not peculiar to the Cree language, but that it has a rival in in the languages of this great African island. They are as follows—Hivondrona, Amboditsing, Tranomaro, Ampanarara, Antranonkoditra, Ampantomaigina, Vavony,

and Andavakamenarana—all situated on the north-east side of the lakes, which run parallel with the shore for a considerable distance along the coast.

From Tamatave to Andavoranto.

On Wednesday, the 31st of October, I started at noon for Andavoranto. The sun was scorching, and the sand so hot that it caused my poor bearers to dance over it very quickly. As Mr. Maundrell had had an attack of fever, he thought it best to wait behind for a day or two. When once started, we went along at a rapid rate over a plain, which took us about an hour. Here we were met by herds of bullocks, wending their way to Tamatave, there to be sold to the Mauritians and Bourbonnais, who are entirely dependent on Madagascar for their supply of beef.

After passing through a small wood, we came to the village of Hivondrona, built on the bank of a river of the same name. This village, which is one of the finest and best situated I have yet seen, contains a considerable number of neat houses, and perhaps 500 or 600 inhabitants. This is the farthest point, south, worked by our Gospel-Propagation Society brethren, while Fenoarivo, sixty miles north of Tamatave, is the farthest point in that direction.

The Hivondrona is a splendid river, broad, clear, and deep, and the canoes which ply across it are a wonderful improvement upon those which I have been used to in the north. The Betsimisarakas are much better boat-builders than the Sakalavas, and are more at home upon the water. The latter have a roving propensity, and are a more independent race, spending most of their time among their flocks and herds.

The part of the Hivondrona which we crossed must have been at least half a mile broad; but as the canoe was good, we all got over safely, and resumed our journey on *terra firma*. For several miles our path lay through the dry bed of a swamp, which my bearers told me was filled with water during the rainy season. On leaving this we entered a forest, which brought us, about sunset, to a village called "Trans-mara," (many houses). There were not more than ten houses in the place, and hardly twice as many people, exclusive of my bearers. Here I put up for the night, and, as I had neither knife, fork, spoon, plate, bed, or candle, was obliged to make myself as comfortable as possible under the circumstances. I bought some fat, and extemporized a Malagasy candle, which enabled me to see my rice and fowl. These were served up on the leaf of the travellers'-tree: a piece of this same leaf served me for a spoon. After partaking of this repast, I spread my waterproof sheet on the floor, and, throwing my rug over me, slept but indifferently during the night.

Got under weigh before five A.M., as we had a long day's journey before us. After travelling for a short distance we came to the sea-shore, at a village called Tampolo. Here we came in sight of the lakes, which run along this coast for nearly 200 miles. We soon turned inland, into an immense dead forest, and then mounted a ridge, probably of sand, from which we had several splendid views of the lakes. Passing the villages of Mpandrano and Andronoksditra, and crossing the river Ambinandrangy, we went through Ampantomaizina and came to Vavony, where we had a rest and breakfast. All these villages are of very small note, the largest not containing a hundred inhabitants. In Mpandrano there appeared to be more pigs than people. Why they permit so many pigs about the town I can hardly understand. It must interfere materially with the health of the population.

Vavony is situated on the southern point of the largest of the lakes. It is called "Rasoabe" (large and beautiful), and certainly it is well named. It is at least three or four miles long, and from one to two broad, and is almost surrounded by small hills covered with wood. The little green patches here and there enhance the beauty of the scenery. These woods are all being destroyed by the natives, who are burning them up to make *tavy*, or rice-grounds. This is the name which they give to their rice-fields in the mountains, which are to be distinguished from those in the plains or swamps, which they call *horaka*. After breakfast we resumed our journey, and found the greater part of the road, as usual, through a wood. We came to a broad and deep river, called "Andavakamenarana" (hole of serpents), into which I was almost capsized. In about an hour after this, just as the sun was setting, and after about thirteen hours' travelling, we reached Andavoranto, the place of Mr. Maundrell's and my destination for the present.

The road from Tamatave to this runs parallel with the sea, but it is only here and there that one is obliged, for a short distance, to go along the sandy beach. The lakes are separated from the sea by a tongue of land, thickly wooded, and in some places not more than two or three hundred feet in breadth. The sea is always heard, though it is only occasionally seen. One may go from Hivondrona to Andavoranto, and much farther, by the lakes; but the navigation is interrupted by

little isthmuses, which break its continuity and oblige the rowers to carry the canoe to the next lake. Between the two places mentioned there are, I believe, three openings by which the lakes communicate with the sea; one at Hivondrona, the second at Andavakamenarana, and the third at Andavoranto. If there were a Monsieur de Lesseps here, these isthmuses might be cut: thus the transit of goods, cattle and men would be cheap and easy. This would accelerate the mercantile spirit of the country, and aid in the speedy civilization of this people.

Andavoranto.

The town of Andavoranto contains from 1000 to 1500 inhabitants. These consist, for the most part, of Betsimisarakas and Betanimenas, with a sprinkling of Hova hucksters called Borozany. These latter, as a general rule, monopolize the trade of the country and are adepts in bargaining, cheating, and lying. The people here are much given to rum and *betsabetsa*, their own toaka, made from the sugar-cane. I have been told that the worst characters from Tamatave and elsewhere come here to settle. It is a kind of little Rome, to which all evil finds its way. Notwithstanding its paucity of inhabitants, it is a place of importance, as every person coming from the north and south, and those going to and from the capital, must pass through it. Thus, travellers going to the utmost bounds of the island may hear the joyful sounds which may be to them as life from the dead.

Andavoranto is chiefly one long street, running along the eastern bank of the river *Ranomainty*, or black-water. It is about 200 yards from the sea, the view of which is shut out by a little forest of low trees and brushwood. This, however, does not prevent our getting the benefit of the S.E. trade-wind, which blows here during the greater part of the year. On the western bank of the river there is an extensive swamp, the night-breeze from which cannot be healthy, and in the rainy season it may be productive of fever. On the whole, Andavoranto may probably prove as healthy as Tamatave.

On my arrival at this place, the headman, who had received a letter from His Excellency the Governor of Tamatave, called to visit me. The chief men from Vohiboahazo also came to see me on the following day. They appear to be pleased at our coming to reside amongst them; but we shall know more about their sincerity in a few months, when we see how they receive our teaching and doctrine.

First Sunday at Andavoranto.

Mr. Maundrell arrived two days after me, which enabled us to spend our first Sunday together. I had gone round and informed the people about the prayers, and on Sunday morning, Nov. 4, we had our first service at Andavoranto. From 70 to 100 persons were either in the house or about the doors. They listened most attentively while I preached to them from John iii. 16, "God so loved the world," &c. In the afternoon we had a second service, when Mr. Maundrell preached an excellent sermon from Matt. xxviii. 18—20, "Jesus came and spoke unto them, saying, all power is given unto me in Heaven and in earth: go ye therefore and teach all nations," &c. After this we practised a few hymns, as the people are not able to join us in the singing. The congregations were very encouraging, though doubtless many came out of pure curiosity, and will absent themselves as soon as the novelty of the thing has ceased. Some few will probably continue to come, if they are drawn by the Spirit of the living God; for all men have not faith, as "many are called but few chosen."

Journey to Vohiboahazo.

Wishing to see as much of the country as possible before the rainy season sets in, Mr. Maundrell and I set out on Tuesday, the 6th, for Vohiboahazo, a large village on the route to the capital, and two hours' sail from our house. Having hired a canoe, we started in the cool of the morning up the river Hiaroko, which runs close by. The west side was covered with water lilies, and the banks with a large-leafed tree called *vea*, the seed of which is eaten by the people when rice, manioc, and every other thing fails them. It is a last resource to keep them from starvation, and they never think of eating it unless under these circumstances, as they say it stings their mouth and throat, and is most disagreeable.

On sailing up the river, we noticed numerous little villages scattered along its banks. These give the idea of a pretty large, but scattered, population. Ours, I imagine, will be a *pagan* Mission, in the literal acceptation of the term. It added not a little to the beauty of the scenery to see the numbers of canoes going up and down the river, some carrying rice towards Andavoranto, and others taking people to their rice-grounds.

At a part of the river, about half-a-mile broad, our canoe-man told us that one year about twenty canoes and thirteen men were lost, and that in stormy weather the people will not venture to sail on many parts of the river. Every year canoes and men are lost in squalls, which come suddenly upon them; and occasionally canoes venturing too near

the river's mouth are carried out to sea and lost in the surf, the people on shore being unable to render the least assistance. All the bullocks coming down from the capital are obliged to swim across this river, which they do early in the morning, before the wind rises. In spite of this precaution, some are lost. These are not drowned or eaten by crocodiles, but are destroyed, according to the superstition of the natives, by the *colondrano*, or water-ghost, sent by God for the purpose. It is more probable that they are devoured by sharks, which enter this great river.

On reaching Vohiboahazo we were visited by the chief men, and presented with some rice and beef. The house in which we put up was soon crowded with people, who, when we told them that we were not travellers but dwellers in the land, seemed much pleased. We sang a number of hymns, and, after reading a portion of God's word, addressed them on some of the fundamentals of the Christian religion. As this town is only second in importance to Andavoranto, we propose holding a service here every Sunday.

On Saturday we visited the village of Maromandia (many steps), which is situated upon the top of a hill, about a mile from Vohiboahazo, on the opposite side of the Hiaroko. The view from this place is one of the finest I have yet seen. An extensive valley stretches out towards the west, with ranges of hills and little forests in the distance. The large river winds its serpentine course through it, while its branches shoot out in all directions. Towards the south innumerable little mounds and hills add to the beauty of the landscape, and make it one of the most charming spots imaginable. Here we received much kindness from the people, who crowded to welcome and gaze at us, as it is seldom that a white man pays their town a visit. The chief man, whose name is Botosoa (literally, "nice boy"), is not wrongly named. He is a fine, intelligent young man, and able to read and write. His forefathers were kings of this part of the country, and he is the seventh in succession; but his father being conquered by the Hovas, in the days of Radama I., he has now only the semblance of, but no real, power. He gave us eggs, rice, and fowls, and played an accordion for our amusement. We felt a great interest in him, and gave him a book, inviting him to call upon us whenever he came to Andavoranto.

Visit to Vatomandry.

On Wednesday, the 14th, I set out on a journey to Vatomandry, the next town on the coast which has a Hova governor. I started before six o'clock in the morning, and remarked, as soon as I had entered the canoe, that the river smoked very much, a kind of nasty vapour rising up from it. This is probably caused by the intense heat of the sun during the day, which shines upon it and upon all the little rivulets which form its tributaries. Crossing the mouth of the Hiaroka in a small canoe is not unattended with danger, as it is rather broad, and at times rough also. On the northern bank there is a small village, called Kalomalala, containing from twenty to thirty houses. Passing this, the ground was rather wet and swampish; but at some distance to westward there appeared to be a forest, and the country began to improve. From the swampy ground we entered a beautiful tract of country, and came in sight of the river Amboikambatsy, on the other side of which was a fine range of low hills, which lent a charm to the prospect. We came to another river, the Isondrara, which my men forded near the sea, the waves of which were breaking in rather furiously. On my return, the mouth of this was completely stopped up with sand, so that we were able to cross without fear or danger. We shortly came to the small village of Analalava, or long forest, where we had a rest and breakfast.

Leaving this, we passed through a park-like country for about two hours, till we came to the village of Isiramihanana, where we halted for a short time, the heat being intense. The country from this presented a similar appearance till we came to the seaside, which brought us about sunset to Vatomandry "reclining stones," from *rato* "a stone," and *mandry* "to lie down." It derives its name from some rocks, which lie in the roadstead, which by the way is very indifferent, the sea breaking over the sandy beach with much violence. The town, which is beautifully situated on the western bank of a broad and deep river, contains about seventy houses, and five hundred inhabitants. On the opposite side of the river is a small tongue of land, upon which a few houses are built, which, with the sea behind them, presents a fine view, and gives one the idea of its being a place of great salubrity.

Early on the morning after my arrival I called upon the governor, who was about to leave for the country in company with his officers. We conversed together for a short time, and I was asked by some how long it was till Christmas-day. They appeared to know that it was a Christian festival, and one to which the English looked forward with pleasure.

As many of the people are obliged to accompany His Excellency on such occasions, I determined to visit the next town south of

this, and started for it before breakfast. It is two hours' journey, the way being similar in every respect to what I have often described. I noticed, however, that there was a long range of mountains running north and south, about ten or twelve miles inland, and was told that Antananarivo may be reached in three days from this place. The town of Mintinandry is about the same size as Vatomandry, almost the whole population being Betanimenas or Betsimisarakas.

Finding that a number of persons were accustomed to meet here for prayers, under Rainikala, a Hova, I got them to assemble together for a prayer meeting. About twenty met me, to whom I preached, and gave advice as to their conduct and the manner of conducting the services on the Lord's-day.

In the evening I returned to Vatomandry, and on Thursday morning had a service there. They have a regular prayer-house here, small but comfortable. The leader of the congregation is called Rainizafy, and was baptized by Mr. Ellis during his visits to Madagascar about fourteen years ago. He is a man apparently between forty and fifty years of age, and seems to be much respected. As they seemed interested in the service, I proposed holding another in the evening.

On Saturday morning early I retraced my steps to Andavoranto, and had not been on the road many hours when we came to a small village, which was all in an uproar. Inquiring the cause, we were told that a man had stolen a child, and carried it off to sell as a slave. Several men went into the forest in search of the thief, one of whom had a spear in his hand. They may, or may not, succeed in finding the child, which may be hopelessly sold into slavery. This stealing of children is, I am told, not uncommon here, and is one of the great evils of domestic slavery in this country: in fact, there is nothing but slavery here: no one can think or act independently. The great people are slaves of the government, and the poor are slaves of the great; and these slaves, in turn, possess slaves. Nothing but the Gospel of Jesus Christ can make them free in every respect, and in the highest sense of the term, for "if the truth shall make them free, then they are free indeed."

Going from place to place, I noticed at nearly every village a number of stones set up, with a little paling round them. They are generally two or three in number, and have a piece of white calico tied round the top. These are called *Meitsangani bato*, or 'standing stones," and are raised by the people for those who die far away from their place of birth, and whose bodies cannot be found. The ghosts of these persons are believed to wander about in search of a resting-place. These unwelcome visitors are supposed to come to the country of their *razana*, "ancestors," and rest among those stones, which the piety of friends has raised for them. At these, the Betsimisarakas offer sacrifices of bullocks, and feast together on the flesh, cooking part of it on the spot. The head and horns they set up on a pole, either inside the paling or close to it. They also pour libations of rum, or *toaka*, upon the pillars, and sing, drink, and pray at them. The Hovas also raise such pillars, but their ceremonies differ from the tribes here. It seems that they do not offer sacrifices at them; but, once a year, at the *fandrovana*, or annual feast, they anoint the top with grease, composed of the hump of the bullock, which is the nicest and fattest part of the animal.

Burial Ground at Andavoranto.

Wandering about by the sea-shore, we came one day to the burial ground of the people of Andavoranto. Here were graves of all sizes, and some of them very interesting indeed. Some Christians have been buried here, as we saw one or two crosses which indicated the fact. On the transverse piece of one we saw the letters "G. L., 1853." Who this may have been we are not able to find. It is said, that in the reign of Ranavalona a French Romish priest came here, and that the people were commanded, on pain of death, not to give him food. The result was that the poor man died of starvation. Whether or not one of these may be his grave I cannot say. In some of the graves were pillows and straw hats; and in others, bullocks' horns on poles: while in some there were little square and triangular pieces of coloured cotton, like what one sees in an Indian burial ground in Mauritius. One grave struck me very much. Upon the lid of the coffin were carved the words, "Ranefo zanokiloani-Ranefa" ("the child of Loany"). I believe it is the custom of all the Malagasy to bury their dead with their heads towards the east. An old woman, who had been married, or, rather, had lived with a Greek, was commanded by him, before his death, to bury him with his *feet* towards the east, which injunction she told me she complied with. The contrary custom of the Malagasy caused him, I suppose, to feel anxious on this point.

During the greater part of last week I have been able to do but little, in consequence of an attack of fever, the first since I came to the country. It was not severe, but weakened me much while it lasted. It did not, however, prevent me from going to Vohiboahazo on

Sunday, the 2nd of December and taking our two interesting services at that place. I thank God that I returned on Monday in better health than when I left on Saturday. We must almost expect fevers here, but our duty is to take as much care of ourselves as is compatible with our working and visiting. As the unhealthy season is about to commence, we shall not be able to itinerate for the next six months; but, in the mean time we must give our undivided attention to the establishment of schools, as we must look to these for good catechists and intelligent converts.

Our Missionaries have now before them an open field for the prosecution of their work. They have gone where Christ has not been named, and cannot be charged with building on another man's foundation. They are not amongst Hovas, but amongst the Betanimenas and Betsimasarakas, and their mission is literally to pagans, and not amongst Christians whether more or less perfectly instructed.

We commend them to the earnest prayers of Christians at home.

Recent Intelligence.

CALCUTTA.

THE Mission work carried on at the metropolis, and in its immediate neighbourhood, comprises all the various methods which experience has justified of bringing God's revealed truth into contact with the conscience of fallen man. Evangelization is no magical process, although strictly supernatural. The divine blessing, which only can make it efficacious, is vouchsafed to the use of means, and the Gospel message is addressed to those faculties of intelligence and reason with which man, as a rational being, is endowed. Hence the school and the lecture-room are important subsidiaries to the Missionary's grand work of evangelization. In Calcutta the special circumstances of the times make these of first-rate importance. It is an age of intellectual activity, unparalleled, perhaps, in the annals of the world, save by the similar awakening of the mind in Europe at the revival of letters. At such an epoch the church would be untrue to herself were she to fail in making special efforts to influence those classes of the community amongst whom the ideas of progress are most active.

One experienced Missionary, the Rev. C. Bomwetsch, has continued to attract to his private conferences and discussions many intelligent and influential natives, while the converts whom he has been permitted to gather into the church have rallied round him as an attached and ardent band of followers. During the crisis of the famine in the Nuddea Zillah, where Mr. Bomwetsch formerly laboured amongst the Christian peasantry, his Calcutta congregation came forward with prompt liberality to succour, in the hour of need, their poor brethren in the faith, making him the channel of their alms. Large supplies of money, grain, and clothes, were sent by them, chiefly to the Solo district.

Another Missionary of extensive influence, the Rev. James Long, has indefatigably pursued his own line of work, directing much of his attention to the social amelioration of the people, and the improvement of vernacular literature. A gratifying proof of the confidence of the natives which Mr. Long enjoys in his philanthropic labours was afforded in the success of the social re-union which the lamented bishop held at his palace last July. It was through Mr. Long that the invitations were issued, and in consultation with him that the general arrangements were made. That gathering of various nationalities under the hospitable roof of the chief Christian pastor as their common host, though not directly of any religious significance, was yet a sign of intellectual and social progress. By those who were present it will long be remembered as a most interesting assemblage, while the reminiscence is saddened by the thought that, as it was the first, so was it the last which met under those kindly auspices. In the letter of condolence addressed to the bishop's widow by the native gentry of Calcutta the event of that evening was referred to in terms of marked appreciation.

BULLOM MISSION.

Across the Sierra-Leone river, on the shore opposite to the colony, lies the locality of this Mission, which is carried on by native agents, occasionally visited by European Missionaries from Freetown.

They report a favourable progress, and the following extracts from their despatches may be adduced in proof that such is the case—

Though the greater part of the people forming our congregation are really poor, yet they do not withhold their hands from giving of their substance. Some are always willing when called upon to impart something of their little for religious purposes. By subscriptions raised, and other collections, with thank-offering received for the past Jubilee year, I was able to forward with pleasure to the Sierra-Leone Church Missionary Auxiliary Society, in December last, the sum of 14*l.* 10*s.* from this district. That amount was further increased to the sum of 20*l.*, by emptying ourselves of the contents of our district little fund, with an additional help from the superintendent.

It is a matter of fact that this Mission has passed its Jubilee, which should have been celebrated twelve years ago, had the work, which we are privileged to resume afresh been a continued one. But as such is not the case, we felt ourselves bound to unite with the church in Sierra Leone, whose branch this is. Accordingly, on Sunday, the 18th of November, I preached a Jubilee sermon in the forenoon service, to an assembly of 119 souls, from the words in 1 Samuel vii. 12, "Hitherto hath the Lord helped us." On Tuesday, the 20th, I held a Jubilee meeting, attended by sixty people, to whom I read a small portion of the labours of Mr. Nylander on this very spot, from the "West-African Church Missionary Record." I reminded them of the causes which led to the abandonment of this Mission, and urged the duty of improving, but never to abuse, this second privilege. Many heartfelt prayers were offered.

The Missionaries itinerate amongst the people, and are well received.

Feb. 18—Started this morning on a preaching tour to the interior. Passed three Mohammedan villages, and arrived at Rotallekeh, a village inhabited by the Bulloms. Found some men sitting in a piazza engaged in conversation. I approached them, saluted them, and afterwards signified to them the object of my visit. Without the least hesitation the whole of them rose, and asked me to walk with them to an old woman, who, it appeared, is the next in rank with whom to consult in any important matter in the absence of their chief. One of the men related to her what I had said to them, and through him she returned me this answer—"I am glad to hear any thing that relates to God, and should like to hear what you have to say." We were no sooner seated than several people gathered around us. I read a chapter in Schlenker's Timneh translation of St. Matthew's Gospel, and afterwards read a sermon in Timneh by the same author, on John xiv. 6. Whilst thus engaged, I took occasional glances at their faces, to see whether they understood me, as I had some fears that I was not very correct in my pronunciation: this I was certain to know by the effect of the sermon upon them. The profound attention with which they listened to that discourse, however, soon convinced me that I was perfectly understood. After the sermon, I said to them that I would be visiting them often, and desired to know whether, on my next visit, they would give me a hearing. The old woman replied, "We shall be glad to see you come here and speak to us about this matter." I then asked them to kneel down, but it was to them an act so strange that many could not refrain from smiling. I repeated the Lord's Prayer in Timneh, and then asked God's blessing to accompany into their hearts the seed sown in weakness. Passed to a village called Rokor Bannah. Immediately on our arrival I asked for the headman of the village, but was told that he was not at home. I told some men I found there that I wished to hold service among them, and desired to know whether I would be at liberty to do so in the absence of their headman. They replied that I could if I would, but as the headman was not far away, they would send a messenger to call him. A man was accordingly despatched to call him, who returned in a short time, stating that he found him engaged in threshing rice, in consequence of which he could not give his appearance, but received his permission that I should proceed with my business. It was a beautiful moonlight night: the people could not afford to give me a light to read by, at least no one cared to keep a lamp. We were therefore obliged to assemble in the open air. Combustibles were brought in large quantities, with which torches were lighted, to enable me to discern the words in my book.

I read the Ten Commandments in Timneh, and commented on each of them as I read on. At intervals one of them would exclaim, "Yes, true!" with reference to a particular point that affected them. We sat for a full hour, so interested were they to hear the word of God; and but for the fear I had of taking cold, through much exposure to the night dew, we would have occupied a much longer time with them. I told them that we must come to a close, but promised them to visit there soon again. The congregation this evening was fifty-eight. We all knelt in prayer, and I asked God's blessing to rest upon the words spoken to their edification. Repaired afterwards to the quarters assigned me for the night, but I could hardly take any rest.

Of the darkness and degradation of these poor heathen, and how much they need the light of the Gospel, the following passage affords an exemplification—

Feb. 20—Took a walk this morning, and was startled at the sight of an object with which my eyes came in contact as I bade good morning to the inmates of a low hut, while popping my head into it. What a truly deplorable spectacle it was! Two women were sitting (one with a baby in her arms) in a state of morbid melancholy, looking on an elderly woman, who was engaged in muttering something to her idols, which consisted of eight brass rings, thirty-five white smooth stones, seven and a half pairs of Fillentamba's horns, half a pair of baboon's teeth, half a pair of alligator's teeth, half a pair of leopard's teeth, and five cowries. The two women were in distress, and had come to consult the old woman's idols as to what sacrifice or sacrifices they should offer, in order to their being extricated from their trouble. This I learnt afterwards from the old woman herself. On entering in, I said to the old woman, "What are you are doing? Are these your gods?" "No," she replied, "they are not my gods; I have them only to help God." Showed her the absurdity of such a notion. She said, "I believe what you say; they are foolish things indeed. I will no more worship them."

CHINA.—FUH-CHAU.

EXTRACT of a recent letter of Rev. J. Wolfe, February 18, 1867—

Before ——'s conversion he was one of the most forlorn reprobates for sin and crime in the whole city. He was guilty of breaking every one of the ten commandments. It will give you some idea of his wickedness when I tell you that, though he is an only son, his father was very seriously contemplating disinheriting him just before his conversion. This had no effect whatever upon the son; he seemed bent on destruction, and appeared likely to draw his whole family into poverty and shame. He went to the chapel, as people would say, by mere chance, probably to laugh at the preacher; but God ordered it otherwise, and his visit, I have no doubt, was, though unknown to himself, ordered and directed by God. He heard the truth. It laid hold of his heart, and produced deep conviction of sin and a complete change of life. The change in his conduct was the subject of surprise and speculation to the whole neighbourhood. This brought people to inquire, and at that time not less than 2000 books and Testaments were eagerly taken by the people. His father first doubted for joy, but after some time he was convinced his son's reformation was real, and though he was a great idol-worshipper, he offered no opposition to his son in coming to the chapel, learning the books, and keeping the Sabbath. Several were now attracted to the chapel. This young man now became very earnest, and anxious about his father's conversion, and appeared determined that he would not enter the church without bringing his father with him. Ah, it was a spectacle worth beholding, to see that once reprobate sinner on his knees earnestly beseeching God for his father's conversion. And were these earnest pleadings disregarded in heaven? Did God turn a deaf ear to the cry of the son for his father? Let it encourage others to hear that an answer was vouchsafed, and that without measure, in the conversion of the father, and his subsequent entry into the church by baptism on the very same day as his son and grandson. That son, once the plague of his father's life, that father, once the dark and most devoted idolater in the city, now helping one another in the way to heaven, and cheering each other in the midst of much domestic persecution. If there were no other results of Missionary labour than these two in this city, could it be said that Missionary labours were vain? The father is sixty years old, but quite fresh and strong, and is growing in grace, and in the knowledge of Jesus Christ. It would move the hardest heart to see that once hardened idolater sitting down and weeping at the remembrance of the many years spent in the service of sin and Satan.

"SPEAK TO THE CHILDREN OF ISRAEL THAT THEY GO FORWARD."

THERE was a point in the labours of the great Apostle to the Gentiles of an intermediate character, from whence he had to look back and forward—to what had been done, and to what yet remained to be accomplished.

It was distinct from his starting-point at Antioch, when he went forth to labours as yet untried. Setting out from thence, now with Barnabas, now with Silas, as his companion, he directed his steps to the leading cities—Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra, and Derbe, cities of Lycaonia, centres of population, commanding points, from whence Christianity, having once gained a position, might exercise a widely-extended influence, and there he preached the Gospel. He used no other means. It was this that the Lord had commanded to be done, and although a means despised by the world, yet convinced, from his own experience, that it would be found "mighty through God to the pulling down of strongholds," he proclaimed wherever he had opportunity, in synagogue and in market-place, the message of salvation, and it proved to be to others as it had been to himself, "the power of God unto salvation to every one that believeth." Men's hearts were touched; disciples gathered in both from among Jews and Gentiles; congregations raised up; and these embryo formations the Apostle watched over and tended, being gentle among them, even as a nurse cherisheth her children. He ordained elders in every city, and provided them with a native ministry, the effective action of which was facilitated by its being homegeneous with the people amongst whom it was designed to labour; and thus the central and southern provinces of Asia Minor were studded over with these points of light.

And now he desired to complete his work, for Proconsular Asia, Mysia, and the provinces lying along the southern shore of the Euxine were as yet unvisited. When, however, he purposed to enter into these districts, he was checked—"they were forbidden of the Holy Ghost to preach the word in Asia;" and when they essayed to go into Bithynia, "the Spirit suffered them not." The initiative work was done, and, as a Missionary whose office it was to introduce Christianity where it was not, his special duty was discharged. The Missionary principle on which Paul acted is distinctly stated by him in Romans xv. 20—"Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build on another man's foundation." But now a native Christianity had been raised up, and Paul felt that, in his Missionary capacity, there was no more place left for him in these parts (Romans xv. 23); not, indeed, that all had been evangelized, for, after all, the results of Christianity, even in Asia Minor, where it had progressed most, were but as the few stars that are seen shining forth upon a cloudy night—but they were points of vitality, and it might be expected that they would reproduce themselves. It was indeed not only desirable, but necessary, that the new converts should have thrown upon them the responsibility of so doing, and that each church should be charged with the evangelization of the district in the midst of which it was placed. For the only safe position for a Christian body, raised up in the midst of heathenism, and surrounded by dense heathen masses, is to become aggressive on that heathenism, otherwise, if it remain inert, it will be aggressed upon, and become enfeebled, until, absorbed into heathenism, it disappears, or else be left with nothing of Christianity save the name Christianity, like the Syrians of Travancore, as they were found to be when our Missionaries first went amongst them.

The apostle therefore felt the time had arrived when he was called upon to leave behind him the old work and enter upon a new field, where ground, as yet unoccupied, had to be broken up, where new trials had to be endured, and new conquests achieved. The man of Macedonia stood forth as the first European claimant for help—help that needed

to be rendered promptly and powerfully. His cry was urgent—the cry of one perishing—"Haste to help us;" and the apostle was not slow to respond. Assuredly gathering that the Lord had called them to preach the Gospel unto them, that is, concluding so from various circumstances put together and carefully considered, they endeavoured to go into Macedonia. And as they looked forth from Troas on new regions, new and unenlightened lands, where the Jewish element, which hitherto they had largely used as introductory to their work among the Gentiles, would be found often wanting, and where they would be brought into immediate conflict with unbroken paganism, they gathered much encouragement in looking back and remembering all that the Lord had wrought by them. They had gone forth from Antioch to an unexperimented work. They had then nothing to take with them save the Lord's promise—"Lo, I am with you alway, even unto the end of the world." But now they were in an advanced position. They had proved that promise, and that throughout a long series of labours. The Lord had done great things for them whereof they were glad, and they knew that He who had done so much could do still more. The promise, although so much drawn upon, was not impaired. It was like the pot of oil which continued to pour out so long as there were empty vessels to be filled; and so long as one soul remains in ignorance of the Gospel message, the Lord, according to his promise, will not fail to be with those who preach it.

This transition point in apostolic history, applied to the history of our own Society, defines whereabouts we are in the great work of Protestant Missions, and what is the duty which lies immediately before us. There are encouraging experiences to which we can look. The founders of this Society were not so favourably circumstanced. Throughout the vast wilderness of unbroken heathenism which lay beyond the boundaries of the British empire, the Church of England had attempted nothing. Like the first evangelists when they went forth from Antioch amongst the Gentiles, they had nothing to encourage them save the promise of God. But although inexperienced in the field of heathen Missions, they were not inexperienced in the power of the Gospel, for they had proved it in connexion with their own wants. They were Christians, not in name only: they knew the word of the Lord to be "great and powerful;" and what the truth had done for them they believed it would do for others.

But now we have to look upon the work of at least half a century, for throughout so long a period has it been carried on. During that time no less than 600 ordained Missionaries have gone forth to the different fields of the Society's occupation, and results have been produced, which, when rightly viewed, must be regarded as of primary importance; for the value of a work done by a foreign Missionary must be estimated, not by its bulk, but by its genuineness. Numerically it may be small. Compared with the density of the heathen millions which lie around it, it may appear to be feeble and insignificant. Nevertheless, if it be real, it will be reproductive; and the leaven, although hid in the meal, will leaven the lump. The first desideratum is to raise up a native Christianity which may serve as a fulcrum on which to plant the lever of the Gospel, and this being done, the process of evangelization is from thenceforward facilitated.

But in proportion to its value is the difficulty of this first attainment. When the Gospel is introduced into a foreign land the people regard it as something in every respect alien from them, which can have no adaptation to them, with which they can have, and wish to have, nothing to do. Thus, on its first arrival, it has to contend, not only with the difficulties inseparable from the acquisition of a new and strange language, but with the prejudices of the people. Its progress is therefore slow: much time is spent in removing obstructions, but of actual conversions, perhaps for years, there are none; and as the Missionary is tried by the apparent inefficiency of his

labours, so at home there are many who pronounce the undertaking to be a vain enthusiasm, and a deplorable waste of time and means. But when, contrary to expectation, disciples are made, and prove their genuineness, by the patient endurance of great tribulation; when it is undeniable that the new religion which they have embraced brings with it no temporal advantage, and subjects them to the loss of every thing which men esteem most dear, and yet that, sooner than part with it, they prefer to part with all else; then so remarkable a phenomenon excites inquiry and attracts attention. Had the first converts, by their change of religion, gained honours or riches, then the world would have understood without difficulty the principles on which they acted; but when, instead thereof, they meet with contempt and hatred, desertion even by those who loved them best, and pecuniary loss; then a mystery presents itself which men wish to solve, and that because the conduct of these first-fruits, and the motives by which they are actuated, is to them incomprehensible. It is a new thing in the history of a nation when men give up so much, and, so far as human perception goes, receive nothing in return. And thus, by the very sufferings of its first converts, Christianity commands attention, and, when inquiry is excited, has the opportunity of explaining itself—how it moves men to self-sacrifice, and what are the compensations which it gives. Thus the inert mass is stirred, and God, as it seemeth best to Him, vouchsafes the increase.

Upon such results of the past the Church Missionary Society is permitted to look back In no quarter of the globe does heathenism present an unbroken front. The thick darkness, which so long prevailed, is interrupted. There are points of light which stand out distinctly. They are of little magnitude, but of great intensity. They are as seeds, for in these small formations there is folded up a life which is capable of great expansion and development; and they shall grow because sustained by the divine power. "The righteous shall flourish as the palm-tree." The growth of that tree beautifully symbolizes the progress of a native church, for it grows where least expected, in a desert. Its sources of life and maintenance are unseen. They are not near the surface; they exist far below: there are no rivers gushing forth, no fountains of waters. Wells must be sunk, and sunk deep, to reach those treasures which are more precious than gold. But where the hand of man sinks the well, the palm-tree sinks its root, perpendicular and deep, and so finds those unseen supplies whereby the tree lives; and, thus sustained, it grows with a growth peculiar to itself, one characterized by a beautifully renewing process, for it is ever putting off what is old and putting on what is new. The old leaves fall off, and new ones are developed in their place; and after a like fashion does a church grow. It aspires to new graces, and, as it grows up into Him in all things who is the Head, even Christ, reveals more of the beauties of holiness. As the old man is put off, the new man is put on; the new life is manifested as the old man dies. As the first converts are removed by death, new accessions are gained from the heathen around, and like Jonadab, the son of Rechab, the church never wants a man to stand before the Lord.

And there are many of these palm-trees growing throughout the desert. There are Christian churches, results of past labours, on which we can look back with gratitude and thankfulness. We have nursed them with anxious care; and yet they have not been reared artificially: that was a fault in our management, which was soon and mercifully corrected; but they have been accustomed, from the very first, to use the gifts and energies which God bestowed on them. They have been provided, to a great extent, with a ministry raised up from amongst themselves, one in all respects effective for the duties entrusted to it, and which, as the churches grow, will grow with them; so that the pastors leading on the people, and yet not going too far in advance, shall not be overtaken by the flock. These new churches, raised up from amidst heathenism, have felt that the support

of their pastors, and of their own ordinances, properly belongs to themselves; and that it would be on their part the dereliction of a great duty, if funds, contributed by British churches in England, Scotland, and Ireland, for the propagation of the Gospel, should be turned aside to the maintenance, instead of the extension of Christianity; and therefore, with an amount of contribution which, increasing as it does from year to year, is to their power, yea, and beyond their power, they are conscientiously advancing to the full discharge of this great duty; and as they are enabled to do so, and to trace in this the workings of the Spirit of God, and thus feel convinced that his presence and power are in the midst of them, they are becoming more matured and settled, more bold in their profession of the truth, more active in its communication, and, coming forward into the position of co-operative churches, are fulfilling the expectation we had entertained respecting them, that when their faith was increased "we should be enlarged by them according to our rule abundantly to preach the Gospel in the regions beyond."

But to these regions we must now turn. We may look back on the results of past labours, not to rest in them, but to gather from thence encouragement for fresh efforts. We may use them as a basis for new enterprises, and carry them onward with us to the work of evangelization; but we are no more free to expend our resources on Tinnevelly, or on Travancore, or Sierra Leone, or the Red River, than Paul was free to neglect Europe that he might work in Asia and Bithynia. There are 35,000 Christian Tamils in connexion with the Church Missionary Society alone; there are 8000 native Christians of various castes in Travancore. In carrying on the work in these their homes, let the native Christians take the first place, and we will stand by them, and supplement their action; but *our* proper work lies in the regions beyond. New ground must be broken up; the standard of the Gospel must be advanced, for souls are perishing. India is open, for British legislation has gone before to prepare the way; and now that the immoralities and cruelties of heathenism have been discountenanced, and in many instances set aside by the action of British law, the native thinks it less strange that his idolatries should stand rebuked before the august presence of Christian truth. China is open. There are teeming millions, amongst whom the Missionary may itinerate as freely and as safely as throughout our own India; a people intelligent, and yet grievously demoralized, because devoid of all renewing influences; without hope—and hopeless, because without God. Japan is open. From that long isolated and jealously guarded land they come forth, and Japanese nobles of the highest rank are to be found at the Imperial Court of France, praying to be permitted the privilege of prosecuting European studies under the shadow of the Imperial throne. The cry of Macedonia in Paul's days was not more urgent than the mingled cries of these Gentile nations in our day; and with as earnest an entreaty, because suffering under as urgent a need, they say, "Come over, and help us;" nor is it possible for us to consider the position which we occupy at the present moment, without assuredly gathering that the Lord has called us to preach the Gospel to these nations, and that our duty is to "go forward."

When Israel received that command, obedience to it appeared to be an impossibility. The way was blockaded, for the sea was before them. And so, for a new era in Missionary enterprise, and an enlargement of our work into new regions, the present appears to be a most inopportune moment, for immediately before us lies a sea of difficulty. Never was the church of England in a more distracted state. Like Rebecca of old, an Esau and a Jacob are struggling in her womb. Some disavow her Protestantism, abjure the work of the Reformation, and, with audacious energy, labour to push her back into communion with Rome. Others, persuaded that the Christianity which, in the presence of great corruptions, does not protest, cannot be scriptural, at whatever cost are resolved to stand by the evangelical Protestantism of the Church of England; while

midway between the two hosts are to be found a number of timid men, of no distinctive principles themselves, anxious, at whatever price, for peace, who pass their time in going from one to the other, deprecating, persuading, extenuating differences. Men start up and say, "How shall we attend to the claims of foreign Missions, when our own home Christianity is thus distracted, and the conflict lies at our door? Let this be first decided." Until then it is better that the foreign work should stand aside. That course must entail disaster. At such a crisis as the present the Lord's help alone can avail us, and He will stand by us, as we stand by his work. As we relax no part of it, we shall best defeat the policy of the adversary. He would induce us to retreat from the onward movement by kindling a fire in our rear; then, however he may eventually fail in his attack on the stronghold of British Protestantism, he shall have gained something, and that an issue of no slight importance, for his kingdom in heathen lands is grievously endangered, and by this stratagem he shall have obtained for it a respite. So far, then, from slackening our efforts in the great work of foreign Missions, let us go forward the more intrepidly; and as we do so, the Lord may be pleased to deal with us as He did with Israel of old – He may interpose on our behalf in a manner so remarkable as to cheer the hearts of the men of God at home, and ensure to them the victory. Let us avenge ourselves in the Mission field for the mischief attempted to be done at home. We shall thus most expeditiously terminate that mischief, and restore peace to the land.

THE ZENANAS OF INDIA.

To ameliorate a nation while the female portion of it remains neglected and devoid of suitable instruction is an impossibility; and that not only because of their numbers, constituting, as they do, one half of the population, but because of the peculiar and important influence which they exercise. It is more penetrative than that of the man, and mingles more with the life-blood of the nation. In politics and war the man is supreme; but the woman's throne is in the very centre of domestic and social life, and there she influences either for good or evil. Her position is at the very well-spring of the race. As the mother, she presides over its infancy; and as from its hidden sources the stream rises into being, and bubbles forth into the sunlight of existence, she has the opportunity, one which she never fails to use, of tincturing it with her own peculiarity of character. The man sits further down the stream. It is not till after infancy has passed that his influence begins to be felt, and when it does come into play, it is usually found that the impressions left by the mother's teaching and example on the young character are so permanent and powerful, that, should the father wish to do so, to reverse them is beyond his power.

What, then, must be the condition of a people amongst whom the entire of this vast influence, in all its manifold ramifications, is energetically employed in perpetuating that which has been the nation's curse and bane, so that, until this mighty incubus be removed, its renovation is impossible. A false religion degrades a people, fosters the evil tendencies which are unhappily inherent in our nature, and chills and discourages the manifestation and growth of what is good. In proportion to the degree in which the national faith is corrupt and false, will be the measure of evil that it causes. Some creeds and systems possess some truth, although mixed with grievous error. In this category may be placed the various corruptions of Christianity which have their origin in the malignity of Satan and the perverse actings of the human mind. Disliking the spirituality of the Gospel, man, moved by the suggestions of the great enemy, has mingled with it human ingredients, and thus toned it down to a level with his own earthliness. In such combinations are to be found the fragments of a grand system of divine truth, the continuity of which has been broken, and the influence of which for good has

been grievously shattered and impaired; and yet, even to the *débris* of what was originally so divine and excellent, some degree of restraining power may be assigned, however feeble it may be, and fitful in its action. But there are other religious systems to be met with, from which every thing of good appears to have been carefully eliminated, and which seem to have been devised expressly for the purpose of debasing and ruining man, so that the very objects of worship to which they point encourage to evil, and pander to the very worst propensities of the human heart. Thus it comes to pass that vice in its worst forms is deified, and the worshipper is encouraged to the indulgence of his passions by the example of his gods. Such is the idolatry of India, and to the support of this the females of that country have hitherto given their undivided influence. It is not that they have been purposely neglected, but that they have been, with few exceptions, inaccessible to the Christian evangelist. Some few thousands from amongst the millions of India's girls have been gathered into Christian schools; some of the female peasantry, the wives and daughters of the ryots, have shared in the Christian instruction which their fathers and husbands have enjoyed, and have become Christians also. But these, comparatively speaking, are but few in number. Moreover, the zenana has been closed, and, until very recently, within the folds of the purdah Christian light was not permitted to penetrate. The females of the better classes have been carefully secluded, and the restrictive system to which they have been subjected has been alike their disgrace and grievous injury; their disgrace, for in the estimation of their male relatives they are in character so unreliable, that they may not be trusted with their freedom; and their grievous injury, for it has shut them out from those improving influences which, in the regeneration of their character, would have rendered them proper objects of trust and confidence.

Thus the native lady has been shut up with the family idols, in her gilded cage, and, in her isolation from other influences, has consigned herself, with a misplaced devotion, to their service. At a very early age she becomes a wife, and, with her marriage, loses whatever of comparative freedom she had possessed in her father's house. To become a wife is to be distrusted, and hence suspiciously guarded. "Depressed by the institutions of their country, depressed by a public opinion resulting from these institutions, depressed by the prejudices of their relatives, depressed by ignorance the most dense, and superstition the most demoralizing, the ladies of India, with few exceptions, are unconscious of their own powers and rights. The social code of their country prescribes an idle, inactive, and inglorious life, and one without any great purpose: there is enough indolence in the human composition to be soon content with ease without care and toil, and the Hindu woman has easily reconciled herself to a condition which saves her so much trouble." Hence she is "occupied with little things, engrossed with little affairs, bewildered with little cares, and oppressed with little troubles. She lives but for trifles. Her's is a childhood of *Khelaghur*, a youth of *Joshuns* and necklaces, and an old age of grumbling and unhappiness." In all stages of her life, the victim of *ennui*, she seeks some resource, some escape from this vacuity of mind and object, in which she is condemned to pine; and this she finds in the worship of the gods. They are personifications of evil, each a "*monstrum horrendum, ingens.*" They are such in form, and their uncouth, grotesque and repulsive appearance represents with accuracy the moral deformity of character and practice which has been attributed to them. To an upright mind they would be loathsome; to a Hindu female in her degradation, they are welcome, because they suit that degradation, and as she imbibes the popular legends which belong to a Kali or a Krishna, her imagination becomes tainted and her whole mind depraved; while precisely in the same proportion as she becomes assimilated to her idols, does she cling to them with the tenacity of a perverted womanhood. False religions are covetous of the discipleship of women, because that, once they have surrendered themselves to

such influences, they become so bigoted, and so persistent in the propagation and maintenance of their religious peculiarities. And so in the Hindu home the woman is the great pillar and stay of the family pujah. Rigid in the worship of the images and in the performance of the endless ceremonies connected with them, she expects from her husband and children the same subserviency, and any laxity in this respect, any divergence from the prescribed standard, irritates her easily-provoked nature, and becomes the signal for domestic broils.

Let it not be imagined that she is without influence, that she is slighted and set aside as a thing of nought, and that her position in reference to the man is that of the cypher when it is placed, not on the right hand, but on the left, of the positive figure. Within her own home, and the circumscribed sphere of her domestic life, she is no cypher. She has a voice potential in every thing that regulates the economy of the household; and, when aroused, can make herself both heard and felt.

Surprise has often been expressed, that, after so many years of evangelising operations in India, our converts should be so few. Comparatively they are such. Viewed in the presence of India's millions, our converts are so sparse, as in the world's eyes to seem contemptible. Yet it is not on numbers that the value of results, such results, at least, as we look for in Missionary efforts, can be concluded to depend. Numerically the results may be very large, and yet worthless; and, again, numerically they may be very limited, and yet of great importance. It is not so much the bulk as the genuineness of the first converts that is to be regarded. Do they possess the energy of reproduction? If so, their increase is only a question of time. Eventually the few will become many. "The little one shall become a thousand, and a small one a strong nation;" and that because "I the Lord will hasten it in his time." The "handful of corn in the earth upon the top of the mountain" shall bear fruit that "shall shake like Lebanon."

But suppose that all which objectors would urge as to the paucity of converts be admitted, is this indeed a feature which ought to cause us to mistrust? Is not the wonder rather that there should be any at all? We have been endeavouring to convince the men of India of the truth of Christianity, and to bring them to an open avowal of that conviction; for to the women of India we had no access. We have attempted this in the face of a powerful antagonism; for the female influence of all India has been unitedly and unintermittingly against us. We have had to force our little bark upward against the counter-current of a mighty stream. Did a father listen, did a son incline a favourable ear to the pleadings of Christianity—no sooner was the dangerous weakness discovered than the wife or the mother hastened to the rescue, and, with a devotion worthy of a better cause, struggled to snatch one so dear from a catastrophe more dreadful in their eyes than death itself. What a pitiable spectacle it is when woman, whom Christianity so benefits and blesses, puts forth all her influence to hinder its propagation? And yet so it has been in India. Through what a fiery flood of domestic persecution have not the first converts from amongst the better classes of India passed to a profession of Christianity; what sacrifices have they not had to make; what a surrender of all that is dear to man on earth; what a wrenching asunder of the tenderest affections! How often has not the wife presented herself to her husband, as the great adversary to the well-being of his soul? how often, at the very crisis, has she not met him in all the desperation of intense female sorrow, and forewarned him, that to part from his religion is to part from her? with what tears has she not besought him, with what agonized feelings entreated him? And when entreaties and blandishments failed to move, with what dire threatenings and imprecations has she not sought to awe him? How often has not the mother flung herself at the feet of her own son, and besought him not to bring indelible disgrace on himself and his entire family, by becoming a Christian – not to break his mother's

heart? How intense this conflict! There are gems, which however beautiful they look, yet, if placed in the focus of an intense fire, yield, and are destroyed; but the diamond endures. The men who hold fast by their convictions amidst such intensity of tribulation, must be sustained by a divine power, and are diamonds indeed. But can we wonder that our converts are few? We repeat—Is it not surprising, nay, almost miraculous, that, under such circumstances, and in despite of such influences, we should have any converts at all? Is it not possible, nay, probable—nay even a matter of certainty—that there may be in India a very large amount of secret discipleship, men thoroughly convinced of the truth of Christianity, but who have not avowed those convictions? They have not had yet the courage to breast this tempest of domestic trouble. Had the consequence been merely this, that they should die, then they would not have hesitated to make the sacrifice, provided that in laying down their lives they carried with them the sympathy of their friends. But to be hated of those by whom they were once loved—so loathed, so hated, that the mere remembrance of them becomes to their relatives an excruciating torture; to have the sentence of death passed on them in the old home circle; to be slain in the affections of their friends, and be consigned to a grave of utter obliviousness—from this numbers have shrunk, and in secrecy bury their convictions, until the smouldering fire, dying out, leaves them without any religion at all, or, gathering strength, bursts forth into a vivid flame, which can no longer be concealed.

But now at length the long-closed door begins to open, and there is presented to us an opportunity for the introduction of Christianity amongst the upper ten thousand of Indian females. Here lay the strongest hold of India's idolatry—the inner citadel—where it appeared to be impregnably enthroned, and from whence its spell went forth over the land. Yet even here its power is so far lessened, that there is opportunity for the female evangelist to enter in and speak of Jesus and his salvation to these benighted souls.

It is a sure sign that the sun has risen somewhat high upon the earth, and that the day has gathered strength, when the closed shutters and heavy curtains of the sleeping apartment no longer avail to its exclusion; and it does prove that Christianity has more than dawned in India, when its rays begin to penetrate within the seclusion of the zenanas, and even there the voice of mercy is heard to say, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Whence this change, or how is it to be accounted for?

The native gentlemen of India, in the great presidential cities, and other centres of English influence and education, are very different from what they were thirty years ago. A new generation has sprung up. Numbers not yet Christianly convinced are intellectually enlightened. They have received an English education, and by the indirect influence of that Christianity which is so interwoven with English literature as to be incapable of being altogether separated from an English education, have learned to appreciate, if not the doctrines, at least the morality of the New Testament, and to scorn and repudiate as unworthy and injurious the fables of Hindu superstition. Such men no longer believe in the gods many and lords many of India; they are theists. Some of them, for the sake of domestic quietude, conform to the family pujah, although utterly despising it; others have joined the Brahmo-Somaj, and of these a considerable number have cast off the yoke of domestic idolatry. These men read English books, are conversant with the various branches of English literature, and, having climbed above the low level of their countrymen, find the prospect so open and pleasant, that they desire to climb higher still. But just in proportion as their intellectual horizon expands, the sameness of an uneducated wife becomes unsupportable. There is no pleasing chime of varying thoughts to welcome them on their return home,

no responsive play of mind, no thought for thought; a monotone—this is all that is emitted, except when it breaks down into the sharp clang of momentary irritation. At the best of times, and under the most favourable of circumstances, the answer of the female mind to his own is feeble and heavy. He has been intellectually raised himself; why might not his wife enjoy the advantage of a like process: then he might have companionship.*.

If this be so, even with respect to those native gentlemen who have received no more than an intellectual enlightenment, much more is it the case with those who have become Christians. Of late years there has been a marked increase in the number of converts from the higher and educated classes, and these men must needs desire, not only such an improvement in the mental condition of their wives as may render them improving and pleasant companions, but such Christian instruction as, by the blessing of God, may render them true converts to the faith of Christ, and avail to the salvation of their souls.

Educated native gentlemen mix in general society. They meet there with English ladies, and, as they have the opportunity of conversing with them, have forced upon them, in the way of a disadvantageous and unavoidable comparison, the secluded wife, by nature not less preciously endowed, not without beauty, not without intellectual capabilities, but destitute of all mental culture, and left, with only her beauty, to be dealt with as a toy or a doll. And why should it be so? To what cruel disadvantages has not the national usage doomed the native ladies of India? Why should not his wife occupy the same position with himself, and come forward from the seclusion and inanity of the zenana, to mix in the improving intercourse of general life? Alas! she is ignorant; nay, more, she has no guiding principle. Society has its dangers. They who would without injury meet those dangers, and eschew the evil, while they imbibe the good, must have principle,—principle to steady them, so that they be not carried away. In this respect the husband feels there is nothing in his wife to give him confidence.

* The Bhegum of Bhopal, a model princess, is not content with schools maintained at the expense of Government, for the purpose of raising up a class of educated men, but proposes to establish academies, with a view to promote the cause of female education, a proposal particularly interesting as coming from an accomplished and energetic lady.

The "Indian Public Opinion" describes the dawning of civilization in the Punjab in the following style—

"A sight such as has been witnessed by few, if any, in orthodox Hindustan, offered itself to the observer on Saturday evening last, at the John Lawrence Hall. Any one who might have casually strayed into the Hall that evening would have scarcely believed his eyes which showed him that both native and European gentlemen were seated round the same table and enjoying the same food. Nor were the Europeans at one end, and the natives at the other end of the table, but all took their places as chance or the desire for conversation with any one in particular might direct them. There might have been seen the stately Nawab, the holy Fakir, the bold Russaldar, the learned Moulvie, and the intelligent native official, seated by the side of their European friends, and enjoying the 'cup that cheers, but not inebriates.' For it was tea and coffee and lemonade and sherbets that had been provided, and the table was covered with abundance of cakes and fruit. The arrangements had been made by Tahsildar Burkat Ali Khan, and the orthodoxy of the step had been guaranteed by Fakir Shemsuddin. The food had been provided by the khansama of the Punjab Club, and the decorations had been very tastefully set up by the steward of the same institution, who on several occasions has shown his capacity for arranging the hall for festive gatherings. Those that sat down to table were all Mussulmans, and although this may not be unusual in Turkey and Egypt, it is what never would have happened at Lahore, had the minds of the people not been drawn towards us by the great and repeated efforts which, in the establishment of the Anjuman and of other similar institutions and in the Oriental movement, have been made to give them a common interest with us in the cause of their progress. On such an occasion as that, of course, the remarkable man and scholar whom we have as our Lieutenant-Governor could not be absent. There he might have been seen seated at the head of the table speaking, with the affability, for which he is distinguished, to the two native noblemen that supported him on either side. It was emphatically a feast of love, and the bread of fellowship was literally broken, as Europeans and natives helped themselves to portions of the same cake or tart out of the same dish."

She is uninstructed. She does not know evil as evil, and good as good. At the best she would be as a silly, inexperienced child, and to introduce her into society in her present circumstances would harass him with fear and doubt, and uncertainty as to the issue. But what is wanting may be supplied. Intellectually a child, let her as such be dealt with. Let her be taught—taught that which will make her reliable, so that her husband can have confidence in her, and trust her. And Christianity alone can do this. Christianity alone can fit the lady of India to come forth with safety from the gilded cage where she has been so long imprisoned. Give her wings, the wings of faith and love, and then, when freed, she will not grovel or soil her plumage, but soar on high.

Convictions of this kind, reasoning processes of this kind, are rapidly and powerfully pervading native society in India. But if the native ladies are to be taught, who are to be the teachers? Worldly people, intent on their pleasures, laugh to scorn the philanthropic efforts of those who, remembering their obligations, desire to be useful in their day and generation, and to serve their Lord. The daily press, forgetful of the high vocation which it might fulfil, degrades itself too frequently by echoing such sentiments; and the various associations for religious and benevolent purposes, and the meetings held to provoke one another to love and good works, are sarcastically dealt with, and held up to scorn. Suppose that religious people, discouraged by the ungenerous ridicule to which they find themselves exposed, were to suspend such efforts, and break up their organizations for useful purposes, would the gay world come forward and supply the void? Is the transition easy from the ball-room or the opera to works of Christian charity and self-denial? Are such suitable places where people may best learn to gird up the loins of their mind, and to be sober? No. Men who would be useful avoid influences which are enervating alike to mind and body; and if the ignorant are to be instructed, the indigent to be relieved, the fatherless and widows to be visited in their affliction, the agents by whom such works are to be done must be found, not amongst those who abandon themselves to the pleasures of the world as though they could never drink enough, but to those who, like Gideon's three hundred men, are content to sip what is pleasant, and will not trust themselves to more.

And so the zenanas are being opened. A noble opportunity is being presented of ameliorating the condition of the female mind of India, and so hastening the time of India's regeneration. It is a work that might well enlist the sympathy of British ladies. Their position is a high one. They are in the chief place of human society. It is Christianity which has placed them there. Grateful they ought to be, and the best evidence of their gratitude would be to unite in wise and well-considered efforts, that the boon of true religion, which has done so much for them, might be imparted, not only to the degraded of their own sex at home, but, with a large-hearted liberality, to women of other nations, who, immersed as they are in Mohammedan or heathen darkness, present so marked a contrast to themselves.

The native press of India is not silent on this subject. Aware of their high position, of the advantages they possess, and of their responsibilities in consequence, it thus addresses itself to British ladies in India.

> We would solicit the assistance of the numerous respectable European ladies residing in this country in the great work of zenana reform. They ought to remember that they have a Mission to fulfil here, and for the use of their opportunities and means they are accountable to God. They are placed in the midst of millions of unhappy and degraded sisters, whose interest they are bound to further to the utmost of their ability. Following in the footsteps of that noble and devoted band of their countrywomen who went about doing all manner of good to suffering humanity, and impelled by that charity which is the glory of Christian men and women, let them with self-sacrificing devotion strive to

deliver their Hindu sisters from ignorance, and its concomitant evils. The influence which they are likely to exercise on their own sex, both by their natural tenderness and their superior acquirements, it is impossible to exaggerate.

We sincerely hope, therefore, they will spend at least their leisure hours in visiting native families, and imparting gratuitous instruction as far as possible.

Such visiting will be productive of the best results, as many a Bengalee home, which has been benefited by the same, will testify. Disinterested philanthropy always does immense good, and is thankfully appreciated. Those who can do no other, may indulge in all the luxuries and extravagances of fashion, and make the toilet their sole concern in life; but those who have Christian hearts within, and feel a moral Governor above, must fling off apathy and selfishness, and devote their energies to the amelioration of the condition of native women.

With equal force may the same appeal be made to ladies who are in the enjoyment of the comforts of home life, that at an interesting crisis like the present, when the women of India are exhibiting a disposition to receive instruction, the women of Great Britain may be prompt to afford them the opportunity. The Lord's service ennobles and satisfies: frivolities of fashionable life are the reverse of this. May the Lord's truth be so preached and so blessed to the higher ranks of society, that many who have hitherto trifled away precious time and wasted precious opportunities, convinced of the sinfulness of such a life, may give themselves, first to the Lord, and then to his service. For, after all, if work is to be done, work for the Lord, work which has to do with the salvation of immortal souls, work which, although high and honourable, is arduous, and requiring earnest persistence, the suitable agents will be found only amongst those who have tasted that the Lord is gracious, and to whom, therefore, He is precious; who, as recipients of mercy, have come under the high sense of obligation to an enthroned Saviour, and who in his strength desire to be engaged in his service. And so in this present matter, if the zenana work is to be adequately taken up,—if the native ladies of India are to be helped out of their ignorance and degradation,—we must look to the ladies of Great Britain, who are found professing godliness; and may the good Lord increase their number one thousand-fold!

LETTER FROM PUNDIT NEHEMIAH TO E. B. COWELL, ESQ., LATE PRINCIPAL OF THE SANSKRIT COLLEGE, CALCUTTA.

The following letter first appeared in "Missionary Notes and Queries," published at Agra. The subject to which it refers is confessedly of primary importance, and the writer, from his well-known Christian character and literary acquirements, may well command attention.

The point for which he claims consideration is simply this—Whether, in the prosecution of their great work, the Missionaries in Northern India make sufficient use of the Hindi, and whether too much prominence be not given to Urdu.

Hindustani, or Urdu, is a language which has "grown up in India under Mohammedan influences, and is much coloured by Arabic and Persian. It was reduced to a cultivated form chiefly in the sixteenth century, under the reign of Akbar."

"Hindustani is not localized in any district, but is the common language of towns and cities containing a population nearly Mussulman."

In writing Hindustani the Hindus use the Deva-Nagari, or one of its derivative alphabets. "The Deva-Nagari alphabet, if it be the most elaborate, is also the most perfect alphabet in the world. It was modelled and improved from the Pali, a most ancient Indian alphabet, expressly for the Sanskrit language; and it was fashioned for that language."

The Missionaries, when writing the Hindustani, generally use the *Nas Taliq*, or Persian character.

The Hindi, a derivative of the Sanskrit, is the vernacular of many millions of people, spread over the North-west Provinces, Rajputana, and Malwa. The importance of Sanskrit for philological purposes must be admitted, when it is remembered that its derivatives are among the chief Indian vernaculars, the Bengali, Hindi, Mahratta, Canarese, &c., being spoken by ninety millions of people. The study of the parent language and the complete mastery of the derivative, which is the vernacular of the population amongst whom the Missionary is placed, are obvious necessities.

It may serve to explain to friends at home the laborious and complicated character of Missionary operations, when, in order to the intelligible communication of Gospel truth to the population of the very same country, so many diverse lingual appliances are necessary.

Meanwhile we introduce this question into our pages, in the hope that it will be thoroughly discussed and well ventilated.

DEAR SIR,—Many thanks for your valuable article which you so kindly sent me. I rejoice to see that the cultivation of Sanskrit is now encouraged by the Calcutta University, and that, while we shall gain much by cultivating the western learning, we shall not lose our nationality. But I wish you very much to help us in these parts of India by your influence. We, the native Christians of these parts of India, are in a sad condition with regard to language. We are fast losing every trace of our nationality, and are being turned into Mussulmans. Our good Missionaries selected the Urdu as the language for the native Christians. Church services are conducted in Urdu, the Bible reading, the preaching in the church, the teaching in the school—all is done in Urdu. But, what is worse than all is, that in the Training Institutions of the Vernacular Education Society Urdu is adopted as the channel of education. A little nominal teaching of Hindi is indeed kept up, but the language of the institutions is Urdu. Now the idea of these institutions is, that their students are to become the educators of the country: if so, then we are ruined. I wish you, therefore, very much to raise a protesting voice against this fearful evil. However, I should like you and others to consider seriously, at first, whether there is really any great advantage in giving preference to Urdu as it has been given by the Missionaries; and if there be really such an advantage as is greater than the evil arising therefrom, I would be content to sacrifice feeling before such an advantage. But I am not yet convinced that such is the case. Somehow the Missionaries in these parts of India have, with rare exceptions, from the beginning, begun to cultivate the Urdu, the Persian, and, to some extent, the Arabic also, to the neglect of the Sanskrit, and have studied Hindi but nominally. To the Missionaries, therefore, the Urdu appears as natural and easy. But the fact is, that as the high Hindi (such as must be used in books) will be unintelligible to the Mussulman portion of the natives, so a high Urdu, or Urdu of any kind, will be unintelligible to the generality of the Hindus (for there are but few among the Hindus compared with the mass who have studied Persian or Urdu). But to the utterly uneducated and ignorant, whether they be Mussulmans or Hindus, both the high Urdu, as well as high Hindi, will be unintelligible, while to an ignorant Hindu high Hindi will be far more intelligible than high Urdu; and to an ignorant Mussulman *vice versâ*. One thing, however, may be said in favour of the Urdu. The learning of Sanskrit, or of even high Hindi, is far less cultivated among the Hindus (indeed the learning of Sanskrit has almost died now) than the learning of Persian, &c., is among the Mussulmans, and even among the Hindus; and for this latter case we have to thank Government for appointing the Urdu as the court language. So, in fact, the number of those who can understand Urdu will be greater than of those who can understand high Hindi. But is this a sufficient reason to destroy our nationality? The number of those who do not understand the Urdu is far, far greater in the country than that of the Urdu understanders: the latter will be as nothing compared with the former. Among the former there will be a few who are already able to understand high Hindi. As for the rest—the bulk of the people—it is the duty of these Training Institutions, and of the Missionaries, to teach and educate them. What, then, should they teach them? Arabic, Persian, and Urdu, or Sanskrit and a high and polished Hindi? which latter is already more intelligible to them than the Urdu, as was said above. This is the question. The Missionaries must also bear in mind, that

while they try to convert the people they should use the language which is more according to the taste of those people. And I think it is more agreeable to the taste of us Hindus (and we are the people of the country) to use the pure Hindi, especially in religious duties, and to use the Sanskrit religious terms, such as, "Parameswara, Paraloka, Paramartha, Bhakti, Dharma," &c., than to use the Mussulmanish terms, "Khuda, Gunah, Namaz, Waz." Nay, the latter are even offensive; they were very much so to me at least. Some, I am told, say that it is nonsense to talk of using Hindi for Missionary purposes, for they say the Hindi, which is used in the Missionary or Government publications, is nowhere really spoken in India. This is indeed true to some extent; but is the Urdu, I would ask, anywhere spoken in India except among the Mussulmans? and I do not like to call them the people of any country in India. If it be said that an Urdu-speaking man will be tolerably (for this qualification is necessary) understood in all the districts of North India, I will say that he who will use the Hindi, which is used in the Missionary and Government publications, will be better, nay, almost entirely understood throughout those districts, if he confines himself to the easier terms, and leaves off high Sanskrit words. Of course I am not speaking of the Mussulmans. The above-mentioned Hindi differs indeed in its terminations, &c., from the dialects spoken in different provinces of North India (and it cannot but be so in such a large country), but its general substance is the same. Hence it is, that when a person thoroughly masters this Hindi, though he may not be able to speak the dialects of the different provinces, nor the generality of the people of those provinces be able to speak this Hindi, yet they will both understand each other. In fact, the Hindi which is used in the Missionary and Government publications, and generally in "Prem Sagar," and such native publications also, seems to me a sort of an artificial language made by foreigners. The Mahrattas, the Tailangas, the Bengalis, &c., all use this same sort of Hindi; and it is impossible for them to do otherwise. And those also who wish to spread education throughout the country in the vernacular language must do the same thing. It was an excellent thing, therefore, in the Missionaries and in the Government to have fixed on the sort of Hindi on which they have fixed. This will be the language of education throughout the country; just as is, I believe, the case of German, that while there is but one German of education and of books, different dialects are spoken in different provinces. Indeed this Hindi and Urdu are the same in the basis and ground, only it is Urdu when Arabic and Persian words are brought in in the place of genuine native terms or borrowed Sanskrit words. The Hindi, however, as it is used in the Missionary and Government publications, but especially that of the former, requires much correction, for it is sadly corrupted for want of an intelligent pundit's assistance; and as for the abuse of Sanskrit terms, which is seen in them, it is intolerable.

Let me not be misunderstood in what I have said with regard to the Hindi, which is adopted by the Missionaries, as well as by all the foreigners, and which I recommend as the proper channel of vernacular education. I do not mean to say that it is altogether an artificial language made by foreigners. No; it is not altogether a new language. That in which it chiefly differs from the provincial dialects is the terminations of verbs and nouns in their various declensions. For instance, the verb "honà," "to be" or "to become," is declined in its imperfect tense in Benares "bhayal," in Oudh "bha," in Bundelkund "bhow," in Braj Bhasha "bhayo," but in the Hindi spoken by the foreigners it is "bhaya," which is nearer to the Braj Bhasha (and my present conjecture is that this Hindi is based on Braj Bhasha). So you see this is only the difference in termination. The foreigners cannot follow the terminations of each province and district, therefore they have fixed on one termination. But as for words, though each province, and even each district, has for some things its own peculiar words, yet generally those very things have also such names as are common to all the provinces, or are at least understood in all. And such names are used in the foreigner's Hindi (as I may call it). For instance, in Benares district they use "gadela" for a boy; in Bundelkund they call "mora;" but the term "larka" or "balak," which is used in the foreigner's Hindi, is common to all the provinces, or is at least understood in them, to whatever province or district it may have orignally belonged as its own peculiar term (supposing that it is not common to all in the strict sense of the word). But let it not be supposed for a moment that either this word, or such other words which are used in the foreigners' Hindi, are altogether new, and of their own making. Such is the history of this Hindi; and in my opinion the objection to its adoption by the Missionaries, that it is not spoken in any district of India, is worthless. The same kind of objection may be raised against the book-German or even against the book-English; for it is only because education

and book reading has become so common in England that there is now a greater uniformity of language. And may not the same thing, or something like it, happen in India?

There are some who advocate a sort of mixture of Urdu and Hindi. They say that neither the pure Hindi nor pure Urdu is either spoken or understood by the generality of the natives, and therefore we should not confine ourselves to either, but use a sort of mixture. But the advocates of this mixture are persons who have studied Urdu from their childhood, and have been brought up in the circle of Urdu-speakers, and have lost their sympathy in the feelings of a true Hindu. And the mixture which they profess to advocate is in reality more Urdu than any thing else; but since it appears to them quite natural, they fancy it is so to all. But I am not yet convinced that there is any necessity for this kind of mixture. It is true that the Hindi which is used in the Missionary publications is not thoroughly understood by the vulgar, and in some cases they understand even the Urdu words better than the words used in those books; but, generally speaking, this is not because there are not words in the Hindi, but they have used high Sanskrit terms in those books. For instance, the word "samaya" used in those books for "time," will not be understood by the vulgar, and they will understand even "bakhat," a corruption of the Urdu "waqt," better than this; but at the same time they have pure Hindi words for time—"jun," "bela," &c., which will be understood by all. Again, sometimes it depends on the circumstances in which these people are placed. A Missionary, for instance, will find that his Hindu servants understand the Urdu "agar" for "if" better than the Hindi "yadi," which he finds in his book, but it would be a great mistake if he were to conclude from this that all the vulgar Hindus understand the Urdu "agar" better than "yadi." No, it is only the servants of the Europeans, or such as are placed in similar circumstances, who have picked up a few Urdu expressions, but among the people at large it is neither the "agar" nor the "yadi" that is used, but "jo." It is a great fault among those who write books in Hindi (books which are intended for a general circulation, such as Missionary tracts) that they like to use a Sanskrit term which is near at hand, and do not take pains to find out the common native expression. To do this, and then to complain that the common people do not understand Hindi, is of course wrong.

I will give you now an instance of what sort of language the advocates of mixture themselves use in their books. I turned out a page at random in one of these books, and found these six Urdu words in one page, namely, "saltanat," "banisbat," "tijárat," "shart," "nawásà," and "tashríf." Are these the sorts of words which they recommend to be used in their mixture-language as being intelligible to all? I know that to those persons to whom the Urdu has become quite familiar these words will not appear difficult; but the truth is, that scarcely one of them is intelligible to the great body of the Hindus, unaccustomed as they are to these words. You will see, then, what that mixture turns out to be after all. There is, however, one department in which the people understand the Urdu better than the Hindi, and in which I think, in most cases, familiar native expressions, perhaps, do not exist: it is the court department; but for this, I said above, we have to thank Government.

I would, however, yield so far in this matter as to say that one ought not to be so very strict with regard to the Hindi, which is used in such publications as are intended for the vulgar at large. We ought to try to get pure native words as far as we can, but where we fail we should not reject an Urdu word if it happens to be more familiar to the people. But this will be a very different thing from what the advocates of mixtures have really done, and intend to do. But with regard to those publications which are intended for education, we can well afford to be more strict. The aim of the writers of such books should be to raise and polish the language more and more, and make it more and more pure and national.

As for the higher ideas, whether of religion or of science, there are no expressions at all which are used by the vulgar, and for them one must use difficult words, whether they be borrowed from Sanskrit, or from Arabic, and Persian. And this must be done, even in Missionary publications, where it is necessary. And this is another reason why the Hindi of those books cannot be thoroughly understood by the vulgar. But this affords no reason for the adoption of the mixture-language. And since the Arabic and Persian words are as unintelligible as the Sanskrit to the vulgar, why not rather use the Sanskrit?

Thus have I given you my opinion on the subject of the language which I think ought to be used among us. I may, however, be mistaken in many things which I have said. I wish you, therefore, and others, to consider and examine the subject; and if there appear to you good reasons on the side of the cause which I am advocating, and if you think it

worth while to take the trouble to help it, I wish you very much to do so at once, and to try to root out the evil before it becomes irremediable.

With my best respects,
I remain,
DEAR SIR,
Your's very sincerely,
NEHEMIAH GOREH.

Benares, January 5th, 1864.

P.S.—To what is stated in the letter I wish to add that I have been told that much mischief is done in the cutcheries by means of the difficult Urdu, which the poor people who bring their complaints are not able clearly to understand.

It is true, as stated in the letter, that most of the matters of the court have no Hindi terms known to the generality of the people; but must be expressed by Persian and Arabic words, which have now become familiar to the people to a great extent. But these excepted, why should not an easy Hindi language be used in the courts which may be more intelligible to the common people? And yet it would not be impossible, if the Government wished to be indulgent to us, to restore to us our language, even in respect of the technical words of the court, by gradually bringing in pure Hindi and Sanskrit words in the place of the Arabic and Persian; just as many English terms are even imperceptibly coming into the court language, such as—"decree, dismiss, appeal," and hundreds of others, with which the people have become perfectly familiar.

Another subject which I wish to mention is this—in the Hindee translation of the holy Scriptures I find, that in Hebrew words, such as "Gad, Gideon," J is substituted in the place of G.

What is the reason of this? I think the reason is, that the Arabic language has not a G; and the Mussulmans are accustomed to use J instead of G, where it occurs in the words of Hebrew origin. But it is a reason not complimentary to us. Are we the descendants of the Arabs, and not the descendants of our forefathers, the Aryas? Have we no G in our alphabet, like our brethren belonging to the other branches of the great Indo-European family? Why are we alone thus unjustly forced to give up our forefather's peculiarities, and adopt those of the Arabs in their place?

In some instances, however, indulgence is shown to us. In the case of some such names as that of Abraham, we are allowed to pronounce them independently of the Mussulmans, as "Abirham," and are not forced to say "Ibrahim," as the Mussulmans have corrupted it. But should we not have the same liberty in the case of other names, such as that of Noah and others?

With respect to the blessed name Jesus, the fashion hitherto has been to say "Isa," and that because a few Mussulmans in our country happened to know it under that form; for it is correct neither according to the Hebrew, nor according to the Greek pronunciation. In the latest translation of the New Testament, however, the word "Yasu" appears, though even that is not correctly spelt. But the people have now become so used to "Isa," that it is difficult for them to pronounce it otherwise.

But, moreover, all our brethren in faith and in blood—I mean all other members of the great Indo-European family—have, as if by a natural instinct, adopted in their theology not only the name Jesus, but also that of Christ and Christian, as they are used in the Greek language. Must not the same words be natural and congenial to us also, and would not the same have been given to us by the Missionaries, if the consideration of the Mussulmans had not come in to interfere? In fact, in other parts of India, such as the country of the Mahrattas, the Bengalees, &c., the Greek names (as "Yesu, Khrist, Khristi," among the Mahrattas) are used, and not the Shemitic ones. Why should we be separated from the rest of our brethren in this respect?

And, for my part, I must say that I feel greater attachment towards the Greek than towards the Hebrew, not only because it has a family relation with the Sanskrit, but because God has chosen it as the instrument of conveying to mankind his perfect revelation, even the news of the reconciliation of man with God, and has made it a symbol of the acceptance of the Gentiles, and of breaking down the wall of partition; and also because the same has been the mother of the Catholic creeds and Christian theology, and been hallowed by the writings of the earliest saints and fathers of the church.

I have also to complain of the custom of introducing the Mussulman idioms into our language, as the phrase, for instance, "bishwas lana." As far as I know, and have inquired of good authorities, I think such a phrase as "bishwas lana," "to bring faith," was not known to our fathers, and is not used by our brethren; but it is a careless imitation of the Urdu expression "Iman lana." The way in which we would express the idea is "bishwas karna," "to believe" (for in such cases the

substantive and the verb together make up, as it were, a compound word, and express one idea," as "bichar karna," "to think," and such like).

In a subsequent number of "Missionary Notes and Queries" Pundit Nehemiah's letter brought out the following communication—

I have read with great pleasure Pundit Nehemiah's letter, although it sounds like a mournful cry. But is it a despairing cry? I believe not. It would be very wrong of us youngsters to say that our elder brethren have made a great mistake in making Urdu the chief medium of Christianization in the north-west, for they have done so only partially. In itinerating and preaching in Hindu cities they have always used exclusively Hindi. It appears, however, the more strange, that in their schools the Hindu boys and in their churches the converts and inquirers from Hinduism, hear the "wonderful works of God," not in their own tongue, as all the nations under heaven ought to hear them, but in a language introduced by a conquering race. There were no doubt weighty reasons which induced our brethren to adopt this strange course, and the most likely one appears to be the supposition, that, twenty or thirty years ago, the Mussulmans in the north-west were thought equally as accessible as the Hindus, if not more so, since their monotheism ought to meet us half-way. It was hoped, therefore, that, by the adoption of the Urdu, Mussulmans and Hindus would be equally attracted and benefited. This has, however, turned out a fond dream, as would appear from Pundit Nehemiah's letter and twenty years' experience. The Padri's Urdu was despised by the Mohammedans, and hated by Hindus, who had a little affection left for their beautiful mother tongue, not to speak of patriotism. Had they not given up almost all else dear to them on earth? were they not considered as "dead" by their friends and relatives? and in addition to this, they were also to part with their childhood's language. They are truly wiser in South India in this respect.

The use of the Urdu ought to be restricted to the chief Mohammedan cities. Is it too late, then, to mend? The proverb says, Never. And our good brother Nehemiah need not despair. There is no fear that a wrong system will be continued and persevered in by men who have the coming of God's kingdom at heart, who have also received a measure of the same Spirit which taught the Apostles on Pentecost to proclaim the wonderful works of God to every man in his "own tongue." If some have, unnecessarily perhaps for their immediate work, been drawn too deeply into the magic circle—for Arabic and Persian possess such an old charm, and Oriental scholars and Eastern lore have such a wide renown; if they have spent too much time with the Moulvie which might have been more profitably spent with the Pundit—Pundit Nehemiah's cry will cause them to pause and consider, for they are never deaf to the language of truth and distress. If something has been wrong, and it is difficult to deny it after reading Pundit Nehemiah's letter, I am sure it will be mended in time. So he may be of good cheer: the Hindus in the north-west will not all be Mohammedanized, and the injustice committed will not be suffered to continue, though, perhaps, not without a hard struggle on the part of the Christian Hindus, who must try to gain the epithet of Musir.

Yours, &c.,
QUARTUS.

MENGNANAPURAM.

THE Rev. John Thomas reached the Tinnevelly Mission in February 1837. Shortly after his arrival he commenced to form a new station. The spot selected was chosen, not for its beauty, but its utility. The village, not a large one, was "in the midst of a desert of sand, occupied only by palmyra-trees, castor-oil shrubs, and thorn-bushes, with here and there a banyan marking the road to Trinchendur. It had a barren and desolate appearance, and during the season, when the land wind, rushing from the mountains, parches the country, and sweeps the falling leaves before it, the village was continually involved in clouds of wind and dust."

The site of the Missionary bungalow is no longer the same barren spot which it once was. Wells were dug, and streams of water, pouring forth in every direction, changed the *saba nilam*—the soil under the curse—and endued it with productive power.

Vegetable life broke into existence, in all the various forms of flowers, trees and fruits of the very best kind and quality; and there may now be seen "the rose and the jessamine in their beauty, and the cocoa-nut tree in all its gracefulness; and there may be gathered the plantain, the grape, and the pine-apple, of equal flavour with the finest in Tinnevelly."

The physical change wrought in the vicinity of the bungalow is emblematical of the spiritual change accomplished in the district which, from Mengnanapuram as a centre, was brought under Christian cultivation. It had been a heathen wilderness, desolate and barren of good.

Nothing could be more repulsive than the idolatry which prevailed amongst the heathen of this district. The following is a specimen—"This morning"—the date is October 1838—"I saw idolatry in one of its most horrible forms. The sun had just risen, and I was hurrying home. On the side of the road stood a devil or demon-temple, and I saw at some distance a crowd of people assembled round it. When I came up to the place, I stopped, and turned aside to see what they were doing. There were several men and women specially the objects of attention beyond the rest. One old woman at once drew my attention, and I shall never forget her figure, and the fury-like air and expression of her countenance. She was tall, and more than ordinarily masculine in appearance, and was smeared with ashes and saffron-water: her long black hair hung dishevelled down her cheeks, and her motions indicated a state of mind in the highest degree frantic. While she stood thus in the centre, a sheep was brought and laid at her feet. She looked wild, muttered her oracles, and, to my surprise, the neck of the sheep was suddenly severed by a sharp knife. Four men held the animal by its legs, and, instantly on the gash being made, the sheep was lifted from the ground, and the fiendish-looking, wretched old woman pressed her mouth and face between the severed head and body of the sheep, and drank its blood, warm as it flowed. I felt quite stupefied for a moment, and saw the condition of these wretched people from a point of view which I never had any conception of before. How indescribably horrible is idolatry when seen in its real character! I thought if the people of God knew the real state of things, they would never cease to weep and pray, until these dark places of the earth, which are so full of the habitations of cruelty, were enlightened. While I waited, overwhelmed with what I saw, and scarcely knowing whether to go or stay, another sheep was brought and laid on its back on the ground: it was slain like the one before, and the very same old woman drank its blood. As soon as she had done so a chatty of saffron-water was thrown in her face. Her face to the eyes, her neck and breast were smeared with blood, which also clotted in her loose hair. She reeled to and fro, and seemed to have every muscle of the body in action. The accompaniment to all this was the tom-toms, and the harsh noise of a species of clarionet used by the natives, interrupted occasionally by the wild shouts of the crowd.

"I turned away; but turned back again, and told them of the sin they were committing against God. All they had to plead was the custom of their forefathers. Whilst I was talking to some of the men, the crowd left the devil-temple in procession. In this there were two children, who had been devoted to the demon, or were the subjects of some vow, led by strings fastened to the skin of their sides. Before them the men danced, as if they were raging with madness; and I observed the old woman, carrying on her bare head a copper chatty, full of charcoal with oil, burning fiercely. To-day, on making further inquiries, I have been told that no one who is not possessed with the demon can ever touch it without being hurt; and that to dance with the burning chatty on the hand and carry it on the head is a necessary proof of demoniacal possession. The people regard with great reverence the possessed, as they consider them, and they are saluted with all the respect which would be paid to a priest. I learnt, further, that

the blood is offered, not to the woman, but to the evil spirit by which she is supposed to be possessed. The people, one after another, men and women, worship before the devil dancers; and to each of them some oracles are delivered in hurried, broken sentences."

Such was the wilderness, beyond doubt sufficiently repulsive, nor could there be any question as to the degraded condition of a people who, under the name of religion, practised such horrid rites as these.

But now commenced the process of improvement. Wells were dug in the deep sand; Christian instruction was imparted, and God's message of mercy in Christ Jesus, in tiny streams at first, trickled forth in different directions. It was indeed as the renewing water to the thirsty soil. Gradually the *saba nilam* changed its character. People came of their own accord, and placed themselves under instruction, as though conscious that Christianity was that which they needed, and that it would do them good. Schools were opened, and the children Christianly taught and trained. In four years there were no less than 2000 persons who had cast off idolatry, and gathered around the Missionary. In four years they had increased to 4000. Four churches had been completed for their use, besides six other creditable places of worship in so many different villages. "Although," observes our Missionary, "these buildings have no claim to ecclesiastical architecture, they are nevertheless spacious and well-ventilated rooms, with walls ten feet high, with a neat olei roof, and lined with mats. The people of a village in which a church has been erected, have uniformly contributed according to their power, and in some instances beyond their power, independently of their annual subscriptions to the Church-Building Fund of the district."

The erection of a large church at Mengnanapuram, one which might serve as a kind of model for others, was now decided upon. "A considerable amount of funds had already been raised or promised, and the native Christians of the district were prepared to offer liberal contributions. The foundation-stone was laid by the Rev. John Tucker on June 20th, 1843, in the presence of the Missionaries and a very large assemblage of native Christians. After an affectionate address from him, translated into Tamil, the proceedings closed, as the sun descended behind the distant ghauts, with a hymn in the native language; and shortly afterwards 2000 native Christians sat down in an adjoining field, and were regaled with a feast of excellent curry and rice. On the same occasion, also, the foundation-stone of a handsome and substantial girls' school was laid, the funds for which were contributed chiefly by the Rev. E. B. Elliott and the people of Tuxford, and is called the "Mary Elliott Tuxford School."

Some twenty years subsequently the Tinnevelly Mission was visited by the late lamented Dr. Cotton, Bishop of Calcutta, and in that admirable description of its progress and results, drawn up by himself, and published first in the "Calcutta Review," and then in this periodical (May, 1865), there is a particular reference to this church and its congregation.

"The chief interest of a visit to Tinnevelly, or, at all events, of a Sunday in Tinnevelly, centres in one of the principal stations where the Missionary resides, and where the congregation is most numerous and most completely organized. We have said that a short service, consisting of a selection from the Liturgy, followed by an exposition or catechetical lecture, is held in each church twice a day, the morning worship being chiefly attended by women, as most of the husbands are then climbing the palmyras, and the evening by men, whose wives are preparing the family dinner. But on Sunday all attend, and the sight is most impressive and encouraging. Take Mengnanapuram as an example, which is the finest church. On the floor are seated 1400 dusky natives, the catechists and schoolmasters in full suits of white, the poorer men with waist-cloths only, the women often in gay, but not gaudy colours, the schoolchildren massed toge-

ther in two squares, all profoundly attentive to the service, kneeling reverentially during the prayers, joining heartily in the responses, and listening eagerly to the sermon, which is often broken up into a catechetical form, "Can you finish that text for me?" inquires the teacher, or "What did I say would be the second head of my sermon?" and an answer is given in full chorus from the part of the church to which he addresses his question. Moreover, the more intelligent of the congregation keep up their attention by writing notes of the preacher's words with their own styles on slips of palmyra leaf, and any catechist from an out-station who happens to be present often uses these notes as a foundation for his own sermon when he is sent among his people. When to this we add that the singing is admirable, soft, melodious, reverential, we shall convince our readers that a service at Mengnanapuram impresses a visitor with a sense of freshness, reality, and earnestness of Christian life."

Three years have elapsed since Bishop Cotton was a visitor at that church, and had his heart gladdened by witnessing the beneficial changes which had been wrought. During that short interval great changes have taken place. That admirable Christian prelate has passed away from us. He has left his work behind for imitation, and no more excellent model of a Christian bishop could be presented to all who, in the providence of God, are called upon to discharge the functions of so high an office. But the best of human instruments are frail, and in his use of them God is sovereign. He prepares, disciplines, and fits them for their work, and then, at the moment when to our eyes they seem best fitted for its prosecution and most needed, He lays them aside. But amidst the fluctuations of human agents his work goes on. It advances, not only amidst favourable circumstances, but amidst such as seem to be precisely the reverse—"Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment shalt thou condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

The Lord's work in Mengnanapuram has continued to progress. It is like a field of corn advancing towards harvest-time. This will appear from a report of this district, which has just come to hand, and which, while yet fresh, we desire to present to our readers. And it is for this reason that we have specially noticed Mengnanapuram, not as though it were more blessed than the sister districts, or more worthy of consideration, but because of this report, which points directly to it. The whole of the Tinnevelly Mission is as a field which the Lord has blessed. It is quite true that it has its imperfections. These native Christians are not all truly converted or gracious persons. Even in those that are such there are to be found inconsistencies which need to be amended; yet the ore is rich, having much gold in it. There is to be found amongst them a spiritual life, a genuineness, a reality, which shows that the power of God has wrought through human effort to the production of results which otherwise could never have been realized.

The report to which we refer is that of the Rev. J. Davies Thomas, for the year 1866. We submit it to the perusal of our readers, requesting them to mark the internal growth of the native church, and also its aggressive action as regards the outlying heathen: the internal growth is manifested in the native pastors, the catechists, and the fitness of these two classes of agents for their work; the healthful condition of the educational department and of the congregations; and its Missionary action, as exhibited in the assistant native Missionaries, and the efforts of the catechists to communicate to the heathen the knowledge of the Gospel; efforts which, during the past year, have been graciously productive of some encouraging instances of conversion, and movements amongst groups of people in favour of Christianity.

These districts have been under my charge for six months of the year now drawing to a close. Owing to my father's enfeebled and unsettled state of health, a thorough change of climate, together with cessation from care and labour, was deemed absolutely necessary by the medical adviser for the renovation of his health. A change to England, involving, as it would, long and expensive land and sea journeys, was too formidable to contemplate; and the great uncertainty arising from the length of time which, in such a case, would elapse ere a return to work could be possible, made my father determine on trying first a limited sojourn on the Pulney Hills. These lofty hills, justly celebrated for their cool and equable climate, are within a moderate distance of this place. I say moderate, but distances in this country must generally be estimated, not by the actual number of miles one has to travel, but by the number of days which a journey takes to accomplish. The stay on the Pulneys has, through God's mercy, immensely benefited my father's health, and he has been permitted to return to his sphere of labour, with renewed vigour such as he has not enjoyed for years. I will, however, leave this matter for him to enlarge upon, and apply myself to the duty imposed upon me, of drawing up a report of these districts.

I commence with the native clergymen, or "assistant Missionaries," as this class of them is more properly designated, in order to distinguish them from the new class of "pastors." The Revs. D. Viravagu and A. Perianayagam are still here, and continue to do their work with unflagging diligence, and, we would hope, with increasing wisdom, zeal, and piety. One might enter into particular traits of their character commendable and worthy of imitation, but it is hardly seemly in a public report to praise men who are still in the flesh. Enough to say of one in particular, that where he is most known, there he is the most appreciated and beloved. Next to the assistant Missionaries come the native pastors, whose position more nearly resembles that of country clergymen at home. At the commencement of the year one of the oldest and most experienced of the catechists was ordained by the Bishop of Madras to the special office of "pastor." He has since then had the care of souls in one of the largest congregations in the district, but does not travel about as the other native clergymen do. His stipend, fifteen rupees per mensem, has been entirely paid from the local subscriptions of the people, and I may also add that fourteen catechists have been supported in the same way. I trust it may please the Lord to raise up many faithful men to this important office, men of the right stamp, born again of the Holy Ghost, and endued with power and wisdom, and of a sound judgment in all things; men mighty in the Scriptures, apt to teach, thoroughly furnished to all good works, that they may teach the people committed to their charge "wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness." There are, I firmly believe, several such persons among our catechists or unordained pastors, who, as a body, have given the greatest satisfaction. At the beginning of each month they all meet here for four days in the week, for the purpose of "inquiry," as it is called, an inquiry into all the particulars concerning their work, and for the purposes of mutual prayer and consultation. We have then the opportunity of conversing personally with each one, as to the state of his congregation, the work he is doing among them, and the efforts he bestows for the conversion of the heathen living around his neighbourhood. All that they do is journalized, and their journals are brought in with them, and read at the meeting, so that we know thoroughly what each man is doing.

It has pleased the Lord to remove by death three of our catechists during the past year. One, early in January, had been into Palamcotta to witness the ordination: while there, he was seized with cholera, and returned to his village, but does not appear to have paid much attention to the symptoms, so that before any of the usual remedies were tried his strength was gone, and he succumbed to the malignant disease. I will insert a few particulars respecting him, which I hope may prove interesting. He was born a heathen, taught in a heathen school, and, when a young man, was priest to "Perumal," his family idol. It appears that the Christians in his village frequently urged him to renounce heathenism. At length he professed Christianity, and soon after this a malignant disease broke out in the village, to which he became a victim. All the heathen at once set this down as a mark of the displeasure of the god whose altar he had forsaken, and he was persuaded to offer an atonement to the hideous monster; but instead of becoming better, he grew worse, was disgusted with his idol, and vowed that, if he regained his health, he would become a Christian. He recovered, kept his vow, and paid diligent attention to reading the Bible, and to the services of the church. A great change had taken place in him, but still the Lord saw fit to try his faith as by fire. He was attacked by small-pox, and suffered excruciating agony. Again his heathen relatives

did their utmost to induce him to renounce Christianity. He would not, however, listen to them, but asked the catechist of the place to come and be with him, and tell him of Jesus. His bed of sickness was blessed to him: he recovered, and was a new creature: old things had passed away, behold all things were new." At this time he came under the notice of Mr. Hobbs, who was then in charge of Satthankulam, who examined him, and, finding him strong in the faith, admitted him by baptism into the visible church of Christ, took him into his preparandi class, and, when he was prepared for his work, employed him as catechist, in which office he continued to labour faithfully until his heavenly Master called him to rest from his labours, at the age of forty-seven.

Pakkianathen, another worthy, good catechist of several years standing, died rather unexpectedly last September, of asthma. He had been suffering from this complaint for many years, and though he was naturally of a delicate constitution, it did not interfere with his duties. I have heard from those who were with him that his end was eminently peaceful. He died fully trusting in the all-sufficient merits of the Saviour, and on the atonement He made once for all on Calvary.

Again, at the beginning of this month (December) Maliappen, another catechist who had laboured for many years in the work of the Lord, died suddenly of cholera. He was a good man, and, judging from his general conduct, and from the sermons he used to preach, he had, I have no doubt, experienced the saving effects of the Gospel. Of his last moments I have no particulars. He was a solitary agent in his village, and none of his neighbours would go near him from fear of taking the disease. Three of his children died at the same time: his widow, who was also seized with cholera, recovered, and is left to weep her irreparable loss.

The weekly meeting for instruction has been kept up, but has been more limited in the numbers attending. I thought it unnecessary to bring in some of the oldest men, and have had only those who appeared likely to benefit by, and make the best use of, the instruction imparted. The Biblical prizes, so generously offered every year by the Bishop of Madras to the catechists in Tinnevelly, have given a most healthy stimulus to many to put forth their energies in acquiring the special subjects. The prospect of an examination is, I think, generally admitted to be a far more powerful incentive to acquire knowledge than a mere study without a definite object.

The educational agents are the next class to bring under notice. There is nothing particularly new or interesting that I can say of them. The number employed scarcely varies, for new men are sent out from the Training Institution as fast as they are wanted, and fill up any gaps which may have occurred, so that the demand and supply are kept evenly balanced. I am glad to say that all but two of our masters, and nineteen out of twenty-four mistresses, have passed the examination, and are receiving grants-in-aid to their salaries from the Government. This is an immense relief to the funds of the Society, as a very large portion of the salaries of these teachers is paid by the State. I imagine that in no other way could we obtain so much help from Government for educational purposes as we do by the system now in operation.

We have had this year to mourn the death of one of our oldest, most pains-taking, and successful schoolmasters. Masillamani, the master of the girls' day school in this village, has been in the Mission employ for twenty-nine years. He began his career as monitor on the self-same day as Pakkianathen, the catechist above mentioned. He soon showed by his diligence, zeal, and piety, that he was a trustworthy, valuable man, and an excellent schoolmaster, notwithstanding that he laboured under the disadvantage of being somewhat deaf. His school invariably did well, and obtained considerable praise from those who examined it from time to time. Masillamani, like Pakkianathen, had a delicate constitution, and had been brought several times to the very brink of the grave. He had been declining in health for a long time, and in August last he became perceptibly worse. I visited him often, and was always cheered and comforted by his calm and happy state of mind. The last time I saw him he was exceedingly weak and feeble. I wrote on a slate (for his deafness had increased with the progress of the disease), "Do you believe on the Lord Jesus Christ?" He read the question, then looking at me with a joyful, beaming countenance, and eyes lit up with holy confidence, he passed his hand round his heart to indicate the fulness of his dependence on the Saviour, and exclaimed, "I fully and fervently believe on Him;" and then, making another sign with his hand, as though grasping firmly at something, he reiterated the words, "like an anchor, like an anchor." "Christ is my life, to die is gain." He had no fears, no misgivings, or doubts; he "knew whom he had believed, and was persuaded that He was able to keep that which he had committed unto Him against that day." He died full of hope, and with the joyful anticipation of a glorious resurrection. Masillamani

was married to the first pupil with whom my dear mother commenced her boarding school, and his eldest son, I am happy to say, is now employed as a catechist in this Mission.

The year 1866 has been a remarkable one in many respects; and not the least important of these to this country has been the unprecedented drought, and likewise the famine which has followed in its wake. And although, through the tender mercy of our God, we have not in Tinnevelly been reduced to the same straits as some of our fellow-men have in other parts of India, yet we have felt the effects of this adversity in the greatly increased prices of all the necessaries of life. Many of our people have felt the pinchings of hunger and want. But a scarcity of this kind affects two classes of people in a special manner, viz. the very poor, and those who have fixed incomes: such for instance would be our Mission agents. The Committee, however, have very generously come forward with seasonable relief to a certain number of these men, for which act of unsought benevolence they have the sincere thanks of all who have benefited thereby.

The Christian congregations offer ample scope for report. I have visited them regularly, preaching the word and administering the sacraments; but as I understand that my father intends to refer to this subject, I will here restrict myself to one particular incident, which shows that Christianity is not a dead work in Tinnevelly, as some persons, not favourably disposed to Missions, have insinuated. Christianity never fails to prove that it is "the power of God unto salvation to every one that believeth." About the beginning of the year I had a long journey to accomplish. I sent on my servants during the day, and started alone on horseback about ten P.M., as the moon was rising, for a village ten miles from this. After having ridden for about four miles, I became somewhat uncertain respecting the right track, and allowed my pony to follow a footpath which led through a thorn jungle. As we were emerging out of it, I heard a voice, and, on looking, saw a man kneeling down near the bank of a paddy-field. For a moment I remained quiet, then called out. He seemed a little startled to hear and see me, but presently came up. I asked him who he was, and what he was doing there at that time of night. He said he was from Pilley Velley, a Christian; that he had come to keep the night-watch over the paddy cultivation, in order to drive off wild duck and teal, which are very destructive to the corn, and that he was just kneeling to perform his evening devotions. I further inquired if he was not afraid to be in such a lonely place at such an hour. "No," he replied, "why should I? God is with me, and He is all powerful." We had some more conversation together, and I urged him to continue to serve the Lord with his whole heart, faithfully unto death. He then led me, as I requested, to the proper track, and left me to proceed on my journey, thankful to God for what He had wrought. This was a most encouraging and cheering incident. It was quite casually that I came upon the man. He was an ordinary native rustic, and there alone, late at night, unostentatiously kneeling down to offer his evening sacrifice of praise and prayer and thanksgiving to Him who seeth in secret, but rewardeth openly. It is one of the greatest consolations we have in our work, to think that there are doubtless very many, whom we know not of, who are serving the Lord in secret. "The Lord knoweth them that are his."

The work of preaching the Gospel among the heathen has been regularly carried on throughout the districts. Each catechist devotes two days of the week to this especial object. They either go out singly or in pairs, and visit all the heathen around, preaching salvation through Christ Jesus. I likewise make it one of my chief duties, and take every opportunity of setting the Gospel before them, and have often had very attentive audiences. Go where we may, we find that there exists a considerable amount of knowledge among the people, which their ancestors had not. The existence of the only Supreme Being, Lord and ruler of all, in contradistinction to the thirty-three millions of gods taught by the Hindu religion, is admitted by very many. Would that it were more thoroughly believed in the heart, and acted upon in daily life! Many admit that "an idol is nothing in the world," and say it is not their god, but a representation to remind them of him. Some time ago, I had a conversation with a Brahmin, employed as a priest at the heathen temple of Manaud, a large village about a mile from this place. I asked him how a man of his sense could be so foolish as to make "puja," (worship) every day to a senseless, useless idol; did he expect it could do him any good or harm? "No," he replied, "I know it can do me neither good nor evil: it is nothing at all, but this is the only means I have of getting an easy livelihood. They (the people of the place) give me food for doing it, and what can I do besides?" I endeavoured to point out Christ to him as the only means of salvation. He listened politely, but this, alas! is a fault of very many. They pretend to be attending and admitting the force of all one says, but it is very evident

that their passive attention is only a ruse to get us away, and that they continue apparently unaffected by the truths they hear. I much prefer their arguing on the point, or asking relevant questions. This is sometimes the case, and I always regard it as a favourable sign. It shows, at all events, that they are paying some attention to the subject.

We have this year had the joy of receiving a respectable young Vellalen from the ranks of heathenism into the visible church of Christ. His elder brother professed a desire to become a Christian, some years ago, before we went to England: he was baptized, studied for a time in the Preparandi Institution at Palamcotta, and was employed as reader in one of our villages. We had good hopes of his remaining stedfast, but ere long he was taken in the snare of the devil, and was obliged to be put out of his office. For some time afterwards he continued a nominal Christian, but when the time came for him to be married, he relapsed into heathenism, went through certain rites and ceremonies to be re-admitted to his caste, and married a heathen girl. There are not many converts from the Vellalens, and, in consequence, it is very difficult for young men of this caste to obtain suitable wives. They do not like to intermarry with those of a lower caste, nor, indeed, would the lower classes be at all ambitious, or even willing, to give them their daughters in marriage. Hence it is that many educated young men who have felt the truth of Christianity will not embrace it openly; others, after doing so, slide back into heathenism; and a few prefer to wait until they are married before making an open profession of the Gospel, hoping that in this way they will be able to bring their wives without any hindrance. But, to return to the young Vellalen. He came to see me, Nicodemus-like, on the night of Saturday, 14th of April, and expressed a wish to become a Christian. He said that his elder brother, the one who had backslidden, had been the chief means of leading him to the truth; that he had often spoken to him about the plan of salvation offered in the Gospel, as being the only one whereby sinners might be saved; that he had read the Bible to him, and urged his becoming a Christian. He moreover told me that his brother did not then take part in any heathen ceremonies; that he read the Bible; and that he intended to return to Christianity as soon as his wife's expected confinement was over, as she, according to native custom, would have to go to her mother's house for the event, and he feared that her parents would detain her if he made a public profession at present. Further, he said that he had often had conversations with two of our Mission agents, who had told him much about the love of the Lord Jesus Christ, and that these were the principal causes which led to his present step. I offered up prayer with him, thanking God for his goodness and mercy, and beseeching him to make our path plain. The young man appeared to be thoroughly in earnest, and expressed a wish to go to the Preparandi Institution, so that he might be far away from the subtle influence of his friends, and be better able to study with a view to preach the Gospel to others. Remembering how grievously we were disappointed in his brother, I felt some reluctance, but deemed it ultimately the best thing to be done under the circumstances. Accordingly I sent him on to Palamcotta, as soon as he could make the necessary arrangement for leaving home. He had been entrusted for some time past with considerable sums of money and accounts belonging to his father, and wished to have all these things clearly settled, and handed over to his parent, before he left, lest they should afterwards be used as means of trouble and detention. Mr. Sargent expressed himself pleased with his sincerity and earnestness, since his admission into the Institution, and I baptized him on Sunday, the 15th of July, at Palamcotta, by the name of Thomas Yesudasen, "the servant of Jesus." Very recently his father died suddenly, and he then came out to see his family, who, together with all his assembled relatives, made the most they could of this event to shake the young Christian's faith by saying, this was a punishment for his having left the religion of his forefathers; and moreover, they did all in their power, both by promises and threats, to make him remain at home, give up Christianity, and return to heathenism; but he was graciously strengthened from on high according to his need, and God has enabled him to stand stedfast thus far. May He keep him faithful unto the end! Finding, after a few days, that the importunity of his friends was getting troublesome, he left home at once, and returned to the Institution. His brother, on the other hand, I regret to say, has sunk deeper into heathenism. He performed all the customary Hindu rites at his father's funeral, and marks himself with the outward and visible sign of Siva. Is he, then, to become a "cast-away," after having preached to others, and after having been especially instrumental in his brother's conversion? The thought is a painful one. May God forbid that such should be the case, and grant that he may yet see his errors, amend his ways, and turn to the Lord God Almighty, who "is merciful and

gracious, slow to anger, and plenteous in mercy!"

The people of Merangkulam, a village of 160 inhabitants, all poor, ignorant Shanars, near Asirvathapuram, put themselves under Christian instruction during the early part of the year. Since they have come over they have had no little persecution to bear. Their grain crops, their palmyra-trees, the chief sources of their livelihood, and, in some instances, their personal property, have been taken from them, their places of prayer burnt down, their houses broken into, their persons assaulted, and their money squandered by their having to defend several false charges brought against them by their adversaries, before the heathen sub-magistrate. Still, notwithstanding these violent oppositions, and the subsequent promises of total restoration of their property, with peaceable enjoyment of the same, if they returned to heathenism, they have hitherto remained stedfast, forsaken all heathen ceremonies, attend divine service, learn their lessons, and send their children to school. Thus they are brought under Christian teaching, and enjoy the means of grace, which they could not do as heathen; and we may trust that, with the divine blessing, these very things may be the means of giving us some, at all events, of the souls of Merangkulam, as our "joy and crown of rejoicing in the day of our Lord Jesus."

May we not then say, without exaggeration, that in this part of India there has been a fulfilment of the promise—"I will make the wilderness a pool of water, and the dry land springs of water." Wells have been opened in this sandy desert. Christian instruction has been given, line upon line, precept upon precept. Consciences, long dead, exhibited vitality: men felt as they never felt before, and many asked, "What shall I do to be saved?" The Missionary agency used was not Ritualism, but the teaching and preaching of Jesus Christ and Him crucified; and that truth, as the river which flowed forth from under the threshold of the sanctuary, has healed wherever it flowed, and given life to every thing it touches; so that in the once heathen wilderness may now be found trees of righteousness of the Lord's planting.—"I will plant in the wilderness the cedar, the shittah-tree, the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine and the box-tree together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

FUH-CHAU.

SEVENTEEN years ago the Mission work at Fuh-chau was commenced amidst circumstances of great difficulty. The Missionaries found themselves in the midst of a proud and prejudiced people, to whom, both in their own persons and in relation to the message which they brought, they were unwelcome, and their occupation of a house within the limits of the city proper caused this distaste to break out into open violence. Many storms of this kind have occurred, and at one time the aspect of this Missionary enterprise was so discouraging, that some friends suggested the propriety of withdrawing our agents to some other place on the coast, where the opposition would be less violent, and the truth have opportunity of obtaining a more patient hearing. The Committee, however, decided that it was their duty to persevere, and although severely tried, not only by the bearing of the people, but by interruptions in the continuity of the work, arising from the sickness and death of valuable Missionaries, mysteriously removed at the very moment when they appeared to be most fitted for their work, the Society has held tenaciously to this important Mission post, persuaded that in due time God's promise would have its fulfilment—"He that goeth forth weeping, bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him."

And now we are enabled to place before our readers the report of our Missionary, the Rev. J. R. Wolfe. It is purely evangelistic in its character, and contrasts in this respect with the report of the Rev. J. D. Thomas, given in another part of this Number, which

refers chiefly to the growth and consolidation of a native church. It is well worthy of attentive perusal. The actual converts are as yet small in number—fifty, of whom thirty-five, exclusive of children, have been baptized. Although, however, few in number, there is much heart and earnestness among them, and many of them are rendering to our Missionaries valuable help. But, besides these definite results, there is a general improvement in the tone of the population. The opposition is now confined to the gentry and literary class, while the people regard them almost favourably. The preaching chapel is not only well filled, but the addresses heard with attention and respect. The country work is most encouraging. Exploratory tours have been made, one to the boundaries of the Chekeang province, the deeply-interesting details of which we shall be enabled to place before our readers next month.

For the present we confine ourselves to the annual report of our Missionaries.

Another year has commenced its course, and I am reminded that the time has arrived when I am expected to give a general report of this Mission for the year that has just passed away. We have again to acknowledge the lovingkindness and tender mercies of God to us, as a Mission, in sparing our lives, and preserving our health through one of the most trying summers that has been experienced within the memory of the oldest foreign residents. The lives of the native flock, too, have been precious in his sight. Not one of them has been taken away by death.

A review of our work for the past year gives us on the whole very great encouragement, and cause for much thankfulness, especially when we consider the difficulties with which it is surrounded; the strength of the enemy, and the numerical weakness of the Mission, the pride and prejudice of the people, towards whom our efforts are directed, and the determined hostility of a particular but influential class against the doctrines which we preach. While the people generally are favourable, or at least not openly hostile to our benevolent designs, the gentry and literary class appear more determined than ever to stay the progress of Christianity. And in this proud rendezvous of Chinese learning, the influence of this class is all-pervading and powerful. We have learned from good authority that many of these have formed themselves into an association, whose express object it is to oppose the progress of the religion of Jesus, and, if possible, root it out of this literary city. We learn, also, from the same source, that the members of this Society have pledged themselves by a solemn contract, that neither they nor their families, nor their kindred, shall embrace this religion except at the risk of forfeiting every thing that is counted dear and precious to a Chinaman. Accordingly, we have felt the influence of this opposition on our work during the past year in a variety of ways. If we want a preaching-place, and have entered into negociations with the owners, who are always willing to sell or rent to us, this association immediately interferes, and puts a stop to our progress. If we want a place for schools, the same interference is brought to bear against us. But notwithstanding all this opposition, the people themselves have no objection to our schools and preaching-places, and have frequently come to us privately, and offered their houses to us for sale, on condition that we would protect them against the violence of this dominant class. The streets are at this moment placarded with notices, threatening most extreme measures against any who shall dare sell or rent houses in the city to "barbarian men." This, however, cannot stay the march of truth, and we rejoice in being able to report that it is making steady and rapid progress amongst the masses, both in the city and throughout the country, in a way that we have never seen here before. Doubtless, this is one cause why there is so much apparently concerted opposition. Satan is beginning to get alarmed for his long-usurped dominion over the bodies and souls of this benighted people. It is the unanimous opinion of all who are labouring for Christ here, that there never was a time in the history of Missions in this city when the prospects of a large ingathering of souls were as hopeful as they are now. Certainly there never was a time when there were greater efforts put forth for scattering the seed of life, and preaching the Gospel throughout this prefecture as at this moment. It is truly delightful to see how the various Protestant Missions in this place vie with one another in this blessed and noble work. "It is well to be zealously affected in a good thing." It is also encouraging to see the progress each has made, and the blessed fruits which have attended the labours of all. During the past year we have been permitted to admit by baptism, into the church, double the number of adults to that of any previous year; and, including all who are under instruction, the

number of converts this year exceeds the entire number of Christians in connexion with this Mission at the end of last year (1865). The entire number of baptisms during the year was 17—adults 13, children 4. Those under instruction number 15, some of whom we hope to baptize in a few weeks. For this result we desire to thank God and take fresh courage, trusting entirely on his mighty arm for the coming year.

There have also been causes of encouragement from another quarter, though of a very different nature. The high authorities in this city have taken very favourable notice of Christianity in the course of their public lectures on morality to the people. These lectures were delivered, by order of the Viceroy, by one of his superior officers, who is reported to have spoken in very high terms of commendation of the "religion of Jesus." It was also reported that the Viceroy himself was engaged in the study of the Christian Scriptures, and was not at all unfavourable to the doctrines of Christ. Indeed many of the people did not hesitate to say that he was a Christian in heart; but this was evidently a mistake. The result of his study of the Scriptures, if indeed the report be true, is not known, as he was suddenly and unexpectedly called to Peking by order of the Emperor, while he was warmly engaged in originating great and important public improvements for the benefit of his people. One of the most important, and, if it succeeds, the most calculated to effect a thorough change in the future of this strange race, is the establishment of a college for instructing the Chinese youth in the English and French languages, with the view of initiating them into the science of navigation and shipbuilding. The result is, that there exists at present in this city a class of twenty young Chinamen, occupied in learning the English language, and who are looking forward with pride to the time when they shall be the teachers of Western science to their countrymen. Candidates for this class are required to pass a very rigid examination in Chinese learning before they are admitted. The scheme is very popular with the people. Four hundred candidates presented themselves on the day of examination, though it was previously known that only sixty would be selected. The school is at present taught by a Singapore Chinaman, who is fully qualified for the post, and is, besides, a devout and earnest Christian. I notice this scheme as among the encouraging features, because I am persuaded it is greatly calculated to break down the great prejudice which exists in the minds of this people against foreigners; and also I believe I can see in it the overruling hand of Providence preparing the way for the reception of the truth. May He who holds the destinies of nations in his hands, and "doeth according to his will in the army of heaven and among the inhabitants of earth," overrule all changes and circumstances for the good of his church, and for the extension of the Redeemer's kingdom on earth!

We are sorry to hear it reported, that, on his arrival at Peking, his Excellency was degraded from his high position to an inferior station, though he was the most efficient servant his Imperial Majesty possessed. He was certainly the most powerful man in the empire, and it is supposed this was his only crime. The schemes which he originated are, however, being carried out by his friend, the Viceroy of Kwang-tung and Kuang-si, and we wish him every success.

City work.

During the past year the preaching and general Mission work in connexion with the chapel in South Street (Nang Ka) has been steadily sustained, except for a few weeks during the intense heat about the middle of summer, when it was impossible either to preach or get hearers. The interest of the people in the preaching, &c., is not in the least abated, if we are to judge from the number who continue to attend the chapel, and the attention which is invariably paid to the various subjects which are continually brought before them. The noisy clamour and studied contempt of former days no longer exist, but have given place to a calm attention and a degree of respect which is very gratifying and encouraging to us, who have witnessed the opposite feelings in them in days gone by. I have been much cheered on various occasions by the expression of this feeling on the part of the people towards myself and the native brother who assists in this chapel, and by the assurances which we have had of their belief in the superiority of the doctrines which we preach to any thing that could be found in their own systems. I have frequently heard many say, as they left the chapel, "What a pity this Christianity does not tolerate the ancestral tablets." Others, "We would embrace the religion of Jesus at once, but there is no help for it. We cannot starve." Others again tell us that they truly believe, but cannot keep the Sabbath. Many have asked us to do as the Romanists do, on the question of the Sabbath, and then they would join us. All this, of course, shows a great want of faith, but it also shows that Christianity has in some degree influenced these people's minds, and is working like the leaven which is de-

tined to leaven the whole lump. I know several of this class, who are "halting between two opinions," who have given up all faith in idolatry, and who believe in Jesus as the Saviour, but have not the courage to confess Him boldly before men. I am glad to be able to add that one of this class, after two years struggling between his duty to Christ and his fear of the world, has at length decided for Christ, and is now a candidate for baptism. Thus, while there are grounds for hope and encouragement, and while we firmly believe that Christianity is gaining ground in the minds of the masses, we must confess that the city work during the past year has not answered our expectations in the number of souls rescued from the kingdom of darkness and sin. Yet our work has not been altogether in vain. Thousands have heard the truth, four have been received into the church, and several are at present under instruction preparatory to that important step.

Sunday services.

Divine service has been conducted twice every Sunday during the year in our church in Back Street. The congregations, on the whole, have been good, and the attention manifested by the heathen auditors most unexceptionable. They often join with the Christians in singing the hymns and repeating the responses, and many of them kneel throughout the prayers. All listen most attentively to the preaching of the word of eternal life. The sermon is generally about half an hour long. The heathen have been now brought to consider this building as sacred, and consecrated to the service of Almighty God. To remind them of this is now generally sufficient to preserve order and subdue any rising disposition of irreverence. This I consider a great change, when I remember their conduct on similar occasions in former years. If the sainted spirits of Welton and McCaw were allowed to revisit the scene of their former labours they would not recognise, at least in this respect, the Fuh-chau of the present day in the noisy, turbulent, hostile Fuh-chau of ten years ago. I would not be understood by this, of course, to mean that Fuh-chau at present offers no opposition or hostility to Missionary work. It will be seen, from another part of this report, that the contrary is the case. But the change for the better is truly great, and we consider our departed brethren, who laid down their lives in this field, as having contributed largely, by their lives and by their death, to this happy result. "And herein is that saying true, One soweth and another reapeth."

Discussion class.

This I have found by experience a most interesting and encouraging means of communicating truth to the people. There is one day each week specially set apart for discussing, in a friendly manner, the various subjects which come up in our controversy with heathenism. I have found this a very convenient arrangement in South Street, where we are fully established and thoroughly known, and where many come, during the time set apart for preaching, with foolish and frivolous questions, for the sake of annoying the preacher, and creating a laugh. These individuals we always refer to our arrangement of a discussion day, when all reasonable and profitable objections will be fairly met and considered. This takes away all excuse, and stops their folly; but I need scarcely add that these never make their appearance on the day appointed for discussion. We do not, however, refuse to answer thoughtful objections on other days, provided the objector waits till the discourse is over, when he is at liberty to state his objections, and receive an explanation. Many remain in this way, and we have been frequently detained in chapel till after dark, carrying on a warm but friendly discussion on the various subjects at issue between us. On the day set apart for discussion either myself or the catechist opens with prayer and a short address on some passage of Scripture bearing on the subject which we wish to introduce for discussion, and stating our views plainly on some extravagance of Taouism, Buddhism, or Confucianism, the catechist often giving some severe thrusts. Then some one of those present takes up the subject, and a very profitable discussion is carried on, generally for two hours. The catechist is well up in the Buddhist controversy, and in Chinese heathenism generally, and has the ability of using this knowledge with withering effect on the follies and fables of heathenism. His gentleness of spirit rises into a holy indignation while he describes and exposes to his countrymen the absurdities which have imposed upon them for ages. I firmly believe this daily preaching of the truth and exposing of errors is doing wonders, by the blessing of God, for the enlightenment of this dark and deluded people. We want two chapels more like South Street in this great city, and I have not the least doubt on my mind that more extended efforts would meet with more extended blessings. To work is ours, to bless with success is God's, and He has never yet withheld his blessing from faithful, earnest labours.

Distribution of Tracts and Testaments.

This department of our work (thanks to the British and Foreign Bible Society and the Religious Tract Society, which have kindly supplied us with Bibles and Tracts), has been vigorously carried on during the year in this city and throughout the country to long distances from Fuh-chau. We have reason to believe great good has been accomplished by this means. We know of one case that has been converted by means of a copy of St. Matthew's Gospel, and I had the great privilege of admitting him, by baptism, into the church of Christ.

Native Christians.

I am glad to be able to report that, with the increase of numbers, I believe I can see an increase of zeal for the conversion of others, and a deeper acquaintance with spiritual religion in the members of our little flock. This is principally manifested in increased prayerfulness and a greater desire to make known the truth to their immediate friends and acquaintances. There is also, I think, greater boldness for Christ and less of that shrinking from the shame of the cross. It is no easy thing for a native Christian to follow Christ in this bigoted, proud heathen city, and therefore we are glad to see our Christians, in the face of great difficulties, and in the midst of much persecution, willing to bear their cross and follow Jesus through evil and through good report. We have had to exercise severe discipline in one or two instances, by excluding from the holy communion. I rejoice to say the offenders have shown deep penitence, and are most anxious to be again admitted. We hope to be able to do so in a very short time. The native helpers have given us very great satisfaction, and some of them have shown great faithfulness and devotion to the cause of the Gospel. They are as anxious as ourselves for the extension of the work to "the regions beyond." May the Lord of the harvest raise up to us many more of this stamp of men to occupy the vast uncultivated fields around us on every side! then shall "the wilderness and the solitary place be glad for them." And may we not hope, too, that "the desert shall rejoice and blossom as the rose!"

Country Work.

During the past year this has been a very interesting and encouraging part of our labours. It will be understood by the Committee that only seven months of the year are available for carrying on the work, at least as far as Europeans are concerned, in consequence of the intense heat, which renders it impossible for the Missionary to travel or itinerate, unless at the risk of his life. The rugged nature of the country also renders travelling very wearisome and difficult. There are no roads, properly so called, but slippery and broken pathways through files of mountains, some of them very high and almost inaccessible. This is a great disadvantage to us in our Missionary travels, as it takes a long time to accomplish a journey, and there are no better modes of conveyance than the sedan-chairs, which are very inconvenient and altogether very slow.

These causes, together with our immense work in this immense city of *two millions** of souls, have prevented our tours in the country from being as frequent as we would wish. Yet, on the whole, I think we have no reason to complain. Besides three or four visits to the out-stations, I have made an extensive exploratory tour through the prefecture of Hok Ning to the boundaries of the Chekeang province. I visited the Foo city of Hok Ning, *i.e.* "city of blessedness and peace," and two of its Heen cities, including Hok Ang on the north-west point of the prefecture. I found, to my great surprise and satisfaction, that the Fuh-chau dialect was spoken by the majority of the Hok-ning-foo city people. This we were not previously acquainted with. Most of the shopkeepers and traders are emigrants from Fuh-chau, and this accounts for the prevalence of the Fuh-chau dialect. I was very kindly received by the people, and we had many opportunities of preaching to them, and talking to them of Jesus. The city itself is not very large, not one-fourth as large as Fuh-chau. I was dressed in the native costume, and this fact, I think, seemed to please the people very much, I am not prepared to say how far it would be expedient for Protestant Missionaries to follow the Roman Catholics in this respect, but my experience of wearing the Chinese costume during my travels through the country has impressed me very strongly in its favour, and I intend to continue the practice for the future. Hok-ning-foo city is a most desirable position for an out-station, and I hope soon, with God's help, to see it occupied, but we are weak and feeble. I believe, however, the more we extend the stronger we will become. We have found it to be the case hitherto, and

* It is supposed, and with very great probability, that the population contained within the amphitheatre of Fuh-chau is two millions. There is over one million in the city and suburbs, and very nearly another million scattered over the valley confined within the hills around the city. All this population I can see from my door and windows.

why should we not expect the same in the future? The policy that, because we are weak, we must not occupy too many places, I believe is a mistaken policy, and we do not intend in the future to adopt it. The native Christians are stirring us forward. Will the church at home hold us back by withholding from us the means? We have too long put too much trust in man; we must trust altogether in the living Omnipotent Jehovah.

Romanism at Hok-ang.

The city of Hok-ang, *i.e.* "happiness and security," is apparently a very wealthy place. The shops presented a much more imposing appearance than is usual in these southern cities. This is the great stronghold of Popery. There are about 2000 Romanists in the city, and, from every thing we could learn, there are about 20,000 in the towns and villages scattered round. The people everywhere informed me that there was altogether about 50,000 or 60,000, but this is most probably an exaggeration. Perhaps 20,000 is near the truth. The priests in Fuh-chau say there are only 30,000 in this whole province. They have a mass house and large schools, male and female, in Hok-ang, and one foreign resident priest. There are eight such places throughout the district, each with a foreign priest. We met many Romanists in the course of our journey through the country, and it was lamentable to witness their thorough ignorance of Christianity. Just before our visit many of them went back to idolatry, though they were the fifth generation of Romanists. I called on the resident priest, but he had not the politeness to see me. He made some excuse, and sent a message for me to call again, which, of course, I did not do. In the hotel where I lodged I had an opportunity of seeing and conversing with many Romanists who came to see me, some of them remaining till about midnight, conversing on religious subjects. It was a strange scene to me in this heathen land, to be surrounded for once by those who, however erroneous may be their faith, and ignorant of many of the great truths of Christianity, yet professed an attachment to the same Master that I served, and a belief, however indistinct, in the great Being whom I was labouring to make known. I almost felt we were brethren, but, alas! alas! the withering effects of Popery, her hatred of the word of God, and her sorceries and her spiritual fornications, with which she has made many nations drunken, reminded me how antagonistic Popery is to Christianity, and the great barrier which lay between me and them. These poor people knew nothing whatever of the Bible: they talked more about Mary than Jesus; and were surprised to find a man from the western nations who did not worship the Seng Mu, or sacred mother. Their priests told them that all western nations were Roman Catholics. The dialect of this city is a very heavy brogue. We had to converse through interpreters, which is not difficult, as there are many who can speak the dialect of the provincial city. This is a most desirable city for an out-station. The country all round is full of large towns and villages, and I think we ought, if possible, to exhibit to the people a purer form of Christianity than the abominable mimic of Romanism. I must be excused for speaking thus strongly of Romanism. I see, in my constant travels through this part of the country, the evils it has wrought, and the disgrace it has brought on the fair name of Christianity. The only drawback to this city being occupied as an out-station is its distance from Fuh-chau, and the difficulty of access. It would take at least seven days to reach it, through a wild and mountainous region. It can be reached, however, by water, from Longuong or Ning-taik, in two days, if the wind proves favourable.

Leing-Kong.

Preaching has been carried on here daily throughout the year by one of our ablest catechists, and it has received frequent visits from myself. The Lord has blessed our labours here, in giving us a little fruit. There were three baptisms during the year. There are also two under instruction. We have also, I am happy to say, succeeded in opening a day-school in this important city, the report of which will properly belong to next year. May the Lord give it abundant success! We are wishing to have day-schools in connexion with all our out-stations. We have had a great deal of opposition in this place during the year, from causes which I have already explained to you. At one time we feared expulsion from the city, so strong was the feeling against the preaching, &c., by the gentry and literary class. We received notice to leave our present premises at the end of the Chinese year. This was a great trial, as we were now well known, and our little chapel a centre of light to the surrounding country. There appeared only two courses open to us, either to give up the house, as we were required, or else purchase it altogether from the head landlord. To do the first we felt would be like abandoning the city, at least for some indefinite period, as it was almost certain the opposition of our enemies would prevent us getting another place. To do the second we felt was

impracticable, from want of means to purchase the entire premises, and it was doubtful, even if we had the means, whether the head landlord, who was one of the gentry, would sell the place to us. Just as we were about to give up the place the catechist discovered that the head landlord was willing to sell the place to him, through the influence of his wife, who, some time previously, became acquainted with the catechist's wife, and from whom she heard the doctrines of the Lord. At this crisis a friend, who knew our difficulties, came forward, and offered to lend us the purchase-money till such time as we could pay him back. We felt, therefore, it was our duty at once to purchase the place—it was a matter which required haste. A week's delay might have thrust us out of the city. The place is now Mission property, and there is plenty of room for preaching place, schools, helper's dwelling, and, if needs be, a Missionary's residence. The country all round is full of large towns and villages which have never heard the voice of the living preacher of Christianity.

Lo-nguong.

Here also preaching has been carried on regularly during the year; and here, too, God has abundantly blessed our labours. Here I have been permitted to baptize six most interesting individuals. There are several others under instruction. One of those who have been baptized is an old man of considerable property, and has great influence among his friends and neighbours. He is a most remarkable man, and his conversion was brought about in a very remarkable manner. Since he was baptized, his whole time has been occupied in going about preaching and exhorting others. His influence is felt in the entire neighbourhood. His case has attracted great attention. He was a most notorious idol-worshipper previous to his conversion. He is a man of extraordinary memory, though he cannot read. I have never known, I think, a man of more prayer; he is literally always praying. Another of those who were baptized on the same day is this old man's son. He was, before his conversion, one of the most notorious evil-livers in the whole city, and his father was seriously thinking of disinheriting him, though he is his only son. He happened one day to come into the chapel as the catechist was preaching, and there and then, by God's grace, he was arrested in his sinful course, and immediately gave up his sins. This attracted universal notice, and soon men began to inquire the cause of the change. His father, no doubt, was first drawn to the truth by this change in his son's character, which he looked upon as almost miraculous. It was truly a fine spectacle to witness that once reprobate son kneeling down by my bedside, in a little garret in Lo-nguong, earnestly pouring out his heart to God in prayer for the conversion of his aged father. To me it was encouragement enough to place against a lifetime of discouragement to see that young man sitting at the feet of Jesus, and in his right mind, and a sufficient answer to those who tauntingly ask us, What are the results of your labours? A third, who was baptized the same memorable day, is a young man whom to see is to love. I have scarcely ever seen such zeal and faith. He lived in a village about twenty miles from the city of Lo-nguong. He heard the truth only twice from the catechist, when he went on a visit to the village, and he believed with all his heart. He then exhorted others; and the result was, when the catechist went a third time there were seven other young men induced to join him in prayer, reading the Scriptures, and keeping the Sabbath. This alarmed the villagers, and the consequence was a general persecution. The trial was too great for the seven, but this young man stood firm, and once or twice at the risk of his life. He now, in the height of the storm, brought out his household gods and ancestral tablets, and set fire to the whole lot, in the presence of his astonished and horror-stricken neighbours, who expected every moment that some dire calamity would befall him. When they recovered from their surprise, they rushed upon him with one accord, and would have hurt him severely had he not escaped by running off and hiding himself. His own mother dragged him from his own room as he was engaged in prayer, and his wife scolded him bitterly for his apostacy from the gods of his fathers. But the more he is persecuted the more he prays, and the more he is confirmed in the faith. Intense prayerfulness is the most prominent characteristic in these Lo-nguong Christians. This, probably, is accounted for by the great trials and persecutions they have had to pass through ever since they came to Christ. There are no such hopeful Christians in our whole Mission, because there are not more praying Christians than these dear brethren at Lo-nguong. There are several others under instruction. May they prove true disciples. Altogether this place is in a very hopeful and interesting state at present. Our present preaching shed is too small and inconvenient for our purposes, and we are on the look-out for better accommodations. The catechist Li Ching Mi, who labours here, is a most faithful, earnest man: though his education is not very great, and his natural abilities very poor; yet we

have not a man on the Mission whose work has been half as much blessed as his. The secret of his success is faith and prayer. Those whom he has brought to Christ excel in these graces likewise, as I have already intimated above. He has made extensive and frequent visits through his district during the year, and reports an immense population, and great willingness to listen to the truth. Many have expressed their desire to know more about the Saviour; but the question again presents itself, Who is to teach them? Who is to tell them of the Saviour's love? Oh that the church of Christ would ponder these things! A Chinaman asked me the other day, "Why, if the doctrine which you preach be so precious, and if nobody can be saved except by Jesus, and if there is no other Saviour but Him, why is it that you have been so late in coming to tell us? Why is it that you are not 100, instead of one or two, to make known these things to us, without the knowledge of which, you say, we must spend our eternity in misery and woe?"

Ning-taik.

This place has been opened as an out-station of the Church Missionary Society during the year, and has been placed under the charge of Li Kuong Ni. It is a large and wealthy city, and an admirable position as a Missionary station. It is situated about thirty miles north of Lo-nguong, in the Hok-ning-foo, on the sea, an arm of which runs up to its walls. Already some inquirers have appeared. On my last visit two men asked for baptism, but on examination I found them sadly deficient in knowledge, and therefore, of course, could not comply with their request. In other respects things at this station look encouraging. There is no opposition, though experience has proved to us that opposition and persecution are no discouraging signs; on the contrary, they are signs of encouragement, and show that the truth is making way, and that the enemy of the truth is being alarmed. The country all around is full of large towns and villages, with an immense population, all willing to be taught and hear of Christ and his salvation; but the question again arises, Who is to teach them, and tell them of the glad tidings of peace? The catechist has made frequent and long visits to several parts of this district, and everywhere he was received with great cordiality, and his message on several occasions received with peculiar interest. But who is to water these young plants in the midst of this arid wilderness? They have received the truth, one here and there, at least the catechist hopes that this has been the case; but as he cannot possibly visit them more than three or four times a year, we fear the seed sown may die for want of proper care. This is an interesting district: its healthy position near the sea, its grand and romantic scenery, its lofty mountains, and its lovely fruitful valleys, all conspire to render it a most charming locality for itinerating labours, and, for those who are fond of grand and wild scenery, a most convenient place for gratifying their taste. We want a Missionary very much to take charge of this district, together with the whole prefecture of Hok-ning.

Recent Intelligence.

WEST AFRICA—BONNY MISSION.

THE national idolatry of Bonny has fallen before the truth of the Gospel, as Dagon before the ark, and the national deities have been put to death. The details will be found in the following letter from Bishop Crowther—

A decided and most important step has been taken in the right direction by the king and his chiefs, most favourable to Christianity. One of the strongholds of Satan in this place has had a great downfall. The guanas, which have hitherto been the juju, or sacred reptiles of the gods, and which have been worshipped, have been renounced, and declared, at a meeting of the king and his leading chiefs on Easter-day, 21st April, to be no longer Bonny juju. The consequence was, these reptiles were doomed to destruction. I here insert a paragraph of the king's letter to me on the subject—

"*April* 22, 1867.

"You will be glad to hear that yesterday, at the mutual consent of myself and chiefs, the geedee, or guana, Bonny juju, was de-

clared to be no longer Bonny juju, and many of the townsmen are killing them."

No sooner was this renunciation made, and orders given to clear the town of them, than many persons turned out in pursuit of these poor reptiles, which had been so long idolized, and now killed them as it were in revenge, and strewed their carcases all about in open places and in the markets by dozens and scores: fifty-seven were counted at one market-place alone, where they were exposed to public view as a proof of the people's conviction of former error, and that they were determined to reform in good earnest in this respect: everywhere one went the carcases of the guana met the sight.

There was another decision made respecting the removal of the guanas: lest any should hereafter say he had not had some share in the extinction of the sacred reptile, it was decided that some of the blood should be sprinkled into all the wells in Bonny town, to indicate that they all had concurred; not only in its destruction, but also in its use as food. Many soon after began to feed upon the flesh, roasted with fire. This reminds me of the passage, "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." (Exodus xxxii. 20.)

It cannot be expected that all the people had the resolution of the king and his chiefs to act fearlessly: superstitious fear does not soon vanish away from the minds long held by it, consequently the wells of water were shunned from superstitious fear rather than disgust. The water girls were instructed to direct their way to the Mission premises for a supply out of our well for their use. The girls poured suddenly upon us in great numbers, with their pitchers on their shoulders, many of them in a state of nudity. Here was an opportunity for me to correct the evil of such habits, which I could not do in the town. Now I have made it a strong rule that no one should be allowed to enter the Mission premises to draw water unless clothed: they have cloths at home to use, but the habit of going without from childhood has made them careless and indifferent. The poor girls were in a dilemma: the blood of the guana drove them from the wells in the town, and here they were driven back from want of clothing. The rule had the desired effect: the consequence was, a hasty share of handkerchief or wrappers with those who could spare some from their persons. From that time it was rumoured all about the town that no one could be allowed to get water from the Mission premises unless clothed. Since the last three days there was scarcely a case to be corrected: all came with their wrappers on.

Not only had the people suffered great losses by the reptiles devouring their chickens, but several persons had seriously suffered, either by being severely beaten or even put to death for hunting or unwittingly killing one of these sacred reptiles. Being thus protected by such severity, the guanas became tame, and ranged about everywhere, like domestic creatures, unmolested, and with this liberty they did much mischief, and thus became a public nuisance to all, but no one dared to say any thing against its sacredness. It was superstitiously believed, that if any person should kill one of them, the vengeance of the gods would be felt throughout the country; hence every one was afraid to offend. Many civilized visitors have laughed at and ridiculed their foolishness for worshipping such creatures; but the reply which was generally given was, "Your country fashion be good for you, my country fashion be good for me;" so ended the matter. God, in his mysterious providence, seems to have made the late king Pepple's exile from Bonny for a time the means of paving the way for the changes which are now taking place here. When he was at Fernando Po, in 1854, at which time he first invited me to Bonny as a Missionary, one of the promises he made then was that he would clear the guanas from the town as being no longer juju. But the Lord's time was not yet come: he had it in his mind to do this when the Mission was actually established here, but he had many prejudices to encounter, which only time could remove. He died without accomplishing this, but it was left for his son George, who has succeeded him on the throne, to strike the blow.

MISSIONARY INTELLIGENCE—ITS IMPORTANCE.

EXPLORATORY tours into lands not previously visited by Europeans usually command interest, and are perused with attention. They are unfrequented routes, along which we take pleasure in tracing the wanderings of others, following them in their experiences, and thus becoming acquainted with new countries and new people. When such enterprises have been accomplished by Missionaries, we cannot understand why they should command less interest than in other cases. The condition of the population is with them the chief point of attention, and it would be strange indeed if this feature of their writings should render them less acceptable to readers at home, who are in the enjoyment of the Christian light and privilege of England. Travellers, in visiting foreign lands, have generally some specific object in view. Some are intent on the prosecution of geological researches, others on the solution of some great geographical question. Not unfrequently the explorer is so eager in the pursuit of his particular object that other features of general interest are obliquely glanced at, and no more. And we are free to admit that Missionaries also are often so intent on the prosecution of their great object—the evangelization and improvement of degraded races—that they bestow but little attention on the subordinate points of country, climate, scenery, &c. This, in their case, is, to say the least, excusable, and may be regarded as a proof of their singleness of heart in the prosecution of the work to which they have devoted themselves. But it carries with it this disadvantage, that to general readers, whose Christian philanthropy is not as earnest as their own, their writings are without the attractiveness which might have been thrown into them, and are not read, except by those who are strongly interested in the prosecution of Missionary enterprise. This is to be regretted, inasmuch as, by the perusal of such communications, persons whose interest in Missions is as yet feeble, might have it nourished and strengthened, until it becomes vivid and earnest.

And this was the original object and intention of this periodical, to present Missionary intelligence in such a form as might be generally attractive; to use the communications of our Missionaries as the main text; and then, as they were wont to do in ancient manuscripts, illuminate them with marginal illustrations; nor was it intended that it should be strictly confined to Missionary details, but to be endued with the liberty of taking up collateral subjects, sometimes of a geographical, sometimes of a lingual, sometimes of a theological character; for these are elements so interwoven with Missionary work, that, if it is to be successfully prosecuted, they cannot be disregarded. Pure Christianity, the clear water of revealed truth, taken from the wells of the inspired word; the vernacular of the people effectively mastered and understood, so as to constitute the channels of utterance by which these living waters may flow forth to the people; and such an acquaintance with the new sphere of labour as may suffice to acquaint the Missionary with the peculiarities of the climate, and enable him to adopt due precautions; to guide him in selecting the site of his dwelling, and in avoiding needless interference with local prejudices; these all, in a greater or less measure, are necessary to the due prosecution of Missionary work. To the executive of the Society at home, the power of accurate discrimination between the truth as it is in Jesus and error in its first approaches, is essential; for error, in its advances, is deceitful, and assumes to be in affinity with truth. It is not until its plausibility has been successful, and it has been admitted within the citadel, that its contrariety is manifested. To assist in such discrimination cannot be justly regarded as foreign to the work of this periodical. When new dangers supervene, and new attempts are made to tincture divine truth with some new fusion, that this periodical should bear its testimony, decidedly and for once, and then leave the subject, cannot be regarded as otherwise than consistent with its duty.

Again, in the assignment of new Missionaries to particular fields, it is necessary that the idiosyncracy of the Missionary should be known, and also the specialities of the different Mission fields as to climate, the character of the people, the degree of difficulty which attaches to the acquisition of their language, that thus the right man may be appointed to the right place; and hence, in collecting information on such points, and condensing it into brief articles, which may be quickly read, this periodical may subserve a very useful purpose.

Nay, still further, it is well that it should look beyond the limits of settled Missionary work to the vast tracts as yet unoccupied; for in the much that is doing we are apt to forget the much more that remains untouched; whereas Christian sympathy ought ever to be expanding beyond the narrow circle of existing work; and, in its compassionate outgoings towards the multitudes which wander about as sheep having no shepherd, prepare the way for new efforts.

To the right discharge of such responsibilities the communications of our Missionaries are of primary importance; indeed, these constitute the staple of this periodical. They are the warp on which, as we sit at our loom, we weave the woof of various supplementary remarks, and, when the web has been completed, sever it for use. Some Missionaries are indisposed to write, and they refrain from doing so because they are so averse to appear in print. But this is injurious to their Mission; it robs it of the sympathy, and, necessarily, of the more special prayers of friends at home; for how can they be otherwise than ignorant of the particulars connected with it, if the Missionary on the spot withholds the information. If the knowledge which Christians at home possess of some particular station is scant, if it be nothing more than a mere outline, how is it within the range of possibility that any special interest can be felt? The scenery of a country may be of a highly attractive character; but does the spectator, who is privileged to behold it, convey to his friends at home such an idea of what he has enjoyed as to enable them to participate in his sensations of pleasure, if he confines himself to mere outlines? And yet some of our reports from distant stations are mere outlines: they are nothing more. All that is known at home is, that at a certain place there is a certain Missionary, and that he has certain agencies at work, which perhaps are specified—so many branch stations, so many schools, so many catechists; but all points of detail are suppressed. Is this enough to generate that sympathy which will not rest satisfied until it has expressed itself in prayer before the mercy-seat?

But it is said—we are so fearful of false impressions being entertained of our work, of its being thought more hopeful than it really is, and, if adverse circumstances should occur, of a reaction and disappointment, that we prefer being silent.

Is it, however, only the encouraging points we wish to have communicated; to be told of what is bright, while every dark side is carefully suppressed? By no means. Such communications would not answer our purpose. The discouraging features are as important as those of the reverse character. They tell as powerfully, if not more powerfully, on our home Christianity than those of a different character. Let our Missionaries write not only of the few who have been brought under instruction, but of the multitudes yet beyond its pale; let us hear, not only of inquirers who are stedfast, but of those who have disappointed and gone back. We want, not the romance of Missions, but the reality of Missions—a faithful transcript of the work, in order that the Church at home may be identified with the Missionary abroad in the fluctuations inseparable from such a work, and that, when it is thoroughly understood, we may feel with him, pray for him, and put forth effort on his behalf.

Paul, at Rome, writes to the Philippians of all that was happening to him there—"I would that ye should understand, brethren, that the things which happened to me have fallen out rather unto the furtherance of the Gospel;" and he enters into a minute

detail of the wondrous way in which God had wrought, so that his bonds had given more liberty to the truth, and caused it to circulate more widely. And why was he anxious that they should be acquainted with all these particulars—"For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ."

So, again, writing to the Corinthians, he says—"We would not, brethren, have you ignorant of our trouble which came to us in Asia," and of the Lord's interposition on his behalf, "who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us; *ye also helping together by prayer for us*," &c. He told them of his trials, that he might obtain their prayers.

Surely the church which does not follow with its prayers the Missionary whom it sends forth, or the Missionary who thinks that he can effectually prosecute his work without the prayers of the church by which he has been set forth, are alike mistaken.

Let us suppose a case. The existence of such a case lies within the range of possibility. A Missionary, one or more, has been labouring at a given spot for years. His conduct has been consistent; his labours unflinchingly persisted in; he has been truthful, zealous, unwearied; yet the results are scant. This may arise from causes over which he has no control. There was one who said, "I have laboured in vain, and spent my strength for nought," and yet in his work there was no deficiency. The Lord has ordained that one should sow, and another reap; and it may be so in his case. The difficult, and therefore the more honourable portion of the work falls to him, and if there be less of present encouragement, there will be a fuller consolation awaiting him at his Master's hand when his work is done.

But if, over the wide expanse of the Mission field, there be any so circumstanced, would it not be well if they were to look back and consider whether communication with the church at home, the base of operation, has been sufficiently sustained; whether they have looked enough for the prayers of their Christian brethren, and have been careful—nay, conscientious—to furnish them with such an amount of information as might suffice, with God's blessing, to elicit sympathy and draw forth prayer. Have they confined themselves to an annual letter, drawn up so concisely as to suppress all those incidents which give character to the work, and evidently written by one who writes it reluctantly, and would far prefer, if he might do so, to omit the duty altogether?

And is it right so to deal with the home church, as though it were merely a well from whence supplies, when needed, might with convenience be drawn? or is it surprising that the supplies should be scant when the measure of information afforded is scant also.

We regard our Missionaries as occupying a position of commanding influence, not only in relation to the heathen, but in relation to the church at home. They can infuse fresh blood into the parent system. When the Lord laid upon such as were already his servants the grand duty of making known his Gospel to those as yet in ignorance of it, and said, "Go into all the world, and preach the Gospel to every creature," He had in view the maintenance of Christian vitality at home, as well as the advancement of his cause and kingdom abroad; the good of his church as well as the salvation of the heathen. For in our Missionary work there is a peculiar freshness and vigour, which, when fairly communicated, and thus reflected upon the home church, is fitted to exercise a most healthful influence. There, apart from all human helps and aids, the Gospel is seen going forth to contend against gigantic superstitions which have long reigned over the heathen, and claim yet to do so by virtue of a prescriptive right: it goes forth alone and by itself—like David, when, armed simply with a sling and stones, he went forth against the giant, a champion despised by all, a presumptuous stripling, in their eyes strong in nothing save in self-conceit; but when, contrary to expectation, he returned

triumphant, the armies of Israel took courage from his example, and achieved a glorious victory. So goes forth to the conflict the naked truth—to a conflict, apparently so unequal, that, in this world's estimation, it cannot be otherwise than discomfited and driven back with shame; but when, contrary to expectation, it makes good its ground in the presence of the enemy, and, having successfully sustained its position, notwithstanding the most furious assaults, begins, after a time, to assume the aggressive, to drive in the adversary's outposts, and carry one stronghold after another, until avowed opponents, bowed down at the Lord's footstool, become his good soldiers, and preach the faith they once destroyed—tidings such as these cheer the hearts of Christians at home, and the good report from a far country stirs them up to do more energetically the work which is near at hand. The Missionary, therefore, is not only an evangelist to the heathen, but, in transmitting Missionary intelligence, benefits most materially the church which has sent him forth.

Shall it be pleaded that the Missionary, amidst the multiplicity of his avocations, has not time to write? It resembles the excuse of the parochial clergyman at home, who, as he persuades himself, has not time to read the details of Missionary effort. Could a portion of his time be better bestowed? If he be a spiritual man, his own soul would be refreshed. His own difficulties at home, what mole-hills would they not become, when contrasted with the trials, disappointments, and privations of Missionary life! When he reads of his brethren, amidst the eight months snows of North-west America, or the year-long heat of tropical Africa, or the vast pressure of Chinese Mission work, where a handful of men are set down in the midst of dense millions, there to do what they can, and then looks to his parish, some few miles long and not so many broad, with a few hundred souls dispersed over it, how can he feel otherwise than ashamed to be a laggard in his work? how can he lose faith in the power of the Gospel to convert? how can he be lax in his preparation for the pulpit, or sluggish in prayer for those committed to his charge? And then, as he reads and is interested in Missionary intelligence, he cannot but feel convinced that his people, if they knew of these things, would be interested also; and, in proceeding to impart to them Missionary information, he brings the Gospel to bear upon them in a new way, and, by facts of various kinds transmitted from distant fields, confirms them in the great truths which he preaches to them, and encourages them to believe that the same Gospel, which is effectual to commence a work in a heathen land, can as effectually revive a work in an old-established Christian land.

And if such salutary effects be produced at home by the transmission of Missionary intelligence, shall the Missionaries on the spot, who alone can give us such valuable contributions, refuse a portion of their time to water and enrich the parent root, by which they are sustained, that, thus benefited, it may yield to them increased support?

And surely it is well that at times the Missionary should pause and thoughtfully review his work; in what spirit it has been carried on; what mistakes have been made that they may be corrected; and what points, having afforded promise of success, encourage to increased effort.

The periodicals and other publications of the Church Missionary Society are the channels by which the intelligence communicated by Missionaries abroad may be given to the constituency at home, and transmitted to various Associations.

With the local Secretaries rests the responsibility of taking care that the publications be distributed amongst the members of their respective Associations. This also requires thoughtful arrangement, persistently and zealously carried out; otherwise the Missionary may write, the periodicals be duly prepared month by month, and forwarded to their respective destinations, and the entire series of such pains and labour be frustrated by the indifference of a local Secretary.

INTELLIGENCE FROM FUH-CHAU.

In the previous article we have referred to the duty incumbent on Missionaries to communicate to friends at home such details of the work in which they are engaged as may, with the divine blessing, elicit sympathy, and lead to an increase of Missionary effort. Sometimes it happens that the reports which are forwarded are so brief and dry, that they are of little use; but often it is far otherwise, and we now and then receive documents from abroad which are every thing we could desire. They are a vivid transcript of the position in which the Missionary finds himself, of the people amongst whom he labours, and the work in which he is engaged. As they are read, the work is realized, interest is excited, and the Missionary receives a larger share of the sympathy, prayers and efforts of the Lord's people.

We have now the privilege of presenting such a document to our readers—one which will do them good. It places the spiritual destitution of China before their eyes, and bids them compassionate and help. It summons the Christian young men of England to the Lord's work; and may the Lord bring home the appeals which it contains to the consciences of our readers, that there may be many to offer themselves for Missionary work in China.

The document to which we refer is a journal written by the Rev. J. R. Wolfe, of Fuh-chau, in which he narrates the particulars of various journeys into the interior of the province; one to the cities of Hok-chiang, Lieng-kong, and Lo-nguong; another to Ku-cheng, an out-station of the central Mission at Fuh-chau; and a third to Ning-taik, by Lieng-kong and Lo-nguong.

In these narratives the following points stand forth so prominently as to arrest attention. First—the density of the population fills us with wonder, China, in this respect, contrasting so remarkably with such countries as North-west America, where the aboriginal tribes have so wasted away, that throughout a journey of some hundreds of miles perhaps not a human being may be seen.

Secondly, we are interested by the intelligence of the Chinese, so diverse from the dulness of the East-African; their quiet and settled habits, the more striking when compared with the migratory habits of other Mongolian races; and yet we are pained by the intensity of their spiritual darkness and subserviency to a gross idolatry, which they appear to despise, while they practise its ceremonies—one feature excepted—the worship of the ancestral tablets, which amongst all ranks are objects of superstitious veneration.

Again, we admire the readiness with which they gather around the Missionary, and hear attentively what he has got to say, and welcome the opportunity thus afforded to him of preaching publicly and openly, China in this respect contrasting remarkably with Turkey, where to preach in the open air is an impossibility, and the utmost that can be done is to speak to individuals.

Lastly, with so open a door placed before us, let our readers reflect on the inadequacy of the Missionary force—two Missionaries, so far as the Church of England is concerned, for two millions of Chinese at Fuh-chau, besides the many millions which occupy the provincial cities, towns, and numberless villages. How inconsistent our conduct! how unintelligible to the Chinese! for we declare that the Gospel of Christ is necessary to the conversion, sanctification and salvation of this people; and yet we send out messengers to preach it in the proportion of two Missionaries to at least fourteen millions of people. Do we really believe our own declarations, and feel the force of the apostle's argument, Rom. x. 14, 15. How is it, that of the numbers in other respects qualified for Missionary work there are so few who willingly offer themselves? The vitality of the

system is low, when at the extremities the pulsation is feeble. The more remote parts of the Christian service, those which have reference to the evangelization of the heathen, command at the present day but feeble interest—the pulsation at the extremities is weak. England has never been faithful in this respect. The pecuniary contributions for this purpose, when compared with her wealth, are stinted and meagre. Her sense of Missionary obligation, if it is to be estimated by the measure of her pecuniary gifts, cannot be regarded as vigorous. But scant although it be, it has been in excess of the agents given to this work. The Church Missionary Society has never been enabled to obtain British Missionaries enough to fill up the measure of its work, and but for the aid of Protestant Germany that work must have been contracted within narrower limits even than those it occupies at present.

And now there is an open door in China, and yet none to enter in! Long had such an opening been wished for, prayed for, by holy men, who desired to win China to the Lord. That prayer has been answered. There is access into the interior, free and unshackled, and yet Christian men hang back, and are unwilling to leave home. Assuredly there must be some who are evading a plain duty, and shrinking from the honest consideration of their own individual responsibility in this matter. Men may thus slight convictions, but will they prosper the better for it at home, or be eventually the happier for doing so?

That volunteers for Missionary work should be so few, when the opportunity for usefulness is so great, is an unfavourable symptom.

Had the Church of England done more abroad, there would have been less to do at home. Our Christianity would have remained more pure had it been more generously shared with others.

Even now the more zealous prosecution of the great Missionary work would re-act beneficially on the church, and prove a valuable corrective for existing evils. (Haggai ii. 14—19.)

VISIT TO THE CITIES OF HOK-CHIANG, LIENG-KONG, AND LO-NGUONG, IN NOVEMBER 1866.

BY REV. J. R. WOLFE.*

Start for Hok-chiang: the scenery and the people.

Nov. 24—Started about six o'clock this morning for the city of Hok-chiang, or "The city of blessedness and purity." I was accompanied by the head catechist, the Bible Society's colporteur, and two coolies, who carried a number of tracts and Testaments for distribution. We left Fuh-chau, "The happy city," through the south gate, and passed along the narrow, crowded street which connects the city with the foreign settlement at Nang-tai. This street is about three miles and a half long, and is the busiest in the whole place. At this early hour it was literally thronged, and the traffic was so great that we had the greatest difficulty in pressing ourselves through. We accomplished the distance, however, in about two hours, and passed over the celebrated Fuh-chau bridge, with its many arches, and crossed the little island of Nan-tai, and then ascended the Chong-seng-sang ("Saltstore hill") of the foreign settlement. Here we were enabled to breathe the beautiful fresh air of the morning, and admire one of the most delightful sceneries in the world. The grand mountain, the wooded hill, the cultivated vale, the smooth-flowing water, and the rushing torrent, are all taken in at one view from this delightful spot. The magnificent mansions of the foreign merchants are quite in harmony with the grandeur of the scene, and most of them command a most interesting view of the surrounding hills and valleys. The British flag, too, as it waved gently in the morning breeze, and the English church, with its spire heavenwards, added to the completeness of the whole; the one inspiring a sense of British power, the other, as it were, pointing to the source of Britain's glory. I confess I was moved by all this natural and artificial grandeur, and felt how deeply, even

* The length of this journal precludes the possibility of its being printed otherwise than in portions. In the present Number we shall not be able to penetrate further than Hok-chiang.

independently of redemption, man is indebted to the great Being "who giveth us all things richly to enjoy." As we walked on through the beautiful valley south-west of the settlement we met numbers of men and women bearing heavy loads of oranges to the market, and, though bowed down with the weight of their burdens, they had invariably a smile and a word of friendly address for the foreign Sing-sang. The Chinese language is the "key to the Chinese heart," and a great deal of the misunderstanding and prejudice which now exist between foreigners generally and the natives I am persuaded would be soon removed by the former possessing themselves of this key, by which they can reach the Chinese hearts. And this is by no means impracticable for the class to which I refer. Many of the young merchants have plenty of spare time on hand, especially during the cool seasons, which would be very profitably spent in acquiring a knowledge of the language of a most interesting people, and with whom they are compelled to have daily intercourse. My own experience is, that the Chinese, though naturally very suspicious and jealous of foreigners, are exceedingly tolerant, and easily conciliated, and are too proud to be driven, while they are too cowardly to forgive an injury when they have it in their power to be revenged. In about two hours' walk through this path we arrived at the celebrated orange groves which line the banks of the Jong-fu river. The crop of oranges was very abundant: every tree appeared loaded with the ripe fruit, and the whole valley looked as if covered with a mantle of gold. Leaving this lovely scenery behind, we arrived about eleven A.M. at the small

Village of Lin-sai.

Here we rested and took some refreshment, and spoke to the numbers who soon crowded around us of Jesus and his redeeming love. We had very attentive listeners, and our books and tracts were very gladly received. I was very much interested by a little boy, who came and asked for the book which told about the good Man who raised the dead and cured the lepers. I asked him who told him that we had such a book. He said, "A man in my village has such a book, which he got from a foreign man, and it is a very good book. My village people never saw such a book before, and they all come to listen to him when he reads it to them." After some further conversation with the lad, I gladly gave him a New Testament and a few tracts. He thanked me very politely, and ran off as proudly as if he felt he had possessed some great treasure. We were treated at this place with very great civility, and, after resting ourselves sufficiently, we hired a boat to the village of Tai-ching, on our way to Hok-chiang, "The city of blessedness and purity." We were now sailing on the small river which flows from the city of "everlasting happiness," and certainly, if we were not destined to find everlasting happiness, or any happiness at all in the city of Jong-fu, we were not at all disappointed in the grand and glorious scenery which each side of the river presented to our view. The river runs through a long narrow valley, beautifully cultivated, with mountains towering high at each side. The many little villages which stud its banks, and the crowds of noisy children who run merrily along the beach and on the banks, add cheerfulness and life. The whole scenery combines at once the grandeur and the loveliness of nature. The boatmen were evidently proud of the beauty of their river, and as we sailed along they frequently asked me, in an air of triumph, if we had any thing as beautiful as that at our side. After a slow afternoon's sailing, we arrived about nightfall at the village of Tai-siong.

Hospitality of the Chinese.

On landing we were very kindly invited by a man who was standing by to lodge in his house, which was quite near. I was at first disposed to accept the invitation so kindly and promptly offered, but the catechist and coolies advised a lodgment in the village. We declined, therefore, after a great deal of ceremony, our friend's invitation, and walked to the village, which was about three li further off. Here we found the pong-taings full, and with the most wretched accommodation. A shopkeeper, however, in the street, very politely invited us to lodge in his house, and gave up his own bedroom for my use. He treated us with the utmost kindness, and would take nothing in the way of compensation for all the trouble and inconvenience he was put to on our account. No sooner had we arranged ourselves for the night than crowds of men and boys came to see us, and we remained up till after midnight talking to the people, and teaching them about Jesus. No doubt they came out of curiosity to see the foreign man, but they listened most attentively to what we told them, and were evidently much interested with the accounts of our Saviour's life and sufferings on behalf of a wicked world. We gave away several Testaments and tracts. The appearance of the people here gave us the impression of their being very poor; and in the morning, when we were able to see and examine the village and the wretched houses, that impression was by no means in the least effaced. The village

stands in a circumscribed plain, buried among mountains, which rise majestically on every side of it. Nature has indeed lavished with liberal hand her romantic beauties on these parts of creation, while human industry has done its best to add to its beauty by bringing every available spot under the freshness of cultivation. Human art, however, has very few trophies to exhibit amidst the mud walls and wretched hovels of a Chinese town or village. It seems as if she were afraid to raise her head before the wild grandeur of nature.

Leaving Tai-siong, we passed on through a long narrow valley, beautifully shaded by tall bamboos. The sun was very powerful, but its rays were unable to penetrate through the thick forest of bamboo leaves, so that we enjoyed a really lovely walk the greater part of the morning. We were frequently met by numbers of coolies carrying loads of old bones to the provincial city. Here they are purchased for a good price, and converted into combs and various other uses by this most ingenious people. About eleven o'clock we arrived at a large but dilapidated Buddhist temple on the way-side, and, as we felt rather tired and very thirsty, we halted to take some refreshment. The building was occupied by two miserable-looking priests, evidently half-starved, and with scarcely sufficient clothing to cover their bodies. They at first showed a little curiosity at seeing me, but they soon appeared as listless as ever. We asked for boiling water to make a little tea, and the loan of a table on which to place our refreshments. A proper table they did not possess, but the boiling water they promised to furnish. As soon as it was ready, however, they very impolitely used it for themselves, and left us rather disappointed without it. My cooly and colporteur rebuked them rather sharply for their want of good manners and unhospitable conduct towards strangers; but they appeared quite as insensible to rebuke as they did to good manners, and we made up our minds to take our immediate departure. A good many people, however, stopped, as they passed by, to see us, and to these we explained the object of our journey, and endeavoured to impress them with a knowledge of the Saviour, whose name, for the first time in their lives, they had now the opportunity of hearing. My poor coolies and companions were now so very thirsty that they were glad to eat the raw sweet potato which grows very abundantly in this part of the country. The Chinese scarcely ever drink cold water, especially when they are travelling. They have an idea that it would produce sickness, or, most probably, instant death. In this, as in many other things, they act from experience, and I have no doubt that, on the whole, they act rightly in this respect, at least, and that, generally speaking, in this climate one cannot drink cold water with impunity, though he may oftentimes long for it, as David did for the water of the well of Bethlehem. We left the old temple as thirsty and as weary as we came to it, and I could not help feeling what a lively image this was of the character of all these temples in a spiritual point of view. Doubtless many a weary, heavy-laden and thirsty soul repairs to these temples for spiritual refreshment, but go away disappointed, and as weary and thirsty as they came.

Mountain travelling.

About one o'clock we passed through a small village at the foot of a large mountain. The inhabitants all rushed out to see me, and their curiosity was very great, as the majority had never yet seen a foreigner. We did not stop, however, but crossed the rapid stream which runs hard by the village, and prepared to ascend the mountain road, and hasten to a resting-place at the other side. We had a goodly number of Chinese as fellow-travellers, with whom we conversed, and endeavoured to sow the word of life as we went along. Chinese are by no means unpleasant companions in travelling: they are very curious and communicative. They have a thousand questions to ask on various subjects, some of them childish in the extreme, others showing that they are by no means destitute of intelligence. They are extremely polite, and, once in familiar conversation with a Chinaman, he is studiously careful not to say any thing offensive. Flattery is rather their fault, if we except the deep hypocrisy in most cases from whence it flows. Our way up the mountain, therefore, was by no means dull, if lively conversation, and occasionally exuberance of spirits, manifested in hearty laughter on the part of our companions at the expense of one or another of their own number, tend to dissipate dullness, and render a tiresome journey interesting. The ascent, however, was very wearying, and there was hardly a breath of air. After about two hours' toiling, we gained the summit, and then we were amply rewarded by the magnificent panorama of nature which presented itself to view. To add to our gratification there was a small tea-house at the top, where we rested, and sipped the refreshing draught as we admired the grandeur of the surrounding scene. Long narrow valleys appeared running off in the distance in every direction, among mountains covered with verdure and flowering shrubs of various descrip-

tions. Here and there, on the sides of the hills, large stone buildings met the eye, and gave variety to the scene. The buildings are called *chau*, *i.e.* "fortress," and built by the rich as places of refuge in times of rebellion or invasion. They are built on the most defensible position on the brinks of precipices, and remind one of what Balaam said of the Kenites, "Strong is thy dwelling-place: thou puttest thy nest in a rock." Some of these "nests in the rock" are entered by an opening in the top, others by a small aperture at the side, and so contrived, that, when shut, it cannot be discovered by an enemy, or be opened except by those from the inside. I was told that in olden times more than a hundred people took refuge in each of these places, and remained immured within their walls for months, and so escaped the sword of the rebel and the cruelty of the lawless marauder. Our path up the mountain was crowded on both sides with flowering shrubs and trees, many of which are cultivated at Fuh-chau, and sold at a very expensive price. The Chinese are remarkably fond of flowers, and manifest great taste in their cultivation and training, and nature has abundantly supplied them with the materials for the gratification of this taste in the flora of their own beautiful country. After resting our bodies on the top of the hill, and feeding our minds on the rich scenery around us, we descended into the valley on the south side, and walked briskly till we arrived, about two P.M., at the large town of Ek-tu. Here we made preparations for dinner, which were very simple and primitive.

A walk amongst these grand mountains proves a capital remedy for a bad appetite, and one has no time, even if he had the desire, to complain of the simplicity of his fare.

The "foreign ghost."

The shop in which I rested was immediately surrounded by crowds of men and boys: even the women ventured in the crowd to take a look at the "foreign ghost," of whom they had been told frightful tales from their infancy, but never had an opportunity of seeing one in their lives. They looked at me half frightened, half curious; and when I addressed them in their own language, and told them not to fear, that I was only a man, they seemed rather disappointed, and exclaimed, "He can speak: he is like one of ourselves." The shopkeeper was very kind and civil, and, under pretence of being so, placed me in the most conspicuous part of the shop. I felt I was being exhibited by my kind host the whole time, but as I have become quite accustomed to this sort of treatment, I enjoyed it tolerably well, at least it was not inconvenient to me, and I made myself quite at home with the simple fare which I had before me. A foreigner's way of eating is always a matter of great curiosity to a Chinaman, and on this occasion I had a thousand remarks passed on my manner of eating, and on the knife and fork which I used. It was, however, not very pleasant to eat with a thousand filthy Chinese close around one. Some of them would take in their filthy hands the loaf of bread on the plate, and hand it round for inspection, to the curiosity of a hundred bystanders. One man cried out, "Ten cash to see the 'foreign ghost.'" This caused a burst of laughter from the crowd. I pointed to the man who made the rude remark, and said he needed to learn manners: that if I was a "foreign ghost," he was very much like me, only his face was blacker and much uglier than mine; and asked the people which of the two "ghosts" was the best looking. This acted like an electric shock on the crowd. They laughed heartily at the supposed black native ghost, who hid himself away, and did not show his brawny face again. After this I was treated with more respect, and the most flattering remarks were passed upon me. I knew etiquette—I could talk reason—I had wonderful ability—I had a tall figure, a white face, and, above all, I could speak the "smooth flowing words of the middle kingdom;" while the man who made the impolite remark, they said, was a rough fellow, had no manners, had neither sense nor reason. I would, therefore, they had no doubt, forget all about it, and not think on their village as a place of no kindness to strangers. I assured them I would remember their village as a place where I had received kindness and hospitality, and would pray to the great God, whose servant I was, to bless them, by making known His love to them. By this time my catechist had arrived from the hotel where he had taken his dinner, and so we commenced a little preaching, and distributed books and tracts to the assembled crowd. We explained fully our mission, and the object of our present journey hither. They seemed quite pleased. I said we were too tired to preach much at present, but we hoped to come again and spend a longer time among them, and teach them more about Jesus. A hundred voices shouted out, "Do come again, do come again." Before we left we had a private interview with one man, who wished to hear from us more fully about the doctrine of Christ. He was a literary graduate, and a man of some property in the neighbourhood. He listened with apparent interest to what we told him, and received a copy of the Old and New Testaments, and a

number of good tracts. He does not live in the town, but in a village about six English miles distant.

After this we started on our journey refreshed and very much encouraged.

Grandeur of the Scenery.

The afternoon turned out very cold, and brisk travelling was very pleasant. The surrounding scenery was grand beyond expression, and every thing tended to put us in good spirits. The peaks of the mountains towered in the air, and their gloomy summits seemed to warn us of a coming storm. The path on which we travelled ran along the edge of immense precipices, which yawned fearfully beneath us, and the awful sound of a cataract, as it rushed violently down from the mountains, reminded us strongly of Him whose voice is as the sound of many waters, and cast a sort of solemn sacredness over the locality. The presence of a human being in the midst of so much terrible grandeur was a positive relief. I thought, if man could feel thus uneasy in the presence of a scene which displayed so much of the mighty power of the great Creator, how much less could he endure, in this his sinful state, the actual presence of the wonderful Jehovah. Truly it was comforting to feel that there is a Mediator between God and man, who has a fellow-feeling with man, and that through Him we can look upon the great Jehovah as a reconciled and loving Father. But on the other hand it was very melancholy to think of the thousands who live and die in the midst of all this display of Omnipotence, unconscious of the existence of the Creator, and utterly ignorant of the Days-man whom He has sent to bring mankind near to Himself. With these feelings I marched over these mountains, and with a longing desire to lay the grand but melancholy picture before the friends of the heathen, and implore of them, on my knees, to exercise more zeal and self-denial for the salvation of the millions of perishing Chinese. To the Missionary himself the scene is almost overwhelming: thousands dying around him daily, ignorant of the great salvation: large cities and towns and villages sitting in darkness and in the shadow of death, and oftentimes, with outstretched hands and necks, imploring aid which he has not the power to give, through want of help and bodily infirmity. At the same time he knows that there are thousands at home able to help, but who turn a deaf ear to the cries of the heathen, and leave him alone to shed his tears where he cannot give his efforts. Were it not for the faithful promises of a faithful God, the Missionary might well abandon his work, and exclaim, "All these things are against me." Will the friends of the heathen, then, shut their ears to the cries of the Missionary for help? Will the children of God at home continue regardless of the deep wailings of the Chinese for assistance? Above all, will the servants of Christ look away, and not listen to the last command of their ascending Lord, and say, We will *not* go into all the world, nor into any part of it, nor preach the Gospel to every creature, for we do not think that the Master's command means what it plainly says, and we are not called upon, therefore, to rescue the dying from eternal death? Alas! alas! this is the unexpressed language of many a professed Christian. In the meanwhile the heathen are perishing, and their blood will be required at professed Christians' hands. These are the thoughts of many a solitary Missionary surrounded by thousands of heathen, for, away from home and country, they were my feelings on the present occasion, and I confess they made me melancholy and sad.

Thunder storm in the mountains.

It was now growing late, and we were admonished by the frowning aspect of the heavens to quicken our pace, as nature seemed mustering her forces for a mighty thunderstorm. Our contracted horizon between these hills gradually became almost dark, then the rapid flashing of the lightning, and the loud roaring of the thunder reverberating through the mountains, whose dark forms rose perpendicular on every side, rendered it awfully grand. It was a sight worth beholding. The rain, however, which rushed soon afterwards in torrents down upon us from the sky, took away for the moment all sentimental thought, and we wished ourselves in some less "sublime and beautiful" spot, where our bodies would find shelter from the unmerciful storm. There was no help for it, however, and, whether we would or not, we were compelled to take the bitter with the sweet, and submit to cold and wet, a slippery pathway, and no prospect of comfort whatever of a bodily nature when we arrived at our journey's end. We had still about seven English miles to travel before we could reach a proper halting-place, and every Chinese li appeared to me as long as an Irish mile under our present miserable condition. The storm lasted about an hour, but the rain continued till we came to Teing-siong, an important town, which we reached just about nightfall. As soon as we made our appearance within the precincts of the town we were, notwithstanding the pouring rain, surrounded by crowds of men and boys, who manifested the greatest curiosity at seeing me. Under

the circumstances, I fear we presented any thing but a favourable appearance to the natives. Cold, wet, hunger and fatigue, all combined to make us feel miserable, and long for a place to lodge ourselves in. I immediately sent my servant in quest of a lodging, while I stood under a shed, surrounded by the crowd, and anxiously wished for his return. He came back, after a long search, unable, he said, to find a comfortable place.

Difficulty of finding sleeping quarters at Teing-siong.

We were followed by the crowd, which increased as we went along, till, after five minutes' walk, we arrived at the Chinese hotel. We were politely shown into our rooms, or rather room, for we were all expected to occupy the same room, but it was a most miserable place. The rain poured down through the roof, and the walls were literally green from damp, so here, of course, we could not remain. Our friend now again consented to lead us to the Buddhist temple, which was about two or three li outside the town. We were still followed by a large crowd, the juvenile part of which amused themselves by running on before us, crying, "Here comes the ghost, the foreign ghost! here comes the ghost, the foreign ghost! Come and see! come and see!" As we came towards the door of the temple, one of these little urchins ran a-head, and announced to the inmates the approach of the "ghost." Two men rushed from the temple door, and, having caught a glimpse of me, rushed back again, screaming, at the top of their voices, "*Huang kiang! huang kiang! huang kui! huang kui!*" "The foreign child! the foreign child! the foreign ghost! the ghost!" I was met at the door by the priest, who informed me there was no accommodation in the place suitable for me, and I had better return to the town. I said it was now late, and we were both cold and wet. I would therefore feel greatly obliged if he would allow us to spread our beds in one of the rooms. He replied there were only four rooms, which were already occupied, but if we wished to take up our quarters in any other part of the temple we were quite at liberty. But there was not a place free from rain, and damp, and cold, in this miserable building, where we could spend the night without endangering our lives; so we reluctantly returned to the town, to the great amusement of all. On arriving again at the town, we were invited to a private house, and a large upper room, well warmed and tolerably comfortable, was kindly placed at my disposal by the generous owner. Here I commenced to make myself comfortable, when suddenly my catechist informed me that our host was an opium merchant, and that our staying in his house, he thought, might compromise our character as Christian teachers; that the people might think I had something to do with the opium; and so he strongly advised me to look out for other quarters. I confess I was loth to leave my present comfortable lodgings, but, of course, immediately acted on my faithful catechist's advice, and, though it was now dark, my servant went off to look for another place. As soon as it was discovered what our motives were in seeking another lodging, a Fuh-chau man came forward, and placed his large empty shop and back rooms at our disposal. The shop, he said, would serve for preaching, if we desired to remain in the town on the day of rest. We thanked our kind friend, and immediately transferred ourselves to his place. As soon as we were fairly settled in our new lodgings, numbers came to see us, and we had an opportunity of fully explaining to the people the object of our present visit, and of our mission generally. All seemed much pleased, and asked why could we not establish ourselves in their town. We assured them it would give us the greatest possible pleasure to remain and teach them, but our want of teachers at present would not permit us to promise a permanent occupation of the place. We invited them all to come on the morrow (Sunday), when we would have public preaching in the shop, and explain to them more fully about Jesus. The last of our friendly neighbours did not leave us before midnight. We were anxious to retire to rest, but we did not like to appear rude in asking them to leave, especially as the few who remained so late appeared really anxious for information on religious subjects. Our good host provided fire and other necessary things for us, and altogether showed himself remarkably kind and generous. My catechist and myself slept on the same bench, I giving him part of my blankets, as his own covering was incapable of keeping out the intense cold. I was afraid, also, he might get ill from the effects of the previous day's cold and rain. But, in serving him, I nearly injured myself, for the cold pierced through me all night, depriving me of rest, and bringing on a severe cold. We longed for the morning, and, though it was not far off when we lay down, it seemed to me the longest night I ever spent in China. Morning at length arrived, and, with it, cheerfulness and warmth. It was the Sabbath morning, and never was Sabbath morning welcomed more heartily by myself, and, I believe, by my companions also, for they, too, did not spend a very pleasant night.

Lord's-day — Took breakfast early. The neighbours brought abundance of eggs, milk,

and meat. They seldom or never use milk themselves: in the country they never use it. But on this occasion they procured it for me, I believe from real good feeling. The night previous they asked my cooly what sort of food I used. He told them beef for dinner, if it could be had; milk, and tea, and eggs, and rice, for breakfast. This decided them to procure milk, at some great inconvenience. They sent, at daybreak, to some neighbouring village, where there were cows, and got some milk fresh from the cow. They, at the same time, bought a cow, and killed it, so we had fresh beef for dinner as well. They are, however, in the habit of killing a cow in this place once a week for food, for those who wish to purchase it. On this occasion they only killed it three days sooner than usual, on my account. I mention these brief things just to show the feeling of the people towards us, and that they are by no means unfriendly throughout the country to the preachers of Christianity, or to the foreign Missionary. Breakfast being over, we opened the shop for preaching. The place was filled instantly, and about the door was crowded by numbers of men and boys. We continued preaching till twelve A.M. The people listened most attentively the whole time, and the interesting questions which they occasionally asked showed that they paid attention, and understood what we said. The crowd about the door became inconveniently great, so we gave notice that we intended to preach in the open air, that all might have an opportunity of hearing the glad tidings which we had to tell. All showed tokens of assent, and we immediately went and took up our place in a large square in the very heart of the town. The crowd followed us. I stood upon a heap of old rubbish, and read the first verse of Matt. v., and preached from the words, "Blessed are the pure in heart, for they shall see God." I dwelt upon the importance of purity of heart, and the impossibility of attaining it by our own strength, and preached Jesus as the only means through whom we can attain it.

Interesting conversation respecting Confucius.

As I was thus reasoning, an old man came forward and said, "Stranger, listen to the words of the old man. I will speak." I replied, "Venerable Sir, I will hear: let wisdom flow from your lips." He proceeded, "I am an old man, you are young; the grey hairs have covered my head, and my eyes are growing dim. I have read the books of our great sages, and I love to hear of true doctrine; but what can be purer than Confucius? what can be wiser than his words? If a man follows Confucius, he can obtain purity of heart." I said, "Venerable Sir, I have read the sayings of your great sage Confucius, and I have read the sayings of the great teacher Jesus, and I can tell you, that as heaven is higher than the earth, so Christ's doctrine is higher than that of Confucius. He was of earth; Christ was from heaven, and spoke heavenly doctrine. Confucius never pretended to speak of spiritual or heavenly doctrine. He was wise in this, for he was ignorant of God and of heaven. He was a great man, but there was a greater than him." I then pointed out Christ as the Saviour of the world, dwelt upon his incarnation, his life, his doctrine, his death, his resurrection, his ascension, and his present pleading for his people; and then asked "Which of the two, Christ or Confucius, has done more for this poor, miserable, fallen world?" The old man still went on to say, that if a man followed Confucius he could not do wrong. I asked him to point out the man who ever did, and if he ever met with one, or whether he was sure that Confucius himself conformed to the letter of his own moral teaching. The old man, after a little hesitation, said he never met a man who fulfilled the moral precepts of the great sage. I now pointed out the inability of all human teaching to change the heart of man, and make it fit for the kingdom of heaven; that Christ's teaching and doctrine are not human, but heavenly; that they give life to the soul by the Holy Spirit working on the heart. The old man again spoke, and said, "Foreign teacher, you look young, but your words are wise; your doctrine is good. It is deep beyond the understanding. Who is the Holy Spirit, and where is the kingdom of God?" I explained. The old man listened attentively, received a copy of the New Testament and some tracts, bowed politely, and took his departure. I bowed in return, and told him to "slowly, slowly walk." He went on his way, and I saw him no more. The catechist now preached, the crowds listened attentively, asked many interesting questions, and, I must add, many foolish and childish ones too. We felt that we had done something for the Master, and proclaimed his name and his life-giving words in a place and to a people who had never heard of Him in their lives before, and we returned to our lodging, tired, but happy and thankful that God had put such a great honour upon us, and prayed that He would water the seed which had been sowed. After dinner we again went forth and preached in a different part of the town, and wherever we went we had crowds to listen to the word. We had also several private conversations in houses, and thus by preaching and conversation, and distribution of Testaments and tracts, we

scattered the seed, and some thousands of souls must have heard the word in one way or another during our stay in the place. It was quite dark when we returned to our lodgings. After tea, our rooms were crowded till midnight by men and boys listening to the explanations and teaching of the two native brethren and myself. It was a hard day's work, but it would be necessary for those who might wish to know how we enjoyed it to be present and take part in it themselves. The joy of preaching Christ must be great under any circumstances, but I imagine no joy can be greater than that which is experienced in preaching Him to those who have never heard of Him before. This town is not a large, though a very interesting and important one. It is a great place for trade, and there are living here representatives of nearly every department of the province. Its importance as an outstation, therefore, would be very great, as it would, under God's blessing, afford men, when really converted, who would be already prepared to carry the Gospel to every department of the province, and tell the people, "in their own tongue, of the wonderful works of God." But we cannot open a Mission here: our Mission is too weak.

We took an early breakfast, and prepared to travel on to the city of Hok-chiang. Our kind host came to ask after us, and wished to know whether we had a comfortable night. We gave him many thanks, the only compensation he would accept for all his kindness and hospitality to us. He asked us, if we should come again, to make use of him; and we departed, after having prayed for him, and for the people among whom we spent a very happy and interesting Sabbath-day.

EAST-AFRICAN SLAVE TRADE.

LETTER FROM THE LORD BISHOP OF MAURITIUS TO THE RIGHT HON. THE PRESIDENT OF THE CHURCH MISSIONARY SOCIETY.

My Lord,—The intimate connexion which has existed between the operations of the Church Missionary Society and the efforts made for the benefit of liberated Africans on the West Coast of Africa, ever since the Society was founded, lead me gladly to comply with the suggestion that has been made to me, to address your lordship on the subject of the slave-trade, which is at present being carried on in the eastern parts of that continent.

It is with deep sorrow that I have to state to your lordship my conviction that there is at the present time a very active traffic in slaves going on, and that it is accompanied by fearful and widely-spread acts of cruelty and oppression. The first five years of my residence in Mauritius, from 1855 to 1860, left on me a deep impression of the horrors of the earlier slave-trade, of which I heard from those who had endured them. From many aged men in Mauritius and Seychelles I heard the account, varying in some of the details, but generally agreeing in the main features of the story, viz. that their native villages had been suddenly attacked, in the night, after the houses had been set on fire; that the terrified inhabitants were seized, and carried off to the jungle; that those who were too old or too young to be of service, were killed, and the others marched down to the coast to be sold. I have seen aged men bowed down with years and infirmities, showing the deepest emotion as memory vividly recalled that time of violent and cruel separation from their mothers. The fact that such a sorrow had burthened their memory for sixty years or more did not seem to have diminished the vividness of the recollection; and no one who has witnessed, as I have done, the quivering lips and tear-filled eyes of old men as they told of sudden separation from a mother never seen again, or of the death of a mother under the weight of misery and anguish, would venture lightly to talk of benefits conferred on such individuals, by being removed to the neighbourhood of higher civilization.

Thus far, however, the only practical result to which we could direct our efforts, was to endeavour, as far as we could, to bring within the reach of these ex-slaves the blessings and privileges of the religion of Jesus Christ; and I am thankful to be able to say that such efforts have been appreciated by them, and have elicited a confidence and a gratitude on their part, which in themselves constitute a rich reward for any pains which may have been taken concerning them.

In 1861, however, more than 400 recently-liberated slaves were landed at Mauritius; and ever since that time numbers of them have been brought to that island and to the Seychelles, while we hear continually of the capture of many more by Her Majesty's

cruisers; and as by far the largest proportion of these are youths of both sexes, the question naturally recurs, "Where are the parents and the older people?" and to this question the reply given by these boys and girls, and corroborated by the accounts of travellers in East Africa, is, that they are either killed at once, or so wounded and maimed, as to die of hunger and pain when left by the brutal captors.

An extract from a pamphlet by an eye-witness of the horrors which he describes will give some idea of the awful sufferings inflicted on our fellow-men by the slave-dealers in East Africa in the present day. Monsieur Menon, of the Island of Réunion, who was formerly engaged in promoting what he calls the African Emigration to the French Colonies, describes the following scene on the river Lindie, on the Eastern coast—

"An Arab chief told us he had, in the forest at some leagues distance, a depôt of 800 men, whom he would bring to us the next day. I asked the chief to conduct us to his depôt, and at first he stubbornly refused. But when I promised him a rifle musket, which he eagerly desired to get, he consented, and led us thither. After three hours' march we arrived, but could see nothing. 'Where are they lodged?' we asked; and he pointed to a palisade of bamboo open to the sky, where they were exposed, at the worst season of the year, to a fiery sun, alternating with torrents of rain, and sometimes of hail, without any roof to cover them.

"A man of tall stature, with his spear in his hand, and a poignard in his belt, pulled up three posts, which served for a gate to this enclosure, and we entered. There they were, naked as on the day of their birth, some of them with a long fork attached to their neck; that is, a heavy branch of a tree (*une grossière branche d'arbre*), of fork-like shape, so arranged that it was impossible for them to step forward, the heavy handle of the fork, which they could not lift, effectually preventing them from advancing; because of the pressure on the throat; others were chained together in parcels (*paquets*) of twenty. The word which I underline is a trivial one, but it exactly expresses the idea. The keeper of this den utters a hoarse cry (*pousse une rougissement*): it is the order for the merchandize to stand up. But many of them do not obey: What is the matter? Our interpreter, who has gone among the groups, will tell us: listen to him. 'The chains are too short: the dead, and the dying prevent the living from rising. The dead can say nothing; but what do the dying say? They say that they are dying—of hunger.'

"But let us leave the consideration of this trader's picture as a whole; and let us look to some of the details. Who is this creature who holds tightly in her arms a shapeless object covered with filthy leaves? On looking close, you see that it is a woman, lying in the mud, and holding her dried-up breast to the child of which she has just been delivered. And those little girls who totter as they strive to rise, and who seem to ask for pity, on what are they leaning? On a dead body. And this man, who is working with his hands a piece of mud, which he is continually placing on his eye, what is the matter with him? Our guide tells us, 'He is a troublesome fellow, who set a bad example by throwing himself at my feet this morning, and saying with a loud voice, "I am dying of hunger," and I gave him a blow which burst his eye: he is henceforth good for nothing;' and he added, with a sinister look, 'He won't be hungry long.'"

To the question addressed to the Arab chief, why he dealt thus with the men, his reply was—"I do as my father did before me."

Let me refer your lordship to the accompanying statements made by Dr. Livingstone, in that which there is so much reason to fear is his last book on Africa—

"No words can convey an adequate idea of the scene of wide-spread desolation which the once pleasant Shire valley now presented. Instead of smiling villages, and crowds of people coming with things for sale, scarcely a soul was to be seen; and when, by chance, one lighted on a native, his frame bore the impress of hunger, and his countenance the look of a cringing broken-spiritedness. A drought had visited the land after the slave-hunting panic swept over it. Had it been possible to conceive the *thorough depopulation* which had ensued, we should have avoided coming up the river. Large masses of people had fled down to the Shire, only anxious to get the river between them and their enemies. Most of the food had been left behind; and famine and starvation had cut off so many, that the remainder were too few to bury the dead. It is true that famine caused a great portion of this waste of human life; but the slave-trade must be deemed the chief agent in the ruin, because, as we were informed, in former droughts all the people flocked down from the hills to the marshes, which are capable of yielding crops of maize in less than three months at any time of the year, and now they were afraid to do so ..... We were informed by Mr. Waller of the dreadful blight which had befallen the once smiling Shire valley. His words, though strong, failed to impress us with the reality. In fact, they

were received, as some may receive our own, as tinged with exaggeration; but when our eyes beheld the last mere driblets of this cup of woe, we for the first time felt that the enormous wrongs inflicted on our fellow-men by slavery are *beyond exaggeration*. The sight of this desert, but eighteen months ago a well-peopled valley, now literally strewn with human bones, forced the conviction upon us, that the destruction of human life in the middle passage, however great, constitutes but a small portion of the waste, and made us feel, that unless the slave-trade—that monster of iniquity—which has so long brooded over Africa, is put down, lawful commerce cannot be established.

"Would that we could give a comprehensive account of the horrors of the slave-trade, with an approximation to the number of lives it yearly destroys! for we feel sure that were even half the truth told and recognised, the feelings of men would be so thoroughly roused, that this devilish traffic in human flesh would be put down at all risks; but neither we nor any one else have the statistics necessary for a work of this kind. Let us state what we do know of one portion of Africa, and then every reader who believes our tale can apply the ratio of the known misery to find out the unknown. We were informed by Colonel Rigby, late H.M. Political Agent and Consul at Zanzibar, that 19,000 slaves from this Nyassa country alone pass annually through the Custom-house of that island. This is exclusive, of course, of those sent to Portuguese slave-ports. Let it not be supposed for an instant that this number, 19,000, represents all the victims. Those taken out of the country are but a very small section of the sufferers. We never realized the atrocious nature of the traffic, until we saw it at the fountain-head. There truly 'Satan has his seat.' Besides those actually captured, thousands are killed, and die of their wounds and famine, driven from their villages by the slave raid proper. Thousands perish in internecine war waged for slaves with their own clansmen and neighbours, slain by the lust of gain, which is stimulated, be it remembered, always by the slave purchasers of Cuba and elsewhere. The many skeletons we have seen, amongst rocks and woods, by the little pools, and along the paths of the wilderness, attest the awful sacrifice of human life, which must be attributed, directly or indirectly, to this trade of hell. We would ask our countrymen to believe us when we say, as we conscientiously can, that it is our deliberate opinion, from what we know and have seen, that not one-fifth of the victims of the slave-trade ever become slaves. Taking the Shire valley as an average, we should say that not even one-tenth arrive at their destination. As the system therefore involves such an awful waste of human life—or shall we say of human labour?—and moreover tends directly to perpetuate the barbarism of those who remain in the country, the argument for the continuance of this wasteful course, because forsooth a fraction of the enslaved may find good masters, seems of no great value. This reasoning, if not the result of ignorance, may be of maudlin philanthropy. A small armed steamer on Lake Nyassa could easily, by exercising a control, and furnishing goods in exchange for ivory and other products, break the neck of this infamous traffic in that quarter; for nearly all must cross the lake or the Upper Shire."

Such are the abominations of this accursed traffic. And in answer to the question which will naturally be asked—To what extent does it prevail?—I will quote the statement of a naval officer now on the coast, whose testimony will, I doubt not, be abundantly confirmed by that of many others now in England, who have of late years been engaged in the same service—

"The second day after leaving Zanzibar we took a dhow with 150 slaves, almost all children or boys under 14; and, as they had only just started, they were in good health, all but a few who are significantly called lanterns by the sailors, because, I suppose, you can almost see through them. As we caught the small-pox, we made our way to Aden at once, calling at one or two places on the way, and landed them all except three, who died on the way. We are now at anchor under Guardafui, which all dhows bound for Manilla must pass, and we hope to pick up several more.

"*Oct. 6th.*—To-morrow we start for Aden, having had a most successful cruise—taken seven dhows, and have now on board 393 liberated slaves, making 550 since we left Zanzibar, It is rather exciting work. As a sample, I will tell you what happened the other morning, which was the best fun we had. We just turned round Guardafui at dawn, with a dhow in tow, when we sighted another; so, anchoring our one, away we were after the other, who hauled close in to the shore, which, luckily for us, is there very high, and when we got near, he ran ashore under a steep cliff 1300 feet high, and bundled all his slaves out on the beach. But as we were close, we sent a few 8-inch shot over him, which frightened them all, and I went ashore with two boats' crews and chased them, and surrounded all the slaves to the number of 117, and got them off, the Arabs being in too great fright to do any thing but run. I do

not think they kept more than three out of the cargo. The Somalis here act the part of jackals: as soon as they see a dhow coming, or hear our guns, they rush down, and as soon as we allow them to approach, which we do after we have got all we want, in they rush, and in five minutes nothing worth a farthing is left of the dhow.

"But while we are thinking of the slave-trade suppression, I must tell you what great nonsense it is, and how little good our exertions are to any but ourselves, except in so far as these young blacks may fall into the hands of good English masters; and to explain this will require us to look at the source of the trade. I daresay Livingstone tells us a good deal about it, but I have not read his book. The slaves, however, are captured, I believe, chiefly in the neighbourhood of Nyassa Lake, and Arabs go in small bodies into the country, and, allying themselves with one tribe, stir them up to make a raid on a weaker one; when all too old or young are killed, and the residue taken to the sea-coast for sale. Keelwa, about 150 miles south of Zanzibar, is the great mart where thousands are exposed for sale, but of course they are shipped from smaller ports. It is estimated, though I do not know with what certainty, that 20,000 pass through Zanzibar yearly on their way to African ports further north, and largely to Arabia. Now slavery is quite right in the eyes of Mohammedans. We have no anti-slave treaties with Turkey, and I think the fact of our having them with any Mohammedan tribes of Arabs must be attributed to the fear on their part of the consequences of refusal. As, however, we have them, it seems to me that our present course is a most unworthy one, being only a half measure. As the chief ports of shipment for slaves are in the dominions of the Sultan of Zanzibar, and as he allows by treaty with us the so-called domestic trade between his own ports, we are debarred from blockading those ports, which, if done effectually, would make running slaves a far more difficult business; but as the treaty only allows us to do so during three months of the year, we can at other times only look out at places beyond his dominions.

"The only thing that would be of real advantage, both to the country and people of Africa, would be to stop the first taking slaves from their villages, and this will never be done in our present way of proceeding. If we seized Zanzibar and blockaded the coast effectually, we might stop it, though of course at a great expense to England."

The remedy, my Lord, for such a state of things appears to me to be twofold. First, that the efforts of Christian charity should be directed to the employment of means on the Eastern Coast, similar to those which have been adopted with so much success at Sierra Leone on the Western Coast, for repairing as far as possible the wrong done to the thousands who are now hopelessly separated from their native land. Secondly, I would respectfully urge the adoption of measures for bringing to the notice of Her Majesty's Government the state of Eastern Africa, as regards the slave-trade.

I have the honour to remain,
My Lord,
Your Lordship's very faithful Servant,
VINCENT W. MAURITIUS.

London, April, 1867.

CHRISTIAN MISSIONS IN BRITISH COLUMBIA.

IT is a painful, and yet indisputable fact, that colonization brings with it many dangers to the heathen race in whose country it is carried on. The arrangements may be admirably planned and carefully carried out, yet the movement carries with it a virus of demoralization, for the reception of which the native race, through the ignorance and degradation in which for generations it has lived, is unhappily predisposed, and, imbibing with facility the vices of the white man, is reduced to a more hopeless condition than that which had preceded his arrival.

It is not our intention to lose ourselves and our readers also in the records of colonial history, in order to find confirmations of the truth of this statement. One colonial field will suffice for our purpose, that of Vancouver's island and the contiguous mainland of British Columbia.

Previously to 1857 this territory was a close preserve of the Hudson's-Bay Company; nor had their occupation of it, if such it could be called, been of long duration, for it was not until 1843 that their *employés* established in Vancouver two trading posts, one

on the shores of Victoria harbour, and another at the north end of the island. Five years afterwards they received a grant of the island, on condition that they formed on the said island a settlement or settlements; one, however, which was never fulfilled, for "the entire population, five years after the grant had been made, did not exceed 450."

That gold existed in the interior must have been known to the Company, from the fact that, at the various trading posts, the Indians had been wont to offer quantities of it in exchange for such articles as they wanted. But in 1857 the secret became known. A party of Canadians had prospected on the banks of the Thompson and Buonaparte rivers, and intelligence of their success spread through Washington territory to California. Then came the rush of the gold-seeking population, so that, in four months, 20,000 persons had reached Victoria. It is true that this first wave of migration receded. Disappointments accrued. Just at the time when the great mass of speculators arrived, the rivers began to swell; the auriferous bars were found under water, and were sure to remain so for six months. Numbers had not patience to wait, and returned by thousands to San Francisco, so that in the autumn of 1859 the population of Victoria had diminished to 1500. But this was the lowest point. At present the population is estimated at 5000 or 6000, and a more heterogeneous one is not to be found at any given point on the earth's surface. "One cannot pass along the principal thoroughfares without meeting representatives of almost every tribe or nationality under heaven. Within a limited space may be seen—of Europeans: Russians, Austrians, Poles, Hungarians, Italians, Danes, Swedes, French, Germans, Spaniards, Swiss, Scotch, English and Irish; of Africans: negroes from the United States and West Indies; of Asiatics: Lascars and Chinamen; of Americans: Indians, Mexicans, Chilanos, and citizens of the North American republic; and of Polynesians: Malays from the Sandwich Islands." The intermixture of these races by marriage makes the confusion yet more confused, so that one writer calculates with certainty "upon twenty-three crosses, in different degrees, resulting from the blending of the Caucasian, the aboriginal American and the negro."

Thus Victoria has become a nucleus for the waifs and strays of humanity, drifting thither from the east and west. What could be expected of a population so constituted, the unfavourable elements of which are continually stirred by an influx of miners migrating to and fro? A recent writer states that "society in the interior is very depraved. In Yale, Douglas, Lytton, Silloet, Forks of Quesnelle, and other mining towns, little trace of Sunday is at present visible, except in the resort of miners on that day to market for provisions, washing of dirty clothes, repairing of machinery, gambling and dissipation. Out of the 5000 souls at Victoria a few may be found who respect the ordinances of religion. But at the mines, adherents of religious bodies have hitherto been numbered by scores and units." Bad, therefore, as the Indians were before 1857, the slaves of repulsive superstitions, duped by their medicine men, whom they regarded as alone capable of interposing between them and the malignant spirits of whom they stood in dread, and rendered cruel and bloodthirsty, by the pitiless influences which, under the name of religion, wrought upon their character, they are now far worse, and have become deeply tainted with vices the most degrading and destructive. To Victoria the Indians resort that they may trade upon iniquity. Such is the turpitude, that it must remain veiled. We dare not remove the covering—it would be hideous to look upon.

One, however, of these destructive propensities may be stated—the sale of ardent spirits by illicit traders to the Indian tribes. This is a temptation which, in his heathen state, the Indian is quite powerless to resist: he yields himself to it, as a man yields his canoe to the suction of a powerful stream, which is bearing him onward to the cataract. The Indian, under the influence of alcohol, becomes a frenzied man, and

perpetrates the most wanton acts of cruelty. Of the truth of this statement we shall be enabled to introduce some startling evidences from the journals of our Missionaries.

But if, on the planting of colonies, bad men go out, there are to be found in the movement men of an opposite character, and who are as fitted to do good as others unhappily are to do evil. At home, in the mother country, there are numbers who, through the grace of God, rescued from the abounding evil that is in the world, are in a position to help others, as they were helped themselves. If in colonization much of evil is imported into a new country, there is no reason, if only Christian people duly exert themselves, why they should not be used as an opportunity for the introduction of good. If the vice of the immoral European is infectious, the specific of Christianity ought to be the more promptly administered. In low countries, where, between the cultivated fields and the wasting inroad of the sea, there is no natural barrier, the diligence of man should be the more prompt in raising up defences, which, like the dykes in Holland, may keep out the tide. If the coast be dangerous, one destitute of natural harbours, yet exposed to storms, breakwaters should be raised and havens of refuge provided, where the storm-buffeted vessel may enter and be safe. If the heathen races of British Columbia or elsewhere are powerless to resist the seductions of European vices, and are thus wasting off the earth, then should they, by Christian instruction, be endued with a power which naturally they have not; and, as they appreciate the beneficial action of the Gospel on the human character, and desire to live accordingly, they ought, at least in a country so circumstanced as British Columbia, to be brought together within some fold or fence, where in due time, by care and pains, they may grow out of the moral imbecility of their former life.

Has Christianity such power? Can it move the Indian to abandon the old practices in which, following the example of his forefathers, he has lived; and has it power to gather these first-fruits into a new community, containing within itself a principle of national renovation, and affording to other Indians, who desire to escape the sure destruction which sin is bringing upon their race, a rallying-point and refuge? Yes, undoubtedly—if only the Christianity which is brought into requisition for this purpose be the same which God has given to man by revelation; if, uncorrupted by human ingredients, it retain its original purity, and be the same Gospel which, in Holy Scriptures, is called "the power of God," because the Spirit of God works through its instrumentality—then this has power, as unquestionably as the Christianity which has been corrupted is powerless in the presence of the heathen. Mr. Macfie, in his work on Vancouver's Island, informs us, that "so hopeless does the moral and religious improvement of the aborigines in the environs of Victoria appear to the [Roman] Catholic Missionaries, that the bishop of that faith in Vancouver's island assured me he felt compelled to give them up to their reprobate courses." Earnestness can never be a substitute for truth. Error may be taught earnestly, and no doubt often is, and men may admire this; so much so, as to conclude, that if a man only be in earnest, the subject-matter of his teaching is of little consequence. But God's power does not work apart from God's truth. Revealed truth is the wire along which divine power vouchsafes to move. Certain effects may no doubt be produced by what is called Catholic teaching; but if the great desideratum be, so to repair the havoc which sin has wrought in the moral character of the Indian, as to endue him with a power of resisting evil, and enable him to stand fast amidst temptation, then this will not be reached. Earnest men, who teach, under the name of Christianity, much that does not belong to it, succeed in raising nothing more than sand embankments, which only await the full force of the tide to be washed away. Speaking of South Saanich, a locality in Vancouver, where a Roman-Catholic priest is stationed, Mr. Macfie observes, "The morals of the natives

have hitherto been in a tolerably satisfactory condition. But as the district is now becoming populated with whites, it is too much to hope that the Indians there should form, permanently, an exception to the other native villages trenched upon by civilization." Yet this is precisely the great object which we aim at, and which we believe that scriptural Christianity is capable of accomplishing. Christianity, if rightly introduced, is capable of becoming a Noah's ark to a native race. It rescues a handful from the destruction in which the race has been submerged, and this handful becomes the seed of a new and better generation. Aboriginal races no doubt have perished, leaving behind them only such traces as avail to inform us that they have been, but have ceased to be; but it was because the adventurers who landed on their shores brought with them nothing of the preservative. Civilization (so called) without Christianity, to many aboriginal races, is utterly destructive.

Nor should it be thought that the experiment has failed because, although Christianity has been established among them, and is taught and professed, the race nevertheless rapidly diminishes. It may do so, as in the case of the Maoris and Sandwich Islanders, and yet, when reduced to the lowest, the old stem may shoot forth again. Only let the work not be relaxed as hopeless—for to rule that these outlying races are doomed to extinction is in the highest degree discouraging. Even if it be so, nevertheless, while they are in being, let us seek themore to rescue as many of them as possible, and, by a Christian conversion, give them an eternal permanence. The danger, however, of such conclusions is to relax Christian effort at the most critical moment, and then indeed the race perishes. If the Maoris are becoming fewer in number, then let the remnant which is left be more cared for; let it have the more concentrated effort, and that residuum will be found to contain a seed of revival.

We cannot, therefore, accept the conclusion to which some have hastened, that Missions sent to races which are comparatively feeble in numbers and isolated in position, is a waste of power, and that they ought to be reserved for those great masses which, as in Africa and India, bear down, by the weight of numbers, the peculiar evils to which they are exposed by contact with the white man, and "are destined to increase in number and in influence for centuries yet to come." That such are of most importance we readily admit, but that insular and fragmentary races should be excluded on principle from the circle of Christian benevolence we cannot think, when we remember the Saviour's injunction is that the Gospel should be preached to all nations. These *are our marching orders*, and they may not be set aside.

It was in obedience to such high commands, a door of usefulness having providentially opened in this direction, that, in the year 1856, the Church Missionary Society commenced a Mission at Fort Simpson, a fur-trading depôt belonging to the Hudson's-Bay Company, and situated about 1000 miles north of Victoria.

Now, during the ten years which have elapsed, has any thing of importance been effected? The teaching has been exclusively Protestant and evangelical—Protestant, as purified from the corruptions of Romanism, and evangelical, as not only accepting the cardinal doctrines of Bible Christianity, but adopting them without any dislocation of that divine arrangement in which they are placed one to another; for truths may not only be neutralized by an admixture of erroneous elements, but be displaced, and, in proportion as they are so, lose so much of their efficacious power. Those who are known as evangelicals are not unfrequently regarded as party men, who are contending for certain opinions, which, save in their own conceit, are valueless. But this is not the case. Evangelical distinctiveness is no Shibboleth. The body of Christian truth consists of a variety of members: to the vigour of the whole it is indispensable that these members should be disposed in their proper relation to each other; for as the physical system might have all its members present, and yet, by a

displacement of any one of them, might be seriously crippled in its action, so is it with the body of divine truth. If, therefore, any man prophesy or preach, let him "prophesy according to the proportion of faith;" and this is all that is represented by the term evangelical. And we doubt not that there are many who would repudiate the term evangelical, who nevertheless are essentially such; for all who, in their teaching, place the Saviour next the sinner in his need, so that, without the intervention of priest, or sacrament, or ordinance, and in the absolute destitution upon his part of all recommendatory works, he may at once, by faith, lay hold upon Him—that man is in principle an evangelical.

Now, then, this evangelical Christianity, has it brought any hope for the poor Indian of British Columbia, in his moral imbecility yielding himself unresistingly to the influence of a vicious example, and swept away like drift-wood before a flood? Until recently we have had two stations there; one, the longest established and more matured, the other in advance and tentative.

We shall advert to the latter first, because it opens up the trials and difficulties with which a Missionary has to contend when he first commences his work among the Indians.

The advanced position was on the Naas river, about three days distant by boat from the central station, to which we shall by-and-by refer. Here we find the Rev. R. R. A. Doolan in the autumn of 1865. The natives at that time were in the midst of a whisky feast, and, infuriated with drink, were firing off their guns, wounding and killing one another. There were two villages, and between these the firing was carried on, men, lying behind logs, blazing away across the river at the village on the opposite side, this being continued until late at night. Next day the Missionary was called upon to attend the wounded, women as well as men.

One dreadful case must be told. Moke had been about the Mission premises, employed in various ways, and hopes were entertained of him that he would give up his evil deeds. During the whisky feast, he and his step-father quarrelled about some property. Moke attempted to point a pistol at his father, but the endangered man grasped the wrist of the assailant so tightly that he was unable to do so: he, however, pulled the trigger, and wounded another man slightly. A friend of the wounded man, who was passing the door at the moment with a loaded gun, looked in, and Moke's father called to him to shoot at his son. He did so, and Moke was terribly wounded in the stomach. The wretched man lingered for three days, constantly drinking. Truthfully does the Scripture testify—"Their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace have they not known: there is no fear of God before their eyes."

Of these woundings there was no end, for the law of retaliation was in full action; and during such seasons of abandonment, when the Indians were under the influence of alcohol, all evil passions were let loose. Any one who had a grudge against another would seize the opportunity of avenging himself. Even although a quarrel between two parties might have been settled, yet an accident occurring when the parties were under the influence of drink, would be as a spark falling upon a barrel of gunpowder.

Again, sickness and death are attributed by this people to the secret agency of malevolence. "Should the victim of some supposed machination be a man of distinction in his clan, and die—especially in a sudden manner—the friends of the deceased ordinarily pitch upon some person—a stranger just arrived in the camp, or other individual with whom the departed may have been recently at variance—as accessory to the deed, and nothing short of the life of the imagined culprit will satisfy the demands of the bereaved. It is believed that the sorcerer effects his purpose either by magic, or the stealthy introduction of poison into the system of the sick man."

Is it surprising, that amongst such a people perpetual distrust reigns? Heathen life

resembles a vast forge, in which the wicked spirit, ruling with undisputed sway, works out his own purposes. By him the fires of superstition are kept ever burning. Exposed to the action of these the heathen character is kept at a white heat, and, as the hammer of the workman falls heavily upon it, the scintillations of evil deeds fly forth thickly and dangerously around in every direction.

And amidst this wild excitement, something new and dreadful supervening every day, the Missionary had to toil on, sometimes his own life in danger—"a man rushed out of his Indian house with a gun in his hand, and, presenting it at me, twice attempted to shoot me. Most providentially, both times the gun missed fire. I was so close to him that I saw the fire from the flint." The Indian had received injuries at the hand of another white man, and he resolved to avenge himself on the first white man that he met.

Thus compassed about with many difficulties in his effort to introduce a better state of things by teaching and preaching Jesus Christ, and by that name which is above every other name, casting out the demon, and setting the possessed free—hindered by the difficulty of a new language, in which at first he could only stammer when he wished to speak plainly; amidst all this—without a Christian brother or companion to whom he could turn for sympathy and encouragement, is it surprising that occasionally, when faith was less vigorous than usual in realizing the presence of Him who is invisible, the Missionary should feel lonely and depressed?

March 11: *Lord's-day*—During the last week I felt much depressed and dispirited. The evil heart of unbelief is very strong; but to-day (Sunday) I thank God I feel I am sent here by Him, and this is the best place for me. I expected very few at service, but last night many returned. About seventy attended, and they were very attentive. My subject, Philip and the Ethiopian. Again has the love of God in Jesus been told them, and I leave the result, after much prayer, with Him.

And the same Lord who comforted Paul by the coming of Titus, and who has promised that no trial shall take us beyond what we are able, sent him the same evening a word of encouragement by the mouth of an Indian woman.

In the afternoon, taught a class a portion of a hymn. Saw some other sick people. Spoke to Cowdaeg on the goodness of God in sparing him. His mother spoke very nicely. She said, last winter every chief, with the exception of Cowdaeg's father, had spoken against us. "Do not leave us," she said, "for, if you do, who will bring us good news? Who will give us medicines? Will it come on the snow? Shall we pick up medicines in the snow?" She seems very grateful for the trouble we take with her son.

And undoubtedly, amidst difficulties that, to all but to the believer in the power and promises of God must have seemed insuperable, progress was made. The people came together on Sundays, at first few in number, but unhindered by severity of weather. "*Jan.* 14, 1866: *Lord's-day*—One of the coldest days this year. I found about forty assembled for service. As I saw some of them struggling up against the wind and snow, scarcely able to stand on the ice, I thought of the many little petty excuses about the badness of the weather that often keep many at home from attending church. I spoke very plainly and simply about Jesus having been offered up as a sacrifice for sinners. Lost my way in the evening when going to hold service, the snow-storm was so blinding. After about half an hour's travelling in a circle I found the land again." "*Jan.* 28: *Lord's-day*—The largest congregation I have as yet had. My little house was quite full, over 130 people present, and they heard the way of salvation through Jesus. One man, who has been long struggling with his conscience, left off work, and came to church. The civilizing action of Christianity showed itself in the improving dress and habits of the people." "*Feb.* 4: *Lord's-day*—About 150 present, all neatly

dressed in clean blankets and good clothes;" and the next Sunday—"a very cold day. The house again full of people. I notice the men arrange themselves on one side, and the women on the other. I spoke on the sacrifice of Isaac; and, after service, on asking many if they understood me, they said they did. Nearly lost my way in the evening, the snow was so heavy. I thought at one time I should have been out all night; but, thanks be to God, I arrived safe. It is a terrible sensation when you find you have lost yourself."

In due time a first-fruits was given.

A system of heraldry prevails amongst the Indians, some adopting *yale* ("the crow"); others, *segetee* ("the beaver"); others, *ronge* ("the wolf"). These crests serve a two-fold object. They interdict marriages between persons related to each other by the ties of consanguinity. Persons of the same tribe may marry, not those of the same crest. Again, if an Indian be poor, he has a claim on those of the tribe who are of the same crest with himself, and, by joint contributions, his need is provided for. Sometimes a chief, from motives of pride, determines on a great feast, at which property is to be distributed. For some time before he is busy in collecting this property from members of his crest. He bears his crest painted upon his forehead, or on the paddles of his canoe, or worked with buttons on his blanket; and so soon as the family insignia are exhibited, the members of his crest are bound to honour such by casting property before it proportionate to their rank and means. The ceremony of bestowing gifts is called a *potlach;* and "to impress the multitude with a due sense of the opulence and magnificence of the donor, the gifts, beforehand, are publicly exhibited. Cotton cloths by hundreds of yards, blankets to the value of hundreds of pounds, and the rarest furs, are spread out for inspection, and then given away in succession. In some instances blankets are torn up in narrow strips, and the pieces scrambled for by the spectators."

This strange custom is thus referred to by Mr. Doolan—

Nov. 17—Camp in much excitement, as Claytha is making preparations to give away his property next winter. His tribe met, and had a whisky feast. After the feast about thirty women met outside, with their faces painted different colours, and each with the amount of her property carried on her back. This consisted of blankets. They continued dancing for some time in a circle, the men standing round them. Some had ten, some fifteen blankets, tied on their backs. These they will give to Claytha in the spring, or next winter, to give away with his own, and thus increase the importance of their crest. He showed nearly 500 blankets. These were his own. I was astonished to find that some old women, who were usually to be seen sitting round the fire, and wearing a very dirty, torn blanket, were the possessors of ten or twelve new blankets. The dancing over, he went down to the lower village, and received property from the relatives of one of his wives, lately dead; and, on passing the Mission house, he stood up in his canoe, and made a speech; the purport of which was, that he was doing nothing wrong, as his wife and child had lately died, and he was receiving property on account of their death. Later in the day he made another speech, expressing the same sentiments, and asked me to pray for him. I trust it may please God to change his heart, and convert him, thus showing to the heathen his mighty power, as a more wicked man than Claytha is not to be found at Naas. He equals Legaie, who is now at Metlahkatlah, in wickedness. It is a strange custom among the Indians, as regards the giving away of property on the death of a relative. The husband does not give away any thing, but, on the contrary, receives property.

Nov. 18—To-day, the third day of Claytha's feast. A large new canoe has been filled with fish grease, and carried into the house. From this canoe he will give out a portion, according to the rank of the individual. He came down to the Mission house at dusk, for medicine, in a great state of excitement. Evidently he had been drinking.

In the January of last year two boys came to the Mission-house and took up their abode, with a view to attend school. After two months it was discovered that they had left home because their fathers were about to distribute property which the sons were expected to give away or tear up. This office is assigned to the boy to bring him into

notice, and make him proud, as the father would have him be. The boys not liking to engage in this, left home. One of them, whose name was Tacomash, very much offended his friends by his refusal. "He tells me he wishes to leave his own ways, and follow God's way; and I believe him to be sincere, as I have seen a great deal of him."

Notices of this boy occur from time to time.

Feb. 20—I hear poor Tacomash, who left me a few weeks since to see his father at the upper village, is very ill with bronchitis. I immediately rolled up a blanket, and started to see him, accompanied by an Indian lad, carrying medicines and some tea. I wore two pair of moccasins, but the ice soon cut through them. The journey was a most painful one, We were ten hours walking about twenty-five miles. On arrival, I found the house full of people, expecting my arrival, and, amongst them, many faces I knew, as they had occasionally attended school. I found the poor lad very weak, and suffering much. He had steadfastly resisted the medicine people from rattling over him, saying God would be angry with him if he allowed them. I comforted him as well as I could, and told him, if he got a little stronger, to come and live with me. He seemed much cheered. At night I spoke to the people on that beautiful verse, "God so loved the world," &c., and we concluded with singing and prayer.

The young men here are most anxious for a teacher. I hope, please God, to make a long stay with them in the summer, when my own people leave for salmon fishing, but I rather doubt the advisability of leaving the Mission house unprotected. These people make the fish close to their own village. It is beautifully situated on high rising ground, clear of trees, a great contrast to those villages lying on low mud flats. The ground is very productive, growing very fine potatoes and turnips. I saw it at the worst time of the year, but, accustomed as I have been to the thickly-wooded hills here, the change was very pleasant. On the opposite side of the river rose a bold high cliff, perfectly red and bare, and the country, as far as I could see, must have been under the influence of fire.

Tacomash got better, and returned to the station. "*April* 8, 1866—To-day I was rejoiced at hearing Tacomash praying to God. He was a little way from the house, among the trees, and did not know any one heard him. He asked Jesus to pity him, and make his heart strong." How wonderful! The first heart amongst a long-neglected race which opens to the recognition of that Saviour, whom a God of love has long since given to bring back sinners to the knowledge of Himself, but whom the Christian church in default of its high duties, has failed to make widely known—what in interest can possibly exceed this? for where there is a first-fruits, there is surely a harvest behind." "*April* 15—Had a long and interesting conversation with Tacomash. He is anxious to be baptized. I explained to him its meaning and object, and that he must not trust to it to save him. He replied that he trusted only in Jesus, but that his heart would be stronger if he were baptized."

April 18—A disagreeable scene to-day. Tacomash is living with me, and does not wish to leave. He says his heart is quiet and at rest with me; not so when amongst his own people. He was very ill to-day, and his father came down to the house, having drunk as much whisky as made him quarrelsome. He urged and insisted that Tacomash should leave, and that the medicine charmers should rattle over him. He then stamped on the floor, making a long speech, the purport of which was that his son had never done any wrong, but was always good, therefore why should the spirit of his village kill him? At last I quieted him a little, and he left. Then came the uncle, and spoke about his nephew's leaving, as they wished he should die at his own village. I asked him if Tacomash wished to leave; if so, I should not urge him to stop; but if he did not want to leave me, why did they persecute him? His heart was now different since he had heard the word of God. The uncle did not answer, but left. The mother and sister have come to nurse him, and I allow them to stop in the house, though they are extremely dirty, but we must endure all things for the elects' sake. Later in the evening the father again came very drunk: he told his wife he was going to shoot a certain person, who is blamed as causing Tacomash's illness. He then turned on Tacomash, bidding him go with him, and the medicine people would cure him. After a little more talk, he left. A calm, peaceful evening, but, alas! the songs of the drunkards returning from their feasts harmonize little with the stillness around.

The camp is flooded with whisky. Now those who have professed a desire to turn from their evil ways will be tried. Some are making a bold stand, others, I grieve to write, have fallen back. One man, who I thought would stand firm, has bought whisky. He said he could not see his friends buying it and refrain. It certainly is no light trial to withstand the taunts and sneers of fellow-men, and the Indians very much dread the taunts of their companions. One old man, named Neitsaul, has for the last two days fled to the Mission house. He has determined to buy no more whisky, nor to join others in doing so. I know not as yet whether any higher motive than fear actuates him, as he has heard the man of war is coming. Another interesting conversation with Tacomash. He said his heart was strong, and he trusted in Jesus for salvation. I have not concealed from him the state of his health.

April 28—To-day the mother of Tacomash induced him to accompany her to the other side of the river, on a visit to some friends. While he was there, and much against his inclination, she got an old woman to rattle over him, hoping thus to charm away the evil spirit which was killing him. This old woman is blamed as the cause of his illness, and she was so frightened at the threats of his relatives that she wished to show them, that instead of killing she wanted to save him. On his return I spoke very earnestly to him. He seems very strong in faith. I hope, please God, shortly to baptize him.

May 7—School as usual, but few attended. More whisky come. Tacomash getting very weak. He sat with me most of the day, and it was cheering to find his heart was so strong. He said he longed to fly to his Father in heaven. He then spoke about his burial, and very much wished to see again his earthly father, who had left a few days ago. Feeling very weak, he went to bed about six o'clock; but at prayers, about three hours after, I found he had got up, anxious to join us. I knew not then that it was the last evening we should join together in praying to and praising God.

May 8—To-day many of the relatives and friends of Tacomash came to see him, and kept crying and shrieking the whole day. In the evening I carried him into the house, as he could not walk. Seeing him, as I did, every day, the change in him for the worse was not so marked to me as to others. As evening came, he asked me to baptize him, as he had long believed in Jesus, and he trusted alone in Jesus for salvation. I most willingly, and with a thankful heart to God, baptized him, naming him Samuel Walker. A great many of his relatives were present, and I spoke to them of the happy state of mind he seemed to enjoy, as evidenced by his often smiling, and pointing with his hand to heaven; and I prayed to God that the scene might lead some of them to repentance. On my getting up to leave the room for some medicine, he begged me not to leave him. About the middle of the night he threw up his arms, saying he was dying. His death struggles were very painful to witness, as he seemed to be choking from an accumulation of matter in his throat. Seeing he was nearly dead, his mother and relatives begged him to tell them who it was that was killing him. (The Indians believe that if a person has been bewitched by another, the dying person can, just before he dies, see the person who is causing his death.) Again and again they implored him, roughly shaking his head in hope he would speak; but he uttered not a word. I implored them to desist, as no one had put the sickness into him, but God was calling him home. Finding he still was sensible, I kept speaking to him of Jesus, and he passed away from us, hearing the name of Him on whom, I trust, he had laid his sins. At one time I much feared his mind was wandering, and that in his delirium some name might escape him, which would have been a triumph for heathenism. The scene which followed I cannot describe. The shriekings and wailings of the women were most heartrending, and they continued, with few pauses, till morning, canoe load after canoe load coming down as soon as they heard the report of the gun signalling his death. Poor things! they grieve as those that have no hope. Again and again I spoke to them on the happiness of him who had gone, but my words seemed as idle tales.

May 9—Already I find his relatives are quarrelling over his little property, which consists but of a few clothes. His father is away, and his uncle has taken the lion's share. I had a long talk with him about the burial. They wish, and I believe it was the poor boy's wish, to bury the body at his own village, which is some twenty miles up the river. In the afternoon, took a canoe, and went to Lakunkedah, as the continued crying in my house was quite oppressive. Not very long after, a boy came, telling me that they were removing the body; that they wished me to be present when the body was put into the coffin. I returned, and they obeyed all my directions. The uncle told me he should remove the body to a chief's house, and start in a few days for his own village. I very much wished the body to remain in the Mission house till he was ready to start, as I knew he would distribute property before he left. How-

ever, he was determined, so I prayed and read a portion of the burial service, explaining it as well as I could to the people present. The uncle promised me that he would, when he had called the chiefs and people together, tell them how peacefully his nephew died. God has most graciously upheld me through all this most distressing time, and I have indeed to thank Him for all his goodness.

May 10—To-day a great gathering of chiefs, as the relatives of Samuel (Tacomash) are distributing property. I hear his uncle spoke very feelingly. He said he had now dried his eyes; he did not weep for his dead nephew. I had comforted his heart by telling him his nephew was gone to the good village and was happy, so he no longer cried for him.

From the details which we have given of this advanced post at the Nass River, our readers will understand how it is that Christianity, when faithfully introduced amongst a wild and degraded race, begins its action, makes its way amidst the gravest obstructions, and, laying hold on men's consciences, so approves itself to them by bringing within their reach the very help they need, that, in despite of their prejudices, they yield themselves to its influence, and profess it before their countrymen, although exposed, because of this, to much persecution.

It is time now to turn to the older station, Metlahkatlah, and examine the position which, after a period of ten years, Christianity has been enabled to attain. Have results been acquired of such a nature as to assure us that Christianity, when believed, has power so to change men, that they become a marked contrast to their former selves? nay, not only so, but that it brings hope to imperilled races, and, by raising the tone of individual character, prepares the way for a great national renovation? Has the Gospel of Christ proved a refuge to the shipwrecked and perishing Indians of British Columbia? Has it gathered any portion of them within its protecting influence? Has a new community been formed, purged from the degrading practices of preceding generations, and endued with such a moral tone, that the vicious epidemics which emanate from Victoria and other centres of colonial life, instead of being imbibed with a miserable facility, are strenuously resisted and repelled? And is there hope that this spot of a healthful vitality, which has unexpectedly arisen from the midst of a corrupt and tainted system, will increase and spread so as to affect beneficially a large portion of the nation?

Mr. Duncan's first essay was at Fort Simpson, and there he passed through experiences very similar to those already narrated in connexion with the Nass-River Mission. After a few years he removed to his present post, Metlahkatlah, about twenty miles up the Simpson river, and there, as Mr. Macfie testifies, "during the first four years a work has been accomplished whose success has rarely, if ever, been equalled in the history of Missions to the heathen." To God be all the praise! It is not to glorify the man, or to glorify the Society which sent him out, that we adduce this remarkable testimony; but for the vindication of God's truth—to show that this is the true Aaron's rod which blossoms and buds, and brings forth its fruit.

Metlahkatlah has its Christian teaching and its Christian discipline. Readiness to receive and profit by the one, qualifies a man to obey the other, and he finds Christian discipline to be very different from the yoke of heathenism, for that was harsh and grinding, but the one he has adopted is light and easy. Discipline is necessary to perpetuate a condition of moral health in the midst of such abounding unhealthiness. The houses of the native Christians are no longer after the Indian fashion, but adapted to the proprieties of a Christian life. As offences will arise, an efficient body of police is organized, and evil-doers are repressed. Industrious habits are diligently cultivated, for none, not even the most-advanced Christians, can afford to have their energies unemployed, and therefore the people cultivate the soil, extract oil, hunt furs, gather berries. A schooner, also, has been provided, which traffics with Victoria, exporting the produce of the little colony, and bringing back in return such supplies as are needed.

Thus the settlement, in its infantile state, communicates with the European community, in such wise as to be protected as much as possible from injurious influences.

Now there are portions of the great world-wide field of Missions where a settlement, such as we have described, would not be, in the opinion of those, who from experience are best fitted to give an opinion, a desirable proceeding. In densely-populated countries such as India and China, to gather the Christians into a separate community would be pretty much the same in principle as confining salt to the salt-cellar, or sugar to the bowl, instead of placing them in such a position as that they might diffuse their peculiar properties. In dense populations the opportunities of influencing others are so numerous, and, if the convert be a true one, the assurance, that amidst whatever amount of difficulties and persecutions he shall be supported, is so great, that to take away the native Christian from his natural position in the midst of his own people, and withdraw him into a separate community, would be to interfere with the very elements on which Christianity depends for its reproduction. It is pretty much the same as the proceeding of an over-cautious horticulturist, who, to protect from the changing influences of advancing spring the extreme points and tender leaves of some recently-transplanted shrub in whose welfare he is particularly interested, should wrap them in close coverings, which, in shielding them from one injury, fail not to inflict upon them a more serious one, by destroying altogether the power of vitality.

But in British Columbia it is altogether different. As Mr. Doolan says in one part of his journals, "The camp (Nass River) is flooded with whisky," and there is abroad throughout that territory such an inundation of vice, that the only mode which can be adopted of preserving a seed of the aboriginal race is to conserve it within an ark. By and by, when the surface gold has been gathered up, and mechanical appliances come to be necessary in order to obtain more, the surface population will drain off, and the more valuable emigrants which remain will settle down into agriculturists, and address themselves to the development of the productive resources of the country. But until the advent of better times the Indians must be dealt with as Mr. Duncan has dealt with them, or else be left to perish.

Considerations such as these may be useful as a warning against the adoption of Missionary theories; of forming conclusions from a limited experience, and attempting to give them universal application.

But we must now especially notice that which is the very strength of the Mission. In feudal times, when England was distracted by the raids of nobles, the huts of the serfs were grouped under the shade of the baronial keep, to the shelter of whose battlemented courts they might fly in case of unexpected raids. Metlahkatlah has its citadel and central keep, around which the houses of the Christian Indians are grouped: it is the church, where the converts gather on the Lord's-day to worship God through Jesus Christ, and listen to his holy word. Christian ordinances are the backbone of the new community. In the faithful use of them they imbibe those high principles which give robustness to the moral character. True morality is the fruit of Christian principle in the heart; and Christian doctrines, accepted with docility, and received by faith into the heart, resolve themselves into such influential principles.

The strength of the whole Mission lies in the pure Christianity which is communicated from one earnest heart to another, and thence breathed forth in prayer to God—prayers which return in divine blessing to the soul. We are reminded of an interesting department of labour in the dockyard of Portsmouth—one central power distributed into a variety of details—the power one, the application of it marvellously diversified; and yet all so connected as to form a progressive series, in which, step by step, advanced from a less perfect condition to one more perfect, an object which had coarse and rude at the beginning, emerges as a beautifully polished article, perfect

after its kind. There are in Christian communities diverse practical duties, which, rightly attended to, and conscientiously discharged, tell beneficially upon the character, but the seat and centre of the moving power is in the common Christianity, and from thence it is distributed to each believer according to their several necessities. Sever the connexion between any one member and the centre of influence, and there is a suspension of reliable, that is, of Christian action.

Our readers will now be prepared for the perusal of some recent communications. A journal has been placed in our hands, written by Mr. Doolan, and dated Metlahkatlah, December 31, 1866. It comprises the details of the preceding three months.

It has suggested to us some thoughts; more especially this, that we must not entertain exaggerated ideas as to the attainments of our native converts. Considering the school of heathenism in which they were brought up, the sins with which they had been familiarized, and the habits they had contracted, we must expect to find the old leaven endeavouring to work up to the surface. Christian churches cannot be so constructed as that nothing unreliable or otherwise than genuine shall be admitted. The evil will still mingle with the good, and the chaff lie in the same heap with the wheat on the barn-floor. Even in the case of true converts, many faults remain to be corrected. Much patience is required: there is need of careful discrimination, and, in extreme cases, discipline must be exercised. We find it to be so in Metlahkatlah. But although evil does creep in, and occasionally lift itself up, like a poisonous serpent from its place of concealment, yet is it so rebuked and discouraged, that the gracious element has full room given it to grow and advance to maturity.

A Christian settlement, therefore, like Metlahkatlah, is not paradisaical. It is not an Eden, but, rather like gardens to be met with in every-day life, where the weeds spring up, and if neglected, grow strong. The good plants are tender, and the weeds will choke them if they have license so to do. Moreover, it is not enough that open evils, whether of doctrine or practice, be repressed: the good plants must be cherished and carefully tended; they must be kept from the extremes of heat and cold; they must have sun and shade, the dry and the moist mingled together in such proportions that there shall be too much neither of one or other. Such is the endeavour of our Missionaries: they rightly divide the word of truth; they are careful to make the ducts and channels whereby the living waters may flow from the central reservoir to the plants, straight, direct, so that, without delay or waste, the fertilizing influence which they need may be conveyed to them.

And thus there is progress, and we trust that the great Head of the church regards it as one of those spots which He loves betimes to visit, and eat there his pleasant fruits.

Amidst a variety of details in Mr. Doolan's journal, ever and anon there crops out something pleasant and hopeful.

Oct. 28: *Lord's-day*—The Sunday services were, as usual, well attended, though the weather was very bad. All the people seem to observe the Sabbath. There is a quietness reigning over the village on this day very delightful to perceive. No canoes of strangers arriving on the previous night are allowed on this day to start, nor are parties from Fort Simpson allowed to land. They now know this law, so that they cannot plead ignorance for coming on this day.

Oct. 29—We were much pleased with a circumstance that happened this evening. A young man, long a consistent Christian, and much respected by all, came to say that, this winter, he very much wished to go amongst the people at night, and talk to them about their souls. Every Wednesday evening the young men have a meeting amongst themselves. Mr. Duncan encouraged him, telling him to preach nothing but Christ, and a blessing would accompany his work.

Nov. 18: *Lord's-day*—Services well attended. In the evening a good congregation to hear a portion of "Pilgrim's Progress" explained. The nights are dark, and the roads

owing to the late rains having washed away some portions, are very bad; yet still the people surmount these obstacles to hear God's word.

Nov. 24—Again visited Hezekiah. He is much worse. We found many people collected expecting his departure, and, before long, many more came in. A very solemn scene presented itself, when, after a little time, the sick man made signs to his wife to raise him in his bed. Mr. Duncan and myself were sitting on one side of him, four of his friends on the other side, and his wife at the head of the bed. He turned first to us, speaking very feelingly, that he was not afraid to die as he trusted in Jesus Christ. Though he had been bad, he trusted God would pity him. He then turned to his friends, but he spoke so low I could not understand him; but I afterwards heard he advised his friends to take warning from his case, as his sins had brought him to his present condition. Long had he resisted God's ways: he knew God's ways were right, but he would not leave his sins. At last sickness seized him, and he was forced to think. He bade them all good-bye. One of his friends replied very solemnly to him, hoping his case would be a warning to them all. He likened the case of the dying man to a canoe going over the rapids. Shortly he, like the canoe, would be lost to sight; but they who were left must take warning from him. After prayer, we left him.

Dec. 1—To-day I married Eliza Paley to Andrew Campbell. Both, I trust, are walking in that narrow road which leads to eternal life. She has shown herself the most pious girl in this village. A long resident in the Mission house, her faithfulness has been tried. Though never concealing any of the faults of the children, she is still much liked by them, and has been quite a mother to some of them. They escorted her home to the marriage feast of bread and tea, with tarts made from the jam of the native berries.

Dec. 23: *Lord's-day*—Two very large congregations. We hear that Eliza Paley, the girl lately married, a long resident in the Mission house, has organized a meeting of pious women on Sundays to talk on sacred matters.

Dec. 25: *Christmas-day*—This morning, between twelve and one o'clock, a band of young men, attended by Mr. Duncan, paraded the village, singing hymns suitable for Christmas. The night was very fine, and the voices sounded very pleasantly in the still frosty air.

After morning service, all the people, with the exception of a few who had misbehaved, came to the Mission house to shake hands with us, and wish us a happy Christmas. It was very pleasant to see the people looking so happy. They were all dressed in their best; the women wearing good gowns, and different coloured shawls, and the men with strong pilot cloth coats.

We invited to dine with us the chiefs and their wives, in all six. Amongst the number was Paul Legaie, who formerly was noted at Fort Simpson for his violence and atrocities. He is now much changed, and is evidently striving to follow God's ways. After entertaining our guests with a microscope, and some stereoscopic views, we closed with singing and prayers.

Dec. 26—To-day being fine, the young men had a good game of football on the sand. After they had finished, the old men made sides, and seemed to enjoy the fun highly.

A great many feasts of tea and bread are being given: by these feasts a friendly feeling amongst them is fostered.

Dec. 30; *Lord's-day*—Two good congregations both morning and afternoon. Mr. Duncan delivered two excellent addresses; in the morning from the text, "What is your life? it is even as a vapour which soon passeth away;" and in the afternoon from the text, "Consider your ways."

Before we close, there is one point referred to by Mr. Duncan of sufficient importance to claim from us special attention—the probability that the colonial government will soon legalize the sale of liquor to the Indians. We shall not inquire whether their doing so would increase drunkenness or the reverse. It is a similar question to the legalization of the opium-trade. All we would observe is, that to such a policy the Chinese government, with an inflexible pertinacity, refused its consent. Opium is not more destructive to the Chinese than spirituous liquors to the Indians; yet the colonial government of Vancouver and British Columbia are disposed to legalize their sale; and if this be done it will be an impossibility, in the judgment of Mr. Duncan, to form any more such places as Metlahkatlah. There our position has been made so strong, that he believes we shall be able to hold our ground, and to keep liquor at bay in spite of changes in the law. Metlahkatlah,

therefore, must be made a centre, a refuge and "asylum for all the Indians of other tribes whom it shall please God to draw to Himself by our means."

We commend this Mission to the prayerful remembrance of those who have felt interested in these details.

Recent Intelligence.

CHINA—FUH-CHAU.

In our last Number we published the annual report of the Rev. J. R. Wolfe, embracing details of Missionary work at Fuh-chau and its out-stations, during the year 1866.

The following letter, dated March 24th of the present year, has just arrived, and it is so important, that we give it at once to our readers, as the most recent and interesting intelligence which we have to communicate—

"Since I wrote you last, the subject of occupying Kiong-ning-foo city as a central Missionary station has been continually on my mind, and I see now more and more the great importance of this place, and its suitability as a station of the Church Missionary Society. We are both (Mr. Cribb and myself) of the same mind in this matter, and we earnestly hope and pray the Committee may find themselves able to take up Kiong-ning-foo. I have visited the place, and spent several days in the city, and know from experience the extent of the city, and can form a tolerably correct idea of the extent of the population of the entire prefecture. The city itself is two thirds as large as Fuh-chau, and the population is large in proportion. This is the judgment of the natives themselves, and I am disposed to accept their account of it, from what I have been able to see myself. Then the Prefecture is full of large towns and villages, besides its seven heens. The population must be immense. Two of the heen departments have their head-quarters in the Foo city, just as the Au-kuang and Kung-kaing departments have their head-quarters in the city of Fuh-chau. Fuh-chau and Kiong-ning are the only two cities in the province which are honoured as the head-quarters of two heen districts. Furthermore, the city of Kiong-ning-foo is a most important place, on account of the extensive trade which it carries on with Fuh-chau, and the other cities north and west of the provincial city. All the paper which Fuh-chau exports to the other cities in the empire, and for which it is celebrated, comes from Kiong-ning-foo, *i.e.* from one or other of its large towns or cities. The thousands of piculs of resin which Fuh-chau imports yearly come from the same place, besides the immense quantity of wood and timber which is consumed and exported by this great provincial city. But, above all, the celebrated Bohea Hills, which produce more than half the tea of China, are situated in this place, and are a great source of wealth to its inhabitants. The city of Kiong-ning-foo itself is most conveniently situated for the purposes of trade. It stands on the confluence of several rivers, which flow from north and west, through the various cities in these parts of the province, so that the trading boats from every quarter necessarily meet here, making Kiong-ning-foo city the great rendezvous of trade and commerce. The city stands in a most romantic situation, in the midst of the surrounding mountains, which, with the green vale which enriches it, cast around it all the charms of nature, while the immense number of trading craft, continually going to and fro, renders it full of life and activity. It is considered much more healthy than Fuh-chau, though of this foreigners have not yet had any experience. It is certainly

much cooler. It has also the great advantage, in a Missionary point of view, that it has never been brought into contact with the dark side of western civilization, as displayed in the vicious lives of too many of our trading countrymen in the several open ports of China. There may be some difficulty at first in getting a permanent place to build on; but this would not be necessary for a year or two, and by that time, with prudence and perseverance on the part of the brethren who occupy it, this difficulty would be overcome. Single men could live in temples or club places for a year or two. The only drawback would be in case of sickness, by its distance from medical skill. In important cases, however, a boat could run down to Fuh-chau in two or three days, or sooner, as the current is always strong in the right direction towards Fuh-chau. Now I write again to ask the Committee, if they can, to take up this important place. At present, if they have determined to send us a man here, we are willing to wait a little longer, provided they send him and another to Kiong-ning-foo. I would, of course, go myself, in the first instance, with the new brethren, and help them in getting a place, and one of us could visit them now and again, and they could visit us, and thus we should be a mutual help and comfort to one another. The matter is worthy of serious consideration, and I am sure of this, that if the Committee feel able to occupy it, you will give it all the consideration it most certainly deserves. I leave the matter now with you, praying God to put it into the hearts of the Committee to take the matter up, and to provide them the means, both of men and money, for the carrying out of so important and blessed a work. On the occasion of my visit to the city of Kiong-ning-foo, we experienced a great deal of kindness from the people, though there was of course a great deal of curiosity manifested on the part of all. We were lodged in the Imperial Hotel (a miserable place enough), and the officers who lodged there showed us every kindness, and paid a great deal of attention to the truth of God which we were enabled to tell them, and took our tracts and Testaments with pleasure. I do not know of any centre for Missionary work in the province outside of Fuh-chau which comes up to this. It is the next important city to Fuh-chau in the eyes of the natives.

"You will be pleased to hear that the work is still making steady progress in the Lo-nguong district.* Several new inquirers have appeared, and those seven in A-chia who went back have returned again. Every thing points to a glorious day of success to this Mission in the future. Lieng-kong, too, shows some signs of interest. The school has increased wonderfully, and two or three inquirers have appeared. Ning-taik I have not visited for four months, and so cannot speak of it; but Ku-cheng Mr. Cribb has visited, baptizing two, and reporting several new inquirers. For all this is there not reason for thankfulness, and cause for fresh courage on our part, as well as on the part of the Committee, to arise and enter on fresh territory for the Redeemer? We have occupied two new stations this year in the important towns of Sek-paik-tu, in the Ku-cheng district, and Ning-ang-teng, in the Lieng-kong district; and, if we had the men and means, we could occupy twelve more in the course of the year. I baptized two interesting men in this city last Sunday. There was a large congregation of heathen present, who listened to the entire service with very great attention. The address to the newly baptized, delivered from the font, was especially listened to with very marked attention. We much want chapels in the city. We hope and trust we may be able to procure them, despite the opposition of our enemies.

"Great changes are coming over this people. China seems at length to feel her inferiority, and she is determined, it appears, to break through her old prejudices, and make a decided effort in the way of progress. The memorial recently addressed to

* Full references to these places will be found in Mr. Wolfe's journals, which we have commenced to publish, and of which a portion will be found in the present Number.

the Emperor by the Board of Foreign Affairs, for the establishment of schools and colleges throughout the empire, for the purpose of instructing the youth of China in the language and sciences of the West, is a striking evidence of this change, and augurs well for the future of this interesting people. There are two English schools already in operation in this city. The Viceroy anticipated the recent memorialists, and Fuh-chau has the honour of leading the way in this remarkable and praiseworthy movement. Further and more correct information contradicts the news which I sent you in my last communication respecting the dismissal of the late Viceroy of this province, who commenced these schools at Fuh-chau. He was not disgraced, but, on the contrary, highly commended for his wisdom and bravery, and his example held up by the memorialists as worthy of being followed by other Viceroys.

"The memorial referred to has received the imperial sanction, and Western scholars are now invited to teach the celestials the language and learning of Europe. The pride and prejudice of this people have thus received a blow from which they will not soon recover. May we not feel assured that a higher Power than the will of man is at work in this matter, preparing the way for the reception of that truth and righteousness which alone exalteth a nation, and that the land of Sinim is about to stretch out her hands and come to God? And is not the duty of the church at home clear at this crisis? When China is making efforts to throw off the incubus of ages, is it not the duty of the church of God to send her sons and give her a helping hand, to take part in her education, and direct it all in the right course for the permanent benefit of the people? I believe there is a great revolution at hand—I mean a moral revolution; and unless there is an effort made by the church to take advantage of it, and be prepared for it when it comes, I fear the Romanists will step forward and gain that position which they possessed in Kanghi's time, and again, by their misconduct, throw China back to its old state of prejudice and darkness. I hope God will enable the Committee of the Church Missionary Society to prepare for the crisis, by sending more Missionaries, especially men who will be able to take the lead in the education of China, and also who will preach Christ and Him crucified. I delight to think that China is the nation that is to be born in a day. It would indeed be a glorious spectacle, well worthy the subject of prophecy—its four hundred millions flocking to Christ! Truly it is heart-exalting to think of, and yet this should be the belief and the hope of every child of God. I cannot doubt it, when I read that God will give the heathen to his Son for his inheritance and the uttermost parts of the earth for his possession. This movement will open China in a way that it never was open before to Protestant Missions. Hundreds in this city are most anxious to learn English, and are prepared to make great sacrifices for the attainment of western learning. This desire does not arise at present from any love or greater respect for western barbarians, but from a feeling of necessity, and from fear of being outstripped by their insular neighbours, the Japanese, in the knowledge of the sciences and the art of war. But there can be no doubt that the result will be a greater respect for foreigners, and a thorough revolution in the minds of the people on the subject of intercourse with Western nations. China can no longer remain stationary if she would retain her power, and she has at length been compelled to recognise this fact, and act accordingly. In proof of this, read the following extract from the memorial—'The proverb now runs, "The philosopher is disgraced by ignorance of a single thing," and a man of letters, who looks up to the heavens as he leaves his homestead without being able to give an accurate account of the stars in their rounds, has also cause to be ashamed. Thus, even were this college not proposed to-day, it would still be our duty to devote study to these matters. How much the more then, when invitation is held forth. As regards the assertion, that it would be disgraceful to study under European teachers, this saying is even still more devoid of truth. Of all

the disgrace under heaven, there is no shame (as Mencius says) greater than that of being inferior to others. Now the nations of Europe, for thirty or forty years past, have devoted study to the construction of steamers, mutually learning from each other, and new methods of construction are daily developed. Japan also of late has despatched persons to Great Britain, to study the English language, and investigate mathematical science as a permanent basis for acquiring the art of steamship-building, in which, before many years are past, they may be expected to have attained proficiency. Without dwelling upon the various powerful and leading maritime nations of Europe which mutually treat each other as equals, if a mere insignificant State like Japan, shows itself capable of eagerly striving to build up its power, whilst China alone adheres immoveably to the routine of her long-descended ways, regardless of fresh activity, where, we would ask, will then be the greatest occasion for shame? If, on the contrary, we, though not holding ourselves disgraced as the inferiors of others, strive diligently to bring ourselves on a par with others, it may be, perhaps, that in the future we shall outstrip them. If, on the other hand, simply holding that to learn from others is disgraceful, we remain content in our position of inequality, will refraining altogether from study be the means of freeing us from disgrace?' It is indeed strange to hear such words from a Chinese statesman, but stranger, and more remarkable still, to find the Chinese Government adopting such sentiments as their line of policy, and prepared to go to immense expense for the carrying out of the same. It is encouraging, and affords grounds for hoping that China is at length lifting up her head, and that, though she knoweth it not, her redemption draweth nigh. There are other signs which point to the same end, and they are all full of encouragement. Perhaps I am too sanguine, but I have great hopes, that before I shall sing my "nunc dimittis" I shall hear this people sing 'Cantate domino,' for I am persuaded the Lord will make bare his holy arm in the sight of this people, and every thing points to the speedy realization of this. We hear from other parts of this empire of Missionaries baptizing their forties and their fifties at once, and our own Mission at Lo-nguong is fast approaching to this state, we would fain believe. May the Lord watch over the interesting work in this district, and keep Satan from entering in and spoiling the work! Pray for Lo-nguong. Go on praying, for the Lord is answering your prayers. This week there are twenty-four fresh candidates, all hopeful and interesting. Pray for these, that they may continue steadfast. The village of A-chia is in a most interesting state at present. The power of Satan is likely to die in this place. The head family in the place is among the candidates. The old man is one of the village elders, and the most influential one of them all. One of the sons, also a candidate, is a literary graduate. If this family come out boldly, and continue as they have commenced, then you will not be surprised if you soon hear of the entire village of a thousand souls following their example. We are looking and praying for this result. We cannot ask too much nor expect too much from God. The greater our desires the greater his gifts. 'Open thy mouth wide and I will fill it.' But here lies the great difficulty, we do not ask enough, nor ask often enough, nor with enough of faith. Meanwhile we hope with fear and trembling. I do not wish to raise false hopes, which may never be realized, but we must hope, and even disappointment itself cannot make us cease to hope. If we cease to hope we cease to live. I expect (D.V.) to visit the place in the course of the present month, and then I shall be able to report to you further particulars. We are full of hope as regards our work in general: a few fresh inquirers have presented themselves in this great city of Fuh-chau."

"THOUGHTS ON MISSION WORK."

A PAMPHLET has been placed in our hands, entitled "Thoughts on Mission Work," and we have been invited to review it. The name of the writer, "H. Carre Tucker, Esq., late Governor-General's Agent and Commissioner, Benares," a devoted friend of the great cause of Christian Missions, and, during his official life in India, their encourager and helper, suffices to ensure our best consideration. Moreover, the thoughts themselves are sufficiently weighty, having reference to the most difficult and important of those questions which have to do with the organization and efficiency of native churches, and which engage so largely, at the present time, the attention of Missionary Committees; for the position of such bodies is very different now to what it was when the work was first commenced. To send out selected men to selected fields of labour, to give them wise counsels, to provide the means by which the needful expenses might be met, and then prayerfully await the results,—these were their duties. But now the results of such efforts have been largely yielded. The seed has not been fruitlessly sown; the toil—and it has been severe—has not been endured in vain. Christianity has been transplanted to distant lands, and there it has taken root. The young plants look thriving and healthy. Christian congregations, composed of natives of various races, who have renounced their heathenism, and publicly professed their belief in Christianity, are to be found in countries where, half a century back, Christianity had no place, and where, because of the strength of old superstitions, the rigorous despotism which they exercised over the human mind, and the abject enslavement of the population to their yoke, its introduction seemed to be an impossibility. Yet "who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Difficulties which, in the opinion of men, appeared to be insuperable, have been overcome, and on the very spot where stood the gloomy structures of a debasing superstition, appear now the simple yet beautiful forms of an infantile Christianity. But now our care is for these churches. They have had their birth, and they must be led on to maturity and usefulness.

And how shall this best be done? How shall Christianity rise to more vigorous influence within these churches, so that the proportion of spiritual men may be increased, and the efficiency of the churches, as new agencies for the more extensive propagation of Christianity, be increased likewise? How shall the native ministers be educated? Whether shall the educational course be confined to the vernacular, and, if so, how shall that vernacular be sufficiently enriched, so as to afford to them the means of becoming a wise and learned ministry? or, if English be resorted to, how shall this be done without denationalizing the native churches, and unfitting them for usefulness among their countrymen? by what judicious measures shall the native Christians be persuaded to the support of their own pastors and ordinances? and how, when a sufficient degree of maturity has been attained, shall the organization of the church be completed by the creation of a native episcopate? by what means, when the native churches have reached an independent status, and have entered upon an independent course of action, shall the perpetuity of truth amongst them be best secured, and the sacred deposit be protected from the infusion of corrupt principles?—these are points of great moment, on the right solution of which much depends, and yet the very existence of which demonstrates beyond the possibility of gainsaying the marvellous progress of Missions conducted on the principles of scriptural Christianity.

Such thoughts, therefore, as those which are placed on this paper mark a new era: they prove that a considerable portion of our Missionary work has emerged from the waters, in whose depths, unseen by man, so much of foundation-work has been carried on. That which has been wrought in secret has risen into visibility, and

on these platforms, raised so singularly above the waves, we are engaged in erecting the superstructures of settled native churches.

These "Thoughts," let it be observed, are germinal in character; there is much compressed within a small compass. Each thought is like an acorn, small in itself, but suggestive of questions and reasonings, branching out from one to another, until they become expanded like a tree.

We shall print the paper in *extenso*, otherwise we fear the review would be scarcely intelligible to the reader.

1. There is a great want of fit agents for foreign work, which requires men of mark to organize and stamp the impress of their own character upon the infant churches. I would not trust entirely to candidates offering themselves. The best men, like Moses, are often the most diffident as to their own qualifications. The choicest young ministers, after a few years' experience of home work, might be sought out by the managers of Missionary Societies, and the question pointedly and affectionately put to them, "Why should not *you* go forth as an evangelist to carry the good tidings of our Lord Jesus Christ into the regions beyond?" Many require, and, I believe, would respond to, such an individual invitation as a call from God, who would not otherwise think of putting themselves forward for Mission work.

2. It is the low state of home Christianity in not supplying a sufficient number of educated and tried men, which necessitates Missionary Training Institutions. It ought to be unnecessary for a Society to be at the expense of educating young men, chiefly from the lower ranks of society, without any assurance that they will eventually turn out efficient evangelists. Such men are greatly raised in social position by Missionary employment, and thus lose the test of sincerity in giving up much for the Lord; whilst theological teaching, without the foundation of a good general education and knowledge of the world, is apt to narrow and puff up the mind. None but tried men ought, if possible, to be sent out into the Mission field, where every thing, humanly speaking, depends upon the personal character and qualifications of the individual evangelist. I should like to hear some of the fathers of the church repeating the language of the Duke of Wellington to Sir Charles Napier, "If *you* don't go out, *I must*."

3. A few picked men would do the work better than a number of inferior ones. It is *leaders* we now want; men able and willing to employ their native assistants to the best advantage, and imbue them and the infant churches with their own high tone and spirit. I believe that the Societies are at present being providentially shut up to a smaller number of European evangelists, and a much larger employment of native agency. This will allow of better remuneration being given to both classes, and a great extension of the work.

4. Perhaps it may be advisable to substitute a sufficient lump salary in the room of the Children's Home, the additional payment for each child, and the other allowance now made to Missionaries. Men of standing would probably prefer to receive a fixed salary, and make their own family arrangements.

5. As a rule, evangelists should go out unmarried, and be considered only on probation, until they have mastered the vernacular language of the country to which they are sent, and proved their Missionary qualifications. Occasionally, and in some fields of labour, it may be advisable to make exceptions. When an evangelist is duly qualified, and settled in his work, a true helpmeet will be the greatest blessing and assistance.

6. European evangelists ought not, in general, to settle down in any one locality, as pastors of a local community; but, after the example of our Lord and his apostles, should itinerate over a larger or smaller extent of country, mixing intimately with the people, disseminating the word of God and Christian literature, and endeavouring by their whole life and conversation to spread a knowledge of the truth as it is in Jesus. Mission houses should be placed at important strategical points, where the evangelists and their inquirers might assemble during the hot and rainy seasons of tropical climates, for conference, study, translation, preparation of vernacular books, and a certain amount of preaching morning and evening.

7. Evangelists should not be crowded too close together; and at the same time should not be too far separated for mutual support and co-operation. Care and judgment are required in suiting different dispositions; and each individual should have an independent sphere of his own.

8. The evangelists of each Society within a certain tract of country should meet annually, with a large infusion of the European and native *lay* element, for information, prayer and discussion as to the general management of the Mission. The minutes of such

meetings should be sent direct to the Parent Society.

9. The meeting would elect its own Secretary, Treasurer, and standing Committee for the ensuing year. This organization might, perhaps, supersede the necessity for separate "Corresponding Committees;" as the Secretary, Treasurer, and standing Committee would in fact constitute a well-informed and trustworthy Corresponding Committee for the tract of country embraced by the Conference.

10. It is also well that evangelists and laymen of different denominations should from time to time assemble together in general conference, to prove their essential unity, and to discuss points of common interest. It should be clearly manifest that the various denominations form branches of one and the same Protestant army, differing in organization, but united for one common purpose.

11. Evangelists are not tied down to any one mode of proceeding; but, keeping always in view the great object of making known the Lord Jesus Christ as the Saviour of sinners, can employ every talent in preaching, visiting from to house, teaching the young, translating the word of God, and preparing Christian vernacular books. But they should remember that their duty is, not to immerse themselves in details, but to organize and direct the labours of others. A European evangelist should never do himself what can be equally well done by a subordinate. He will always find a superabundance of work to do, however much he may try to throw it off upon the shoulders of others. The best and most capable administrators are most free from petty jealousy and fear of responsibility, and accomplish great things by daring to trust and employ subordinates whom they have imbued with a portion of their own spirit; whilst inferior men do little, from insisting upon doing every thing themselves. In early times the general was lost in the combatant. He must now resume his proper place as the thoughtful planner of the operations of others, remembering that the whole future of a native church may in a great measure depend upon the character he originally impresses upon it.

12. As soon as converts begin to be made, they should be associated together into churches, the most pious and experienced Christian in each knot of believers being selected to act as pastor. The qualification and mode of selection and ordination of such village pastors will depend greatly upon the denomination to which the European evangelist may belong.

13. As "a visible church is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered," it is essential that such village pastors be authorized to administer the sacraments. A mere catechist cannot properly discharge the duties of a pastor. A Missionary generally likes to work through catechists, paid by the Mission, and entirely subordinate to himself; whilst the flocks remain dependent upon him for the administration of the sacraments. I attribute to this cause much of our want of success. There can be no indigenous vitality whilst every thing hangs upon the person and purse of a foreigner.

14. In the early stages of church organization it is not necessary that the pastor be entirely set apart for religious duties. Like St. Paul, he may continue to support himself by his own labour, whilst devoting his Sundays and leisure hours to teaching and doing good among his Christian neighbours and the surrounding heathen.

15. I fear we retain a remnant of Romanism in the strongly-marked line of separation between clergy and laity. Until very lately the prevailing idea in Missions was, that no one was fit to be ordained who was not highly educated, considerably Europeanized, and fit to be addressed as "The Reverend Mr. Blank." Such men required salaries much larger than a native church could afford. There was considerable difficulty in obtaining ordination, not only on the part of the bishops, who wanted highly-educated presbyters, but still more on the part of the Missionaries, who feared to have their subservient catechists turned into independent pastors, and preferred to retain the pastorate themselves. The converts hung on the Mission, to get as much, and do as little, as possible. Thus there have been plenty of "Mission compounds," but few native churches. The idea of its being the duty of a Missionary to organize self-sustaining, self-propagating, and self-governing churches, is only of recent growth, and but partially adopted by Missionaries of the old school, who find it difficult to get out of their accustomed groove.

16. Native pastors and evangelists of the highest possible education and attainments are required for certain places and kinds of work. Such men ought to be encouraged to the utmost; and it is through them that I expect the greatest effect to be eventually produced on the native mind. But for ordinary village pastors a lower type of man is sufficient, and as much as a small and probably poor community can afford to support.

17. The great problems for the Missionary Societies to solve, each for itself, are—

By whom are such village pastors to be selected, or elected? By the Missio-

nary? by the Church? or by the Conference?

What is to be the qualification, and mode of ordination?

What is to be their relative position to the European Missionary?

What safeguards can be laid down for the maintenance of sound doctrine?

What should be the tie of mutual connexion between the churches of a Mission?

And what between them and the churches founded by other Protestant Missions?

18. So far as the Church of England is concerned, it appears to me that the European evangelists ought to be men of the stamp of Missionary bishops, with power to ordain their best converts, and organize churches. These would still look to the European as their common centre of union; and their representatives in his Synod would manage, with him, as their president, all the church matters of the district. In time the substitution of a native bishop would place the churches on a purely indigenous footing; and native councils might supersede Missionary Conferences.

19. Each native pastor should be supported from the very first, either by his own hands, or, when the growth of the church necessitates a division of labour, by his church; which should also elect elders for the management of its secular concerns.

20. Each church ought also to support its own educational and charitable institutions, and be encouraged to prove itself a living church by developing evangelistic agencies for spreading the knowledge of the Lord Jesus Christ among the neighbouring heathen. Such agencies should be both gratuitous on the part of individual Christians, so far as their circumstances permit; and also be paid by the church when that is necessary to effect the object.

21. The European evangelist ought to visit the native pastors and churches as often as he can, improving their knowledge, and attending carefully to their spirituality and purity of doctrine. He should be in deed, if not in name, an *Episcopos;* and cannot do better than study most attentively the examples set in the Acts of the Apostles.

22. He ought to surround himself, as all great founders of beliefs have done, with a school of his most promising converts, carefully training them to become well-qualified evangelists to their fellow-countrymen. Such converts should be encouraged to support themselves, if possible; to endure hardness as good soldiers; and to throw themselves very much upon the kindness and hospitality of the people among whom they labour; thus cultivating a humble tone of mind, and gaining additional opportunities of making known the Saviour in social intercourse. In all this the example of the self-denying energy of the European evangelist will go much further than mere precept. He will have to live Christ if he is to do much good.

23. Where absolutely necessary, such native evangelists may be supported, in whole or in part, by the European Missionary out of the Mission funds; care being taken that the salaries given do not exceed what a native church might fairly be expected to raise. It must be remembered, also, that just in proportion as these evangelists bear the character of paid agents of foreign proselytizers, they must lose influence with their own people.

24. A very broad and clear line of distinction should be drawn between the evangelistic agency of the foreigner, and the indigenous native church organization. The latter ought to be self-supporting, and self-propagating and, as a natural consequence, *self-governing.* Here lies the difficulty with some Missionaries, who do not like to relinquish their control over the converts, and the patronage of the agents employed. But, when we give education, we must expect it to excite ideas of independence and self-advancement. Knowledge, all over the world, means power and pay.

25. To enable the richer and more prosperous churches to assist the smaller and poorer ones, there should be a District Church Sustentation Fund, managed by representatives from the churches. Should any help from the Mission be ever required, it should be given in the shape of a grant-in-aid to the church fund.

26. As the churches grow and multiply, they will naturally be organized and connected together more or less upon the model of the European mother churches by which they have been founded; until at last, perhaps, some powerful native mind is raised up to organize a thoroughly national church.

27. The European evangelist ought to keep himself as free as possible from all mere secular business, making good use of lay agency, and working through his evangelists, and the pastors and elders of the settled churches.

28. Cases may arise where the interests of humanity may compel an evangelist to stand up in defence of the oppressed. But he should scrupulously avoid any thing like political agitation or partisanship.

29. An evangelist may legitimately assist little children to come to the Saviour by teaching them in school. But he should

constantly bear in mind that he is warranted in devoting time to science and secular teaching only so far as his doing so may subserve his one main object of bringing souls to Christ; and he needs to be much on his guard against being carried away by the stream of secular education, and the spirit of competition with Government colleges. I regard with distrust the affiliation of Missionary schools to Government universities. The point of honour is apt to become rather to bring numerous students up to the matriculation and B.A. standard, than to train them as humble, useful Christians. An exception may be made in favour of the Church Missionary College, Calcutta, the object of which is to draw away matriculated students from the university, and, whilst carrying them through the university course, to give them as much Christian instruction as they can be induced to receive.

30. The most important duty of the European evangelist is, perhaps, to draw around him promising converts, and train them for future usefulness as evangelists, pastors, schoolmasters, and catechists. It is as he multiplies himself in a school of disciples, deeply impressed with his Christian character and energy, and imbued with his principles, that he will be enabled to effect wide and permanent good, and place his work on the secure and independent basis of an indigenous native church. A small support may fairly be given from the Missions funds to such students whilst drawn away from their homes and occupations for training; but it ought to be a mere subsistence; and efforts should be made to stimulate the native churches to provide scholarships and foundations, and so reduce to a minimum the expense to be borne by the Mission.

31. Such training work will probably be the last to be relinquished by a Missionary Society. Even when a district is pretty thoroughly permeated with native churches, and no longer in need of foreign evangelists, it may still be expedient to retain for a time in European hands the fountain-head of the supply of sound and faithful pastors and teachers.

32. I have thus sketched what appears to me a good organization for Mission work. But I quite feel that God does not work as we work, but often makes his glory to shine in the employment of the weakest and most unlikely instruments, as in the cases of the old shepherd in Midian, Gideon, and the fishermen of Galilee. It is to have power from above, to be filled with the Holy Spirit, to receive the word, "I will surely be with thee," that we need. Still, as in Jethro's counsel to Moses, it is lawful and right to consider the best human means for attaining the desired end; and I therefore venture humbly to express these suggestions on Mission work.

The first paragraphs which we shall notice are those which have reference to the foreign or initiative agency, the Missionaries and their qualifications, what sort of men it is desirable they should be, and how obtained (Pars. 1, 2, 3).

It may no doubt be very true that it ought not to be necessary for a Society to be at the expense of Missionary Training Institutions, still, in the present state of things, it is a necessity, and cannot be avoided; for otherwise, such is the low state of home Christianity, there would not be obtainable a sufficient number of men to do even the initiative work, which, after all, is only of small extent.

In proof of this, it is only necessary to count up, for it may be done without difficulty, how many men there have been, who, having received a University education, have offered themselves from time to time, and been sent forth to the Missionary field without any educational expense to the Society. Had no supplies been received from other sources, small in extent as our work has been, the portion of the wilderness as yet reclaimed would have been still more contracted.

Effectual fervent prayer should indeed be offered for such gracious influences on our home churches, that they may revive as the corn and grow as the vine; and men and means be so liberally contributed, that the directors of these Missionary enterprizes shall be compelled to say—"The people bring much more than enough for the service of the work."

But until then—by every legitimate means—men must be had to do the work; and forasmuch as at present there are so few men, educated at their own expense, who are willing to serve the Lord in the Mission field, Missionary Training Institutions are of imperative necessity.

It is said that the young men in such Institutions, being "chiefly from the lower ranks of society," become "greatly raised in social position by Missionary employment, and thus lose the test of sincerity in giving up much for the Lord." Generally, however, it may be remarked, that it is impossible to adopt any course which shall be altogether exempt from dangers. We have to make our way through a narrow channel of preliminary arrangements into an open sea of direct action. There may be diverse modes of procedure from which we have to select, and, like the explorer who finds himself at the apex of some great alluvial delta, where diverse channels, branching off in different directions, conduct the main stream to the sea, we have to select one of them; but whichever it be, we, like the navigator, shall find therein something to contend with.

The difficulties apprehended to arise from the use of Missionary Training Institutions relate to the important qualifications of sincerity and efficiency.

No doubt it is within the range of possibility that an individual might be led to seek admission into such Institutions, not from a desire to become an evangelist to the heathen, but to improve his social position.

This danger, however, may be, in a great measure, if not altogether, obviated by a series of testing processes of a very searching character being placed around the entrance to such Institutions. It is well known that the Church Missionary College is so protected, and we doubt not that, in regard to other Institutions of the same kind, like precautions have been adopted. The testing process is so close, that few men, encumbered with the consciousness that they are not single-minded in their offer, would adventure themselves upon such an ordeal, unless they were practised deceivers; and cases of this kind, considering the youth of the candidates, are not likely to occur.

It is quite possible, that in offering himself for Missionary work, a man may not perceive how much he is influenced by secular motives; but his obliquity in this respect, as he passes through the course of instruction, will not fail to be laid bare to him, and he will be either amended or removed.

And if there be a danger in one direction as regards these Training Institutions, there is an advantage in another. There are many devoted young men who have tasted of God's love in Christ, and in whose hearts there has been awakened a desire to go forth and preach the Gospel to the heathen. They have been led to look in that direction, because the field of labour is so large, and they hope that there may be a place found even for such unworthy ones, as they think themselves to be. They are well aware that numbers of young men are to be met with, of superior qualifications to themselves, but such men do not volunteer for Missionary work: with few exceptions, they reserve themselves for home work. In default, therefore, of better agents, there may be a place for them.

They possess one important qualification—a preference for Missionary work. Nevertheless, in other respects they are deficient, for, comparatively, they are uneducated, and have no resources of their own wherewith to become otherwise. It would be a great pity were such men lost to the cause of Missions; but Training Institutions, presenting themselves opportunely, afford to them the help they need; and, viewing them in this light, we cannot but regard such Institutions as an important link in the chain of providential arrangements, whereby men are called forth to Missionary work.

But doubts as to the efficiency of such men are suggested—"Theological training, without the foundation of a good general education and knowledge of the world, is apt to narrow and puff up the mind."

Let it be conceded that the education given must very much resemble the old-fashioned English houses, in which each story, projecting over the one immediately below it, the larger rooms were at the top, and the higher you went the bigger they were. Yet these buildings were not top-heavy: they lasted a long time. And the

education given in Missionary Colleges may not be unlike them. There is not time so to enlarge the basis of general education, as that a due proportion and beauty of outline shall be preserved; and yet the mind may not be therefore narrowed, but, finding itself cramped in the lower chamber, may prefer to be chiefly there where it has most room; and thus energy of character may be the more concentrated in the study of divine truth.

And if the "knowledge of the world," which men possess who have known no more of public life than that which is to be attained within the limits of a Missionary College, be in the first instance contracted, yet they go forth, either into densely-populated countries, where the deficiency is soon corrected, or into secluded fields of labour, where their want of "knowledge of the world" is of small moment, and where, from their simplicity of character, they adapt themselves with the more facility to the exigencies of their position.

Besides the dangers arising from narrowness of mind are not greater than those which await the man of high literary attainment, when transferred from the banks of the Isis or the Cam to some retired rural parish, or remote Mission field, where the people know but little, and the treasures of learning which he brings with him have to be resolved into that small currency which can alone circulate among them; unless, indeed, he would be reduced to the condition of a traveller, who, in a poor district, where to get change for a sovereign is a difficulty, finds himself with nothing less than a bank-note for 500*l.* to pay his way.

Where there is a desire to win souls, such difficulties will be overcome. One man will expand, another contract, to the exigencies of his work: one will enlarge his narrowness, the other narrow his expansiveness. In both cases the love of Christ will be the constraining motive.

Let us pass from theory to facts; for it is not as if, from a point of view antecedent to all Missionary operations, we were carefully endeavouring to ascertain the best way of commencing the work. We have before us the experience of more than half a century. We have sent forth both classes of Missionaries—men whose education and previous training was without expense to the Society, and others whose deficiency in educational advantages had to be met by training in a Missionary Institution; the one in lesser, the other in greater numbers; and yet, as to the work actually done, we find no inferiority in the latter to the former. There are, no doubt, departments of labour, for which the Missionary from the Universities is specially fitted, and to which he should be assigned. He may have superior qualifications for linguistic and educational work; but for evangelistic action, Missionaries sent forth from our Islington Institution have been found second to none.

We do not assert that there have been no disappointments. Could this be reasonably expected? But when compared with the many who have risen to superior excellence in the Missionary field, such failures are as nothing. We cannot, therefore, concur in the statement—that we educate such young men "without any assurance that they will eventually turn out efficient evangelists." That surely cannot be regarded as an experiment, which, having been tried for a series of years, has yielded to us the very results we should have desired.

There is also another point which may be noticed. Missionaries of this class are indebted to the Society for the position which they occupy; it may therefore be concluded that their attachment to it will be proportionate. They are not merely the Missionaries, but the children of the Society. While in the way whereby they have been led, they recognise the goodness of Him who thus called them forth to work in his vineyard, they will not feel the less grateful to the friends who took them by the hand and helped them. Such men, when abroad in the Mission field, will not fail to

recur to the old home centre for counsel and guidance in seasons of difficulty. They will not isolate themselves from communication with the officials of the Society, or fail to send home full details of the work in which they are engaged. In the case of those who offer themselves for Missionary work as men already equipped, and requiring at the hands of the Society nothing of preliminary expenditure, there is just this danger, lest, the sense of obligation being less, the duty of well-sustained intercourse be not so strongly felt. We only indicate a danger, inasmuch as a danger, when perceived and guarded against, becomes a safeguard; and, in men of high and generous feeling, the very consciousness that such a danger exists will render them more conscientious in recognising at all times the relation in which they stand to the Society.

But it is said—"a few picked men would do the work better than a number of inferior ones"—and this enlarges the subject from the Missionary, his qualifications, and the best means which can be adopted to secure a sufficient number of efficient men, to the conditions of the work, as we find it to exist at present, and the peculiar duties which await the Missionary when he reaches his field of labour.

The work resolves itself into two distinct departments—that which concerns the native churches raised up from amongst the heathen; and the continued prosecution of the great duty of preaching the Gospel to the unevangelized.

With respect to the native churches, it is correct to say that we want *leaders*—such men as John Thomas of Mengnanapuram, Henry Townsend of Abbeokuta, &c., of Islington training, as well as men from the Universities—such as Fox, Ragland, Noble, and Russell, of Ningpo, who will not fail to "imbue the infant churches with their own high tone and spirit."

But these native churches are by no means all our work. They are only patches reclaimed here and there from the wilderness; but the wilderness lies beyond, and while we are tending these gardens we cannot look up without being reminded of the Lord's command, "Go ye into all the world, and preach the Gospel to every creature." This is our urgent duty—to go forward; never to rest satisfied with what has been done, when so much remains to be done; to break up new ground, and to repeat, with a continued effort, the labours and experiences of the past, until the settlements which now lie upon the frontier, by the rapidity of our advance into the wilderness, shall be left far behind. For this onward movement we want all the men that we can get. We care not from what quarter they come, provided they have a gracious fitness for the work. We would that the Islington College were twice as large in its dimensions, and yet so filled, that the question became an urgent one how the increasing number should be accommodated; and would to God that such a spirit of revival and inquiry might be poured forth on our Universities, such an appreciation of divine truth in contradistinction to all error, such an increase of personal piety and devotion to the Lord's service in all its branches, that the Missionary service might find many educated and tried men willing to go forth.

We would distinguish, therefore, between European evangelists and European superintendents or *επισκοποι*, and this is a distinction which, in the "Thoughts on Missions," is not carefully sustained. Diverse subjects are mixed up together, and we are reminded of a quantity of exquisite flowers, just sent in by the gardener, freshly plucked, full of beauty and perfume, but lying in a confused heap, needing some skilful fingers to disentangle them, and so dispose them that their tints may be seen to the best advantage.

We shall first consider the native churches, and the work of the European Missionary in connexion with them. We are occupied in training, strengthening, and leading them on to the maturity of Missionary service. This is our desire, our expectation respecting them, that they become co-operative churches; and this we long for, that they prove

themselves "living churches, by developing evangelistic agencies for spreading the knowledge of the Lord Jesus Christ among the neighbouring heathen." Each, after all, is but a speck in the midst of the dense masses round, and unless lively and active, so as to aggress upon the heathenism which hems it on every side, and so make more room for itself, it will become so straitened that its very existence will be endangered. We are training these churches to self-support; we are providing them with their own native ministry; we are anxious that, like children who, having reached mature age, leave the shelter of their father's home, and go forth to form new homes for themselves, they should, when qualified for it, take up the position of self-government; but we have a further object in view respecting them, that they become Missionary churches—that each of these churches should charge itself with the duty of prosecuting the work of evangelization amongst its own people, its own race, those who speak the same vernacular with themselves; the Tamil church resolving itself into a Missionary body for the evangelization of the Tamils; the native Christians of Travancore, a beautiful combination gathered out of diverse castes, applying themselves, with the power of a united body, to the propagation of God's truth among Brahmins, Syrians, Nairs, and slaves, &c.; each church relieving the Parent Society from the further prosecution of Missionary work in its own peculiar locality, and setting us free as to men and means for the onward movement into the dark interior.

The European *episcopos*, appointed to this work of training and organization, whose duty it is to develop the rudimentary elements of a yet future maturity, to set in order the things that are wanting, and fan what is weak and feeble into a powerful flame, requires to be a man of special character and qualifications; and there are, as we have already intimated, such men in the field already. Their work is to teach others to work, and they require, therefore, to be large-hearted men, who, by the grace of God, have burst the trammels of jealous feelings, and have emerged into the freedom of unselfishness. In the "Thoughts on Mission work," this point is ably touched. (See par. 11.) European Missionaries, whose special work is the organization and development of native churches, should "remember that their duty is, not to immerse themselves in details, but to organize and direct the labours of others. A European evangelist should never do himself what can be equally well done by a subordinate. He will always find a superabundance of work to do, however much he may try to throw it off upon the shoulders of others. The best and most capable administrators are most free from petty jealousy and fear of responsibility, and accomplish great things by daring to trust and employ subordinates whom they have imbued with a portion of their own spirit; whilst inferior men do little from insisting upon doing every thing themselves. In early times the general was lost in the combatant. He must now resume his proper place as the thoughtful planner of the operations of others, remembering that the whole future of a native church may in a great measure depend upon the character he originally impresses on it."

This, no doubt, is a tender point, so much so, that many wince when it is approached. But this very sensitiveness proves how needful it is that it should be probed. To the expansion and prosperity of the Lord's work, whether it be the more settled portion that claims attention at home, or the newer plantations in the Mission field, there is no greater hindrance than the narrow feeling which dislikes to admit others to participate in its various duties and responsibilities, although it is impossible that the man, who would thus jealously excludes others, could ever grasp them by his single hand. This is to sacrifice the Lord's work to oneself, instead of sacrificing oneself to the work. This is to obstruct the very cause to the prosecution of which men have consecrated their lives, and in the success of which they are so deeply interested; for when, gathering strength, it would expand beyond the narrow limits of our personal exertions, by our

unwillingness to call in others to our help we inflict upon it a serious injury, and do our best to put it back. It is no unusual thing to hear it said of this or that man—"He will never work with another; he does best when placed by himself." Surely in such a state of mind there is much which needs to be corrected. It is well said, that "the best and most capable administrators are most free from petty jealousy."

John the Baptist presents a beautiful example of the spirit and temper by which a servant of the Lord ought in this respect to be characterized. His words, transmitted as they have been to us, deserve to be remembered—"He must increase, but I must decrease." So it is with the most distinguished labourer—he must decrease. It is a necessity for which he should prepare himself. Either he shall be removed by death, like Moses, when "his eye was not dim, nor his natural force abated;" or, if he see old age, there will be an enfeebling of the whole man, so that, physically and intellectually, he shall be no longer the same. And what then shall become of the Lord's work? When once the standard falls from our own hand, shall it be a matter of indifference to us what becomes of it? Do we love the work only because we have personally to do with it, and, when our stewardship ceases, shall we care for it no longer? If it be the Lord's work, and not ourselves, we love, we shall gladly welcome those whom we think likely to succeed us, and think ourselves privileged if we can help in fitting them for their coming responsibilities. That was part of Timothy's duty—"the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The workmen change, but the work goes on. Moses was not to go over Jordan, or lead the people into the land of promise, but Joshua was to complete the work; "Joshua, the son of Nun, which standest before thee, he shall go thither: encourage him;" and Moses did encourage him, for "he laid his hands upon him; and the children of Israel hearkened unto him." Elijah was directed to anoint Elisha to be prophet in his room; and, lo, Elijah chose him to be his minister, and Elisha was continually with him, until his translation, when he took up the prophet's mantle, and "the spirit of Elijah rested on Elisha." He grows old gracefully in his work who occupies himself, so far as in him lies, in bringing forward other men to succeed him in it, and, withdrawing himself from the larger circle of active duties in which he was wont to be engaged, employs himself in training others, and imparting to them the results of his long experience.

And, so far as our native churches are concerned, the European Missionary is as the old man, who is rapidly drawing near to the time when he is to be superseded, while in the native ministry we behold the successor by whom his place is to be supplied. We would have him, therefore, to be large-hearted in this matter, and to bend all his energies so to improve the native ministry, that when the time comes it may be in all respects fitted to sustain so high responsibilities. We should desire our Missionaries to be beyond the possibility of all reproach in this matter. We do not like that it should be said of them that their dislike "to relinquish the control over the converts, and the patronage of the agents employed," renders the organization of the native churches more difficult.

We, for our part, do not so view their action. It is not reluctancy to part with power; it is caution as to whom they transfer it. It is not an unwillingness to recognise in the native pastor the successor into whose hand is eventually to be placed the charge of the native churches; it is anxiety to ascertain the proper time when such a transfer can be accomplished. We cannot be surprised if experienced Missionaries are cautious in this matter, so much so as to seem to us slow; and yet this slowness may be, on the whole, safe. They who are on the spot are conversant with details of which we know little. They see where there are defects, infirmities which need to be corrected, and weaknesses not yet outgrown. This retardation may be, after all, a providential check

on a velocity which might otherwise prove dangerous, and it ought not to be dealt with as though it were nothing else than an hindrance and obstruction. It may be that, in some few cases, it is exaggerated, but these are exceptional. The Missionaries, as a body, are only anxious for the safe transfer of the Mission from European to native hands.

Let all desirable measures be adopted which can avail to facilitate this transfer, and we can specify none more important than that which is recommended in paragraph 22 of the "Thoughts on Missions."

> The European evangelist ought to surround himself, as all great founders of beliefs have done, with a school of his most promising converts, carefully training them to become well-qualified evangelists to their fellow-countrymen. Such converts should be encouraged to support themselves, if possible; to endure hardness as good soldiers; and to throw themselves very much upon the kindness and hospitality of the people among whom they labour; thus cultivating a humble tone of mind, and gaining additional opportunities of making known the Saviour in social intercourse. In all this, the example of the self-denying energy of the European evangelist will go much further than mere precept. He will have to live Christ if he is to do much good.

And again in paragraph 30—

> The most important duty of the European evangelist is, perhaps, to draw around him promising converts, and train them for future usefulness as evangelists, pastors, schoolmasters and catechists. It is as he multiplies himself in a school of disciples, deeply impressed with his Christian character and energy and imbued with his principles, that he will be enabled to effect wide and permanent good, and place his work on the secure and independent basis of an indigenous native church. A small support may fairly be given from the Mission funds to such students whilst drawn away from their homes and occupations for training, but it ought to be a mere subsistence; and efforts should be made to stimulate the native churches to provide scholarships and foundations, and so reduce to a minimum the expense to be borne by the Mission.

Such a mode of proceeding would be in the highest degree improving to the native ministers. It has high sanction. It was the mode adopted by our Lord Himself. He carried with Him in his itinerancies those whom He had selected for future usefulness. The doctrinal teaching was grafted upon practical work, and the practical work illustrated the doctrinal teaching. Daily trials rendered obvious the necessity for great sustaining principles, and the way in which these truths met each difficulty commended them to the acceptance of the hearers. To the pupils of our Native Training Institutions such an interchange of sedentary employments with the discharge of more active duties—of the study of books with the study of man—would be very beneficial. The character and qualifications of the candidates for future usefulness would be better understood, and the appointment of the right man to the right place would be, in consequence, much facilitated.

The bursting of the chrysalis, and the development of unformed groups of native converts into self-sustaining, self-propagating and self-governing churches, is a consummation for the attainment of which we should all labour strenuously, for there "can be no indigenous vitality while every thing hangs upon the purse or person of a foreigner."

To a want of this must be attributed the breaking down of the New-Zealand Mission. From various causes, into the investigation of which it is useless now to enter, but in regard to which the Society was not to blame, the ordination of catechists, as well European as native, was deferred. It seemed to have been forgotten, that (paragraph 13) "as 'a visible church is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered,' it is essential that village pastors be authorised to administer the sacraments. A mere catechist cannot properly discharge the duties of a pastor." Men were left in charge of extensive districts without authority to

administer the sacraments, and thus a most favourable opportunity for the establishment of the native converts in their profession of Christianity was unhappily lost. They left their first love, and, becoming worldly and careless, neglected Christian ordinances. Then war arose between race and race. The natives who had been ordained, with few exceptions, did their duty well; but they were not numerous enough to preserve Christianity from being mixed up with political antipathies, and the dislike which the native had imbibed towards the colonist was extended to his religion. There had not been accomplished such an integral transfer of Christianity into the body of the Maori race, that they had come to regard it as their own. It had been only partially transferred, and many regarded it not as a native, but as an alien faith, one which, having been borrowed from the European for experimental purposes, and not having answered, ought to be ignominiously discarded. Numbers, therefore, cast it off. At all times, and not the less so, surely, at the present moment, when race feeling is so strong, intercourse between race and race is liable to be broken. Timely provision should be made against the possibility of such disruptions. We should endeavour so to improve opportunities while they last, that, should adverse events betide, Christianity may be as little as possible disadvantaged. Our object should be, that each race to which we have been the means of communicating it might be led, as quickly as possible, to adopt it as their own. This will be best effected by expediting, as rapidly as can be done with safety, the organization of the native churches, ordaining elders in every city, confiding to them the pastorate, leading them forth into various positions, according to their qualifications, some as village pastors; others, of higher education and attainments, to more ostensible positions; and eventually placing the whole body under the supervision of one chosen from amongst themselves, and invested with the episcopal office. We are always exposed to alternations of national feeling, and it is desirable that Christianity should not be left hanging between the European and the native, lest a disruption take place, and, as in New Zealand, it fall between the separated races, and suffer in consequence.

So much as to the duty of the European Missionary in relation to native churches. But this is only his temporary office. He is an evangelist; his mission is to the heathen. Beyond the boundary line of the more settled districts, if possessed of a true Missionary spirit, he will go forth to break new ground, and, leading forth his band of native catechists, extend the husbandry of the Lord. On the native churches in his rear he will look back from time to time. Regarding them as his base of operation, he will occasionally visit them; and, by communicating to them Missionary intelligence, and placing before them interesting sketches of his work, he will kindle and cherish amongst them a Missionary spirit, and so lead them on to Missionary action. They will begin to help, by deputing catechists and native ministers to go forth as their representatives, and, at their expense, to itinerate with the European evangelist, until, becoming more and more interested, they take up Mission work on their own account, and rise to the safe and honourable position of Missionary churches. But beyond them, and in advance, if true to his vocation, the Europeon evangelist will be found, until the time come, when, "having no more place in these parts," he will transfer himself, after the example of St. Paul, to some new field of labour, there to "preach the Gospel where Christ has not been named."

An advancing work will, we are persuaded, command the interest and attention of the home churches. As new ground is taken up, new interest will be excited, and increased contributions will be poured in. But if Missionary Societies confine themselves to the old work, as the old supporters die off they will find themselves left with a decreasing income. Men feel instinctively that, in old Mission fields, Christianity ought to have become indigenous, and be no longer dependent on foreign contributions,

except, perhaps, in a yearly decreasing ratio; and if this be not the case, they conclude that the Mission work which has been carried on there is of no real value. But the importance of an onward movement they can understand, and they sympathize with the man who, penetrating into the midst of some populous and yet benighted land, tells the inhabitants for the first time of salvation by Christ—"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."

There is only one more paragraph which we propose to notice—

> Evangelists are not tied down to any one mode of proceeding; but, keeping always in view the great object of making known the Lord Jesus Christ as the Saviour of sinners, can employ every talent in preaching, visiting from house to house, teaching the young, translating the word of God, and preparing Christian vernacular books.

It is very much to be regretted when theory, instead of submitting to be corrected by experience, overbears experience, and interferes with the prosecution of the work. Yet this has been done. There are strange ebbs and flows in the action of the human judgment, and measures which were pursued with intensity at one time, have been abandoned at another as unworthy of being sustained. At one time education was esteemed to be the only way by which the heathen could be approached with any prospect of success; and then preaching and itinerating were comparatively unused. At another time, a reaction having set in, school processes were discontinued, and preaching to adults was insisted upon as the alone mode of action which was strictly Missionary. In connexion with the operations of one great American Society this was carried so far, that notwithstanding the earnest remonstrances of the Missionaries on the spot, numerous and effective schools were closed.

The paragraph we have just cited eschews all such restrictedness of action. Provided his great object be to make known the Lord Jesus Christ as the Saviour of sinners, it leaves the Missonary free to adopt all measures which, by the blessing of God, may conduce to so blessed a result, and encourages him to "employ every talent in preaching, visiting from house to house, teaching the young, translating the word of God, and preparing Christian vernacular books."

To Mr. Tucker the friends of Missions must feel much indebted. They who think at all on the Missionary subject are but few in number. They who think deeply are still fewer. He is one of them. His "Thoughts on Missions" are very suggestive, and highly valuable.

NOTES OF A TOUR IN PALESTINE.

BY THE REV. DAVID FENN.

The Rev. D. Fenn, on his return to India in the spring of last year, visited Palestine and its Missions. The following notes of what he saw there were first printed in the "Ceylon Church Missionary Record," from whose pages we transfer them to our own.

These visits by Missionaries to fields of labour other than their own, and the opportunities thus afforded of seeing how their brethren fare, are, when practicable, very advantageous. The Missionary in occupation is cheered by the presence of his brother from a distant land. He can explain his difficulties, and learn that, in some shape or other, they are inseparable from Missionary work; and that if, in Palestine, there is much to contend with, there are in India also like experiences. We are reminded of the agriculturist who avails himself of every opportunity to visit other farms, where the soil under tillage is diverse from his own, and, as he observes what system is pursued,

has suggested to him improvements in his own mode of action; and thus returns home instructed, encouraged, and refreshed.

Journeys of this kind amply repay the expense connected with them.

It was about two P.M. on the 21st of April 1866, that I caught my first view of Lebanon. We had left Latakia at eleven, and were steaming south. I had gone to the head of the vessel to look out for Tripoli, when, to my amazement, high up in the sky, so clear and sharply defined that it could not be mistaken, was the whole range of Lebanon, with its thin cap of snow. It was a sight to feast one's eyes with the rest of the voyage. We landed next day at Beyrout just a fortnight after leaving Marseilles. It had been a most interesting time. I had been on shore at Palermo, Messina, Syra, Smyrna, Rhodes and four other ports, had crossed the track of many of Saint Paul's journeys, had been within five miles of his birth-place, and at Symrna had stood by the remains of the old Roman amphitheatre in which Polycarp was martyred, and where his so-called tomb in all probability still marks the very spot,—where the "Angel of the Church in Smyrna" was "faithful unto death," and received "the crown of life." Before starting for my five weeks' tour in Palestine, I was glad to have a few days in Beyrout. There were two special points of interest here. One was the school, or rather schools, started, at the time of the Maronite massacres, by Mrs. Bowen Thompson, and maintained by that indefatigable lady ever since. It was interesting, deeply interesting, to see the warm affection with which the Syrian girls welcomed her back; for Mrs. Thompson had returned from England by the same steamer that had brought me to Palestine. During the few days I was there a Missionary meeting was held, and these Beyrout Christians showed a deep interest in the accounts I gave them of my own Mission in North Tinnevelly, and readily subscribed a goodly sum towards a fund for the erection of four Christian churches there.

The other point of interest at Beyrout was the rock-sculptures and inscriptions beside the old road, four miles distant along the shore, a road which appears to have been one main entrance to Palestine from the north. There is a Latin inscription of the time of the Antonines which looks quite modern, in comparison with the Assyrian inscription on one of those statues of high-turbaned kings, which "Layard's Nineveh" has made so familiar. Older still is one, which, to an untutored eye, appears quite illegible, in Egyptian hieroglyphics, cut in an oblong tablet in the rock, which is probably as old as Shishak and the days of Rehoboam. This was apparently the regular "highway out of Egypt to Assyria" (Is. xix. 23.) in those old times.

On April 27th we crossed over Lebanon by the carriage road made by the French after the massacres, the only metalled road in all Syria. We spent the middle of the day with an American Missionary at B'Hamdoren, and reached our tent on the opposite side of the mountains, a mile and a half above the valley of Bukàa, or plain of Cœle Syria, a long, narrow, apparently level plain: it separates Lebanon from Anti-Lebanon, running up north to what the Scriptures call the "entering in of Hamath." Next morning, from our tent-door we could see Hermon to the south of us. Our own direction lay north. That evening found us among the ruins of Baalbec, which I will not attempt to describe. Of course the enormous size of those golden-coloured columns that shoot up into the sky did not strike one till gazed upon again and again, from every different point of view. The huge stones, or rather masses of rock, built high up in the wall, are the most wonderful, though not the most beautiful part of the ruins. They are sixty-four feet long, and are probably part of the old Baal temple of the place. The most eloquent and beautiful part of the ruins is much more modern, and is supposed to have been erected in the time of the Antonines, in honour of Apollo and of Jupiter. It struck me very forcibly that these ruins, which, for massiveness and beauty combined, are said, by those best able to judge, to surpass the temples of Egypt, Greece and Rome, should have been erected just at the close of old Pagan times; and thus the so-called deities, in honour of whom they were erected, very shortly after, being "gods that had not made the earth and the heaven," perished "from the earth and from under these heavens."

Baalbec was our most northern point. From thence we turned south-east, and began to cross Anti-Lebanon on our way to Damascus. We spent a night at Bludan. Never shall I forget the glorious sight next morning at sunrise. The house where we were faced west. In the foreground we looked down on the fruitful valley in which stands the village of Zabdany, green cornfields, patches of red fallow land, and orchards of pomegranates, figs and other fruit-trees. Beyond rose the westernmost range of Anti-Lebanon, the other side of which looked over into Cœle Syria. Beyond that again, far away, rose the snow tops of Lebanon, which I had first looked on

ten days before from the deck of the steamer. Turning round to the south-west, was snow-capped (or rather, at that time, snow-*ribbed*). Hermon, in which the range of Anti-Lebanon culminates at its southern extremity. The sun from behind first lit up the peaks of Lebanon, then caught the nearer range, then travelled down the opposite side of the valley, and then up to where we stood. It was a glorious sight. Not less interesting, though of a very different kind, was the scene which greeted us at our noon-day halt. We had been travelling down the valley of the Barada (the Abana of Naaman), with its amphi-theatre-like swoops of mountain banks, its narrow strip of green orchards fringing the stream, when we reached the grand spring of Ain Fijeh, whose waters, joining the Barada, at once double or quadruple its volume. Under a steep rock, at the top of which, among clustering walnut trees, are the remains of an old Baal temple, is a cave about twenty-four feet across from the mouth to the back. As you clamber down the rock you hear the stream rushing out of this cave, and when you stand on the stones at its mouth and stoop down and look in, you see the whole volume of water welling up a beautiful clear crystal from the further end of the cave, quite a river at once. It is hard to believe that it does not enter by some underground passage from other streams.

The same evening brought us to Damascus where we spent a day rambling all about the narrow streets and far-famed bazaars. The most interesting sight was the interior of the house of the American Consul (a Protestant Christian in Syria. He is an able man, and the author of some Christian books). Some of the rooms in his house were beautifully painted in panels. As Baalbec was our northernmost point, so was Damascus our easternmost. From thence we turned south-west, and a long, tiring day's journey across barren hills brought us to Hasbeya at the foot of Hermon. This we climbed the following day, 10,000 feet above the Mediterranean. The view from the top was disappointing, as the country was hidden by the haze, which in the hot season hangs all over the plain. We could only just discern, to the south, the waters of Merom and the Lake of Gennesaret. We had to cross several patches of snow, in some of which the horses sunk to their thighs. We descended to Hasbeya, where, on the following day, we examined a branch school of Mrs. Thompson's, conducted entirely by native teachers. In this place, the scene of one of the worst of the massacres of Maronites by Druses, it was pleasant to see Druse girls learning side by side with Maronites. They repeated passages of Scripture in English, and answered questions in Arabic, and sang sweetly some Arabic hymns. We examined also the infant school, and heard a class of ten women read their lessons. They had all been refugees in Beyrout, and had been taught to read, as well as supported by Mrs. Thompson in the time of trouble.

Leaving Hasbeya, we pitched our tent in a veritable New-Testament site, Banias, the ancient Cæsarea Philippi. It is only a mile or two from the northern Dan, now called Tele Hum, and a mere mound, with no village near. Both at Banias and Tele Hum are springs of the Jordan. As in the case of the Barada at Ain Fijeh, though the Jordan has, under another name, already had a course of some miles, yet it is here that its chief sources are to be found. At Banias some seven springs bubble up just below the mouth of a lofty cave hollowed out in a high bank of earth. Their united waters flow down two or three miles to the Jordan near Tele Hum. The spring at Tele Hum itself is very different. In among the fig-trees which cluster round the foot of the mound on which stood the ancient Dan, you see a large, deep, quiet pool. There is nothing specially striking till you turn to the right, where the grounds begin to fall: there, running over the stones and under the bushes, you see a vast volume of water, quite a river at once, hurrying away to join the hollowed bed of the Jordan half a mile away. You look round for the source and origin of this stream, and find that the whole of it comes from the quiet pool before you. It is said, that from no single fountain, even of the Ganges itself, is so large a mass of water drawn.

A long sultry day's journey from these sources of the Jordan brought us to the hills near Lake Gennesaret. Our course lay along a large marshy plain running north from Lake Huleh, or the waters of Merom. We skirted this plain on the west, travelling along the foot of the steep mountains of Naphtali: on the top of one of these was Kadesh Naphtali, the home of Barak; while across the plain on the north-east, near Cæsarea Philippi and the southern spurs of Hermon, was the ancient Hazor; so that Barak could easily look down upon his country's foes. South of Hazor and Cæsarea Philippi, bounding the plain on all its east side, runs an even-topped wall of mountains, which I afterwards found continue their course, maintaining still their resemblance to a regular wall, to the east of Lake Gennesaret, and thence to Jordan, till they lose themselves in the mountains of Moab. Porter, the writer of Murray's Hand-book, most properly calls this range the "Trans-

Jordanic wall." It forms one of the most marked features in every Palestine landscape. We were only too thankful towards evening to leave the hot plain, and commence our ascent of the mountain at its south-west corner, and found our tent ready for us, and our dinner being cooked at Safed, one of the four or five Jewish colonies in Palestine, a colony and a college too, for Polish Jew youths, in old-fashioned German coats and hats, come here to study. From this place we could see the lake 3000 feet below us, and looking quite near though really ten miles off. We rode down to it next day, along steep ravines, and rough, desert-looking lower hills, till we reached the little plain of Gennesaret, three miles by five, with its crops of barley and bearded wheat, thickly strewn with thistles. We reached the shore about one P.M., and here I met with one of my greatest disappointments in Palestine. I had all along made up mind to spend two or three days in this sacred neighbourhood, so that every hill-top, every bay, every feature in the whole surrounding landscape, might be deeply imprinted on my memory. But we were too late. The hot sun of summer, or, rather, late spring (it was May 8), had overcome me. The long ride of yesterday in that sultry plain, and the heat here at Gennesaret, compelled me to lie perfectly still among the fig-bushes (the only shelter in all that treeless plain) till our little tent was pitched. With no better shelter than its single canvas I felt I dared not risk another day there. Thankful indeed I was to be able at sunset to crawl up the low hill near by, which runs right into the sea, and, sitting in the calm sunset, to look long and earnestly across the waters on which Christ had walked; to gaze on that "Trans-Jordanic Wall" down which the swine had plunged into the sea; to see how, by comparison with other spaces along the margin of the lake, the little plain of Gennesaret seemed large and spacious; and realize how, though now quite deserted, it must have been thickly studded with villages when our Saviour chose it for the scene of his ministry.

Most thankful I was for that quiet half-hour. The darkness, however, soon drove me back to the tent, and the necessity of seeking a cooler region made us start at four next morning. Crossing the narrow plain, and riding up a steep gorge at the south-west, we turned round from the upland English-looking plains to have one more look at the waters of that lovely sea. At all events, as a Missionary to India, I had learned another reason for patience under the heat of the tropics, for Christ Jesus had borne the same, and the languor I might sometimes experience was one of those infirmities with which He can sympathize.

A ride of eight hours brought us to Nazareth. My disappointment at Gennesaret was compensated for by the pleasure of a five days' stay here. The higher elevation made it some degrees cooler; besides, I had the friendly shelter of a brother-Missionary's roof. Mr. Zeller, son-in-law to Bishop Gobat, is the representative of the Church Missionary Society here. His congregation are proselytes from the Greek church. The Mission has been one of many disappointments, owing to the want of stability in the converts. They appear to come over from sincere conviction; but notwithstanding their clear appreciation of the errors of the church of their fathers, family ties, and the persuasions and entreaties of influential men, and of priests and even bishops, exhorting them to return to the bosom of the one "orthodox" church, often prove too strong for them. Last Easter, when Mr. Zeller was away at Jerusalem, a special effort on the part of the Greek bishop, backed by some wealthy laity, was the means of drawing back in this way the greater part of a congregation which had stood firm through all the trials of last year—cholera, locusts and persecution.* The small remainder assembled in Mr. Zeller's house (for the proposed church is not yet erected) for an Arabic service on Ascension-day, and I was glad of the opportunity of worshipping with them.

From Nazareth I made two expeditions, with Mr. Zeller as my guide; one, over some hills prettily wooded with low trees, to Sephoris, anciently the residence of the Roman governor. We passed in the way some spacious cisterns, only recently discovered, I think, by Mr. Zeller himself. One was eight feet broad, about twenty feet in height, and many yards long, and is supposed to have been for the purpose of cooling the water brought in an aqueduct from some springs two miles away.

The other expedition was to Mount Tabor, which is so exactly like what it looks in pictures, that a lengthened description would be superfluous. The extreme regularity of the slope on both sides as you approach it from Nazareth, the flattened top, the quantity of stunted oaks covering the summit, the sides and the plain to the north, present quite a unique appearance. From the top you look down into the level broad plain of Esdraelon, Little Hermon, with its peaked top, rising up from its upper or eastern end, and beyond, Mount Gilboa and the whole line of the

* They have since returned, see "Church Missionary Record," July 1867, p. 210.

mountains of Manasseh, reaching away to Carmel in the west. To the north we should have had a fine view of Hermon if the haze of the summer had not hidden it. A Greek convent is on the top of Tabor, with a bishop living there, on whom we called, and who told us of a telegram just received that war was declared between Austria and Prussia. The two tents of a party of Americans were pitched near. We saw the remains of old fortifications on the summit, and thought of Barak and his 10,000 men concealed among the trees, till the decisive moment when they rushed down on Sisera's host, encamped near the Kishon on the plain of Esdraelon. The flat top is full half a mile in length and a quarter in breadth. Starting at half-past five, and spending a couple of hours on the top, we were back at Nazareth by three P.M.

But the point of greatest interest to me in Nazareth was the view from the top of the hill, on the lower slope of which the town is built. The yellow line of the shore at Acre was distinctly visible across the pretty hills and upland plains over which we had ridden back from Sepphoris though the haze hid from the view the waters of the Mediterranean. To the west one looked beyond Tabor to the Trans-Jordanic Wall. Southwards you start into the plain of Esdraelon between the hills, and just at your foot, east and south, was the little valley of Nazareth running into corners here and there among the limestone hills. The terraces of the hills showed that, though bare now, they must have been fertile in our Saviour's time, and the crops of corn that were being reaped in the valley now indicated what may have clothed those hillsides then. The clumps of olive-trees, the pomegranates and figs, disclosed another source of wealth in the prosperous days of Palestine, before the Turkish rule, or rather *misrule*, had blighted all. Here, on this hill-top, I thought our Saviour must often have sat during those thirty years of his silent life. As He looked east on that mountain wall that shut out the millions of Syria, Persia, India, and China, or west on those waves that separated the chosen people from Greece and Rome, from Spain and Gaul, and furthest Britain, must not the thought have often suggested itself to which He gave vent, when He heard the believing utterance of the Roman centurion—"Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God." For this "joy that was set before Him, He endured the cross, despising the shame."

On May 15th, in company with Captain ——, I left Nazareth, Mr. Zeller and a German lay-Missionary accompanying me, till the path to Jerusalem, winding in among the hills of Nazareth, led down to the valley of Jezreel, or plain of Esdraelon. We found it not quite so flat as it looked from Tabor and Nazareth. The rich black soil reminded me of the cotton districts of Tinnevelly. The sparse crops of barley, and the abundance of thistles, were proofs of the insecurity of the plain; for the wild Bedouins are constantly sweeping across it from the other side of Jordan. Only a few days before, a party belonging to one tribe had crossed at night by a ford, and came to the tent of the chief of another tribe against whom they had a grudge, murdered him, and retreated as they came. It reminded me of the Scripture account of the Jabesh-Gileadites recovering from Bethshan the bodies of Saul and Jonathan; for Bethshan is one of those sites whose name is still retained by the Arabs on the side of Gilboa: the poor chief was encamped near it, and the murdering party must have crossed near where the Jabesh-Gileadites had done. After crossing the plain, our rocky bridle-road led us along the barren, stony, deserted hills of Manasseh. Olive orchards were almost the only sign of cultivation, and they had poor chance of giving any return this year, for the locusts were abroad. For miles, at every step of our horses, hundreds rose into the air, which literally swarmed with them. The poor villagers were trying, by loud cries, and, in some places, by setting fire to the grass, to frighten them away. The hills became steeper and more rugged, and the valleys narrower and less cultivated, as we neared Nablous, which at last, after we had been thirteen hours in the saddle, broke on our view, across a valley on the steep side of Gerizim. We were delighted to find it embosomed in richly green orchards of pomegranate, fig, olive, &c.; the only really rich piece of scenery we had seen since leaving Damascus. On nearing the town we found the secret cause of this fertility in the abundant streams flowing here and there. It helped one to believe, that if once more Palestine should become a land of springs and fountains in its valleys and hills, and if the Lord should cause to come down the former rain and the latter rain in its season, this land, which now lies desolate in the sight of all that pass through, might again become, as of old, the glory of all lands.

Next morning we were conducted by a German lay-Missionary (who lives here to keep up the work begun by Bishop Bowen) to the top of Gerizim, and there saw the foundation of the old octagon church, lately laid bare by Captain Wilson. We also had pointed out to us where the little remnant of the ancient Samaritans, numbering now not more than 120,

had lately been holding their annual Passover. We then clambered down the hill on the side of the plain of Sichem, where Abram built his first altar in Canaan (Gen. xii. 6, 7), to Jacob's well. A Christian church had been, in the early ages, built over this. From the large platform on which it was erected you have to go down into what seems an underground chamber, before you find yourself at the mouth of the well. It is, however, really no lower than the plain around. I read John iv. there. In our Saviour's time Ebal and Gerizim would have been full in sight, and the path leading between them to Sychar (Nablous), and on the other side the plain of Sichem, with the green corn, four months before harvest. All this, of course, I could not see till I came out of the chamber again to the open air above.

After leaving the plain of Sichem, we had to ride up and down dreary, rugged, stony hills, with no cultivation now, though marks of old terraces showed that they had been made to yield their produce in-by-gone times. At last we reached some fig orchards, our stony bridle-path separated from them on both sides by a low wall. Here, alas! we witnessed the terrible devastations of the locusts. The locusts themselves we had indeed encountered every day, ever since we entered Palestine. At Banias, and the sources of the Jordan, they were swarming in their incipient stage, small black insects, walking rather than hopping. In their second stage, like large green grasshoppers, we had met with them on the plain of Gennesaret; and in their full grown form, with reddish bodies and large wings, we had seen them filling the air in the plain of Sichem. But till now we had seen but little of their work. Here we learned the meaning of Joel's words, "He hath barked my fig-tree." Not only had every leaf of every tree vanished, but all the small twigs were gone, and a portion of the bark at the tips of the bared branches had been eaten off, leaving the wood exposed. After passing some acres of trees thus completely denuded of all green, we came upon the place where the "great army" of the Lord were still at work, the poor inhabitants vainly striving to frighten them away. Passing the half-eaten trees, we came on the southernmost portion of the extensive orchards, still spreading their broad green leaves to the sunshine, and we sighed over the melancholy but certain prospect that lay before the owners.

The hills of Benjamin were a little less rugged than those of Ephraim, the summits more rounded, though they too showed few signs of cultivation. We spent the night at a Latin convent, six miles north of Jerusalem, and early next morning, passing the ancient Gibeon, now Eljib, and the plain on which Joshua routed the Canaanites, we clambered up Nebi Samwil, supposed to be the ancient Mizpah, a high conical hill, only three or four miles from Jerusalem. Here we could look down on the domes and minarets of Jerusalem, could see the trans-Jordanic wall on the east; on the north, long rounded hills standing up from the table-land which formed the territory of Benjamin; and far down below, on to the west, was the maritime plain, with the yellow line at the end, marking where the Mediterranean lay hid in the haze.

The week in Jerusalem was pleasantly diversified by intercourse with that excellent man, Bishop Gobat, and with the Missionaries of the Jews' and Church Missionary Societies. Exploring, however, was not neglected. The mosque of Omar, on Mount Moriah, now open to all travellers on payment of a fee; the subterranean vaulted chambers, and the golden gate in the same locality; the extensive subterranean quarries, running under Jerusalem from the north; the Jews' wailing place; a spacious subterranean chamber near it, recently discovered by Captain Wilson, and supposed to be connected with the ancient bridge between Zion and Moriah; the walk upon the top of the wall from Jaffa gate round the north of the city to the Damascus gate; and, on the opposite side, from Jaffa gate round Zion, and the capital views of each different quarter of the city therefrom; the church of the holy sepulchre, the tower of Hippicus; all these were explored and studied by the help of Porter's excellent work ("Murray's Hand-book"), and with aid from friends on the spot. Outside the city we saw the valley of Jehoshaphat, its side thickly studded with tombs; the so-called Garden of Gethsemane; the Mount of Olives, crowned with its unsightly "Roman-Catholic church of the Ascension," the greatest eyesore, I thought, in all the neighbourhood; the glimpse of the Dead Sea, miles off, between the barren hills of sand in the deep valley, 3000 feet below; Bethany, prettily situated among hills and valleys, at the back of Olivet; the walk thence, in and out of the hills along its southern shoulder, with a part of the old Roman paved way, its stones the very same that may have been trodden by our Saviour's feet; the grand view of Moriah, from the side of Olivet, and, rising higher beyond it, the north-west corner of Jerusalem; the pool of Siloam, half a mile from the city wall, in a retired corner of the valley to the south, with a clear stream flowing into it by a subterranean channel in the rock; the romantic valley of Hinnom, with its precipitous rocks

growing on both sides, forming the southern boundary of Mount Zion; all these were traversed, and views of Jerusalem obtained from every side. It struck me, that, for Scripture associations, the outside was much more interesting than the inside of the city. The whole place is new, except the underground chambers and the tower of Hippicus. The *débris* of successive Jerusalems has partly filled up what must have been an uncommonly steep valley between Moriah and Zion. The present wall does not in the least indicate what was the former site. It extends much further to the north and north-east, while on the south it passes right over the middle of the hill where stood the city of David. At its foot outside one sees Micah's words fulfilled (Micah iii. 12), "Zion for your sake ploughed as a field." It is almost impossible to believe in any of the sites pointed out by the Romish and Greek traditions—the church of the sepulchre, the Via Dolorosa, &c. &c. The tower of Hippicus, and the platform, or rather flattened top of Mount Moriah, are almost the only veritable antiquities. Under these circumstances, the tall, English-looking windmill, just outside the Jaffa gate, erected by Sir H. Montefiore, in the vain hope of striking a blow at the beggar-like condition of his countrymen in Jerusalem, the huge modern pile of the Russian hospice, a quarter of a mile further north, outside the highest corner of Jerusalem, and on ground yet higher, do not jar on one's feelings. With reference to this Russian building, I was greatly surprised. I had expected to find it an eyesore: it seems to me in every way an improvement. Bethany, the Mount of Olives, the pool of Siloam, and the valley of Hinnom—these one delights in, for they must have been somewhat as they are now in our Saviour's days.

Of the remaining five days during which I saw the hill country of Judah, Hebron, the vineyards of Eshcol, the valley of Elah, Beth-shemesh, Zorah (the three last among the lower hills that form a break between the mountains of Judah and the maritime plain), Ekron, Lydda, and Joppa, I have no time to write. It was in some respects the most interesting part of my tour. Dr. Sandreczki, of the Church Missionary Society's Jerusalem Mission, was my companion. The scriptural sites were numerous, the country less barren, and I had the privilege of being with one who thoroughly understood the language and the people, and of seeing itinerating Mission work among Mohammedans in the town where David reigned, in the district where he fought with Goliath in one of the five cities of the Philistines, and in the port where Jonah set sail, and where St. Peter was sent for by Cornelius.

On Sunday afternoon, May 27th, we steamed from Joppa, and with the deepening twilight the mountains of Judah faded from view, and I turned my face towards India with thankfulness to God that I had been permitted to see the land trodden by patriarchs, prophets, and apostles, and most of all by Him who, despised and rejected then, and too often dishonoured and discrowned now, is yet King of kings and Lord of lords.

GREAT BEAR LAKE.

BY REV. W. C. BOMPAS.

This large lake is about 200 miles long by 150 broad. The Hudson's-Bay Company's Fort, known as Fort Norman, is situate at the south-western extremity of the lake, in lat. 65 north, long. 123 west. The lake remains covered with ice from the beginning of November till the end of June, or eight months out of the twelve. The adjoining coast is covered with snow for a nearly similar period viz. from the middle of October to the end of May.

During the short summer many pretty wild flowers, of small kinds, grow on the shores of the lake, especially those of a lilac colour, one like a small azalea on the marshy ground, and one like a "Clarkia" amongst sand; also wild roses, anemones, &c. Many varieties of small ground berries also spring up very quickly during the summer months. They ripen in the fall, and many of them remain all the winter under the snow, so that, on the return of spring, they are found at once ready for eating, for the benefit as well of man as of the ducks and geese, which fly across the lake in great numbers at the time of their spring and autumn migrations.

The temperature of the shores of the lake is cold, even in summer. The thermometer, on some warm days shows summer heat (76° Fahr.), but generally there is a cool air from the lake, at least until the ice has quite disappeared. During the present season (1866) there have not been many successively fine days without clouds and rain intervening, but in other seasons there has been less rain.

The mosquitoes are troublesome, but for a

shorter time than in other parts of the surrounding district. They continue only from the end of June to the end of July.

During most part of the year fish are found plentifully in the lake, especially in the fall. The chief kinds caught at Fort Norman are herring and trout. The herring are about twice the size of the salt-water herring, as caught in England, but resembling it in form and in the structure of its bones, as well as in taste, which is delicate and good. The herrings are caught with nets, and, in the winter, are speared through a hole in the ice. One man will in this way, at times, take a hundred a day. The trout are large, weighing from 20 to 30 and sometimes even from 60 to 70 lbs. The appearance and taste are much like rich salmon. In the fall they are so fat that lamp-oil is extracted from them. They are taken with cod-hooks and with nets, and as many as twenty to thirty may be caught in the day. In other parts of the lake white fish are caught; and particularly at one point, about three days' journey from the Fort by land, it is said that white fish may be taken in any quantity the whole year round.

In spring a few wild geese are shot, but these do not remain during the summer near the Company's post, but at the further end of the lake. The principal supply of food is deers' meat. Of the migratory rein-deer, bands of many thousands traverse the lake in winter. Last winter from 3000 to 4000 deers' tongues were brought to the Fort by the Indians, together with about 12,000 lbs. of dried deers' ribs, and more than an equal quantity of fresh deer meat was brought to the Fort by the Company's servants. But, with all this, it is said that the number of deer seen on the lake last winter was such, that the number killed would not be at all missed from them. The Indians would very commonly kill an animal, and take only its tongue, leaving the carcase to rot.

The hides alone would be valuable in England, could they be transported thither; but this country, at present, seems almost shut out from the rest of the world through the difficulty of transporting its produce.

In summer the deer migrate to the barren grounds on the shores of the Arctic sea, principally, it is supposed, led by their instinct to shun the mosquitoes, which abound in the woods in summer. The Indians follow the deer for their summer hunts until the snow falls, when both deer and Indians return to the neighbourhood of the lake. Besides the deer, the Indians hunt, for the Company, furs of the beaver, marten, fox, &c., for which they are paid by the Company in supplies of clothes, kettles, axes, beads, tobacco, &c., brought from England for the purpose. For meat they are paid only in ammunition.

From the intercourse which the Indians have now for some time had with the whites, and especially from their receiving from them European clothing, the appearance and demeanour of the natives has lost much of its savage character. At the same time, in morals or intelligence, in the arts or habits of civilized life, it does not appear that the Indian has been at all raised or improved by trading. This appears a complete answer to the question whether trade or the Gospel is to be the instrument for raising the barbarian to the ranks of civilized men.

In some things the Indians show considerable skill—in the manufacture of their birch-bark canoes, of their snow-shoes and leather moccasins; in making twine, fishing-nets and rope, and moose-snares therewith; in working with porcupine-quills and beads; in all this the natives are proficient; and the Europeans are content to learn these arts of the natives, or else to employ them to work for them in these matters. On the other hand, it does not clearly appear what the Europeans have taught the Indians, unless it is the habit of smoking and playing cards; so that the balance of obligation would seem to remain in favour of the savage. With respect to moral character, too, though the heathen have not much to boast of, yet it is generally admitted that the preference should be given to them rather than the whites, or, at least, that the natives have learnt more harm than good from us, even though, in this district, the white man has not yet introduced that fatal destroyer of the Indian race—alcohol. In health the Indians have sadly suffered by the arrival of the white man among them, having already become liable to several European diseases. They appear to be gradually losing their native hardihood, partly, perhaps, through the constant use of tobacco; while the use of copper kettles, in a filthy state, from which the tin lining soon disappears, endangers a slow poisoning from verdigris.

By imparting a true and sound religion, the white man might atone for, or at least supply, a remedy for all these evils; but, no, in this he sins against the Indian worst of all.

The Indians here were quite free from idolatry. Their religion owned a good and an evil spirit, together with the immortality of the soul, and retribution after death for good or evil done in this life. How is it now? A bishop, seven or eight priests, several brothers, and perhaps sisters, too, are industriously teaching these 5000 credulous Indians (the whole estimated population of the district)

the established principles of idolatry and superstition. The whole of this company of priests append to their names the initials O.I.M., or Devotee of the Immaculate Mary; and they are sworn to uphold the glories of the Virgin, and especially the doctrine of her immaculate conception, as invented and promulgated by the present Pope.

Every Indian, therefore, on seeing the priest, receives from him, first, a brass medal, to wear round his neck, with the letter M. on one side and an image of the Virgin on the other; secondly, a rosary, with, alternately, ten small beads, for as many Ave-Marias, and one large one for a Pater Noster; thirdly, he gets a large gaudy-coloured picture of the Virgin, surrounded by prayers to her; and, fourthly, when baptized, he receives a small crucifix. All these idols he is industriously taught to honour and worship, and is forced also to kneel down in the priest's presence, and worship the cross or the Virgin's image. When, besides this, he has been taught that if he visits the Protestant Missionaries he will at once die, and go to the big fire, the poor credulous Indian's religious education is then at last complete.

Do the noble ladies of our land, when they wrap round them their highly-prized fur, consider that they cannot choose but be indebted for this luxurious boon to the half-naked savage roaming the woods, houseless and homeless, in a temperature nearly 100 degrees below the freezing point, wrapt in his single blanket, and kindling in the deep snow his solitary fire, owing his preservation and food (not daily food perhaps) to the one great Father, who regardeth not the rich more than the poor, for they are all the work of his hands!

Oh pray for the souls of these poor Indians, that they may become our brethren in Christ, that so their pitiless state on earth may be forgotten in the joys of the one common heaven above.

DISMISSAL OF MISSIONARIES TO VARIOUS FIELDS OF MISSIONARY LABOUR.

Valedictory meetings, when the Committee and other friends of the Society assemble for the purpose of uniting in prayer on behalf of the Missionaries who are being sent forth, most of them for the first time, to carry on the Lord's work in distant lands, are occasions of deep interest. On the 23rd of July last such a meeting was held at the Church Missionary Children's Home, the chair being taken by the Bishop of Bombay, who, on his return to England, after fifteen years' residence in India, during which he was continually in contact with Missionary operations, was thus most appropriately called upon to preside over this meeting.

The following Missionaries were assembled to receive the instructions of the Committee—

The Rev. J. Beale, proceeding to Sierra Leone.

Mr. E. Roper, returning to the Yoruba Mission.

The Rev. T. H. Sparshott, proceeding to join the East-Africa Mission.

The Rev. C. Bauman, } proceeding to join
The Rev. A. B. Spaight, } the North-India Mission.

The Rev. T. Spratt, returning, with Mrs. Spratt, to Tinnevelly.

The Rev. J. H. Bishop, }
The Rev. J. Harrison, } proceeding to
The Rev. V. W. Harcourt, } join the South-
The Rev. F. Bower, } India Mission.

The Rev. J. Pickford, returning to the Cooly Mission, Ceylon.

The Rev. E. M. Griffith, } proceeding to
The Rev. D. Wood, } join the Ceylon Mission.

The Rev. J. E. Mahood, }
The Rev. G. Ensor, } proceeding to join
The Rev. A. Walker, } the China Mission.

After prayer had been offered by the Rev. C. C. Fenn, and a portion of Scripture—2 Cor. iv.—had been read by the Rev. J. Green, the following Instructions of the Committee were delivered to them by the Rev. J. Mee—

Dearly Beloved in the Lord,—An assembly of Christians for the purpose of bidding farewell to Missionaries about to proceed to the unevangelized portions of the world cannot be other than a solemn and important occasion. The "sower goeth forth to sow" the good seed of the Word of eternal life in the wide field of the world. The evan-

gelistic process carried forward for 1800 years is thus continued. The Committee and the Missionaries alike turn to the origin and object of that expanding spiritual work. We not only look back to Missionary operations as conducted by Apostles and Martyrs, who received the immediate and personal command of their risen Lord, but we also look forward to Missionary service, to be prosecuted by ourselves under the transmitted, but unquestionable authority of the same ascended Saviour. Between these periods, much of the Missionary energy of the visible Church was a zeal without knowledge, of which one prominent result was the introduction of a material in place of a spiritual worship, and the establishment of form and ceremony in place of spirit and power. It behoves us, therefore, to look beyond those dark ages of the history of the Church to those earlier times, when Apostles, endued with the power of the Holy Ghost, went forth to evangelize the world. Such a retrospect furnishes much guidance and encouragement in the conduct of Mission work in our day and generation. After a lapse of 1800 years, that work remains unaltered in its main features. The service to which you have, in the providence of God, been called, and for which the Committee trust you have, by the teaching of the Holy Ghost, been prepared, cannot be more clearly enunciated than in the words of the Saviour, when He commissioned St. Paul to go afar to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

Similar are the difficulties and similar are the encouragements. The same Saviour exhorts to labour, and promises to bless. In earlier as in later days the human instrumentality seems utterly inadequate, the enterprise appears altogether hopeless, but the success vouchsafed is manifestly substantial.

The Committee feel that at all times these considerations of the identity in character, and, to a great extent, in circumstances, which is found in the Missionary operations of the first and the nineteenth century, should receive the earnest and constant attention of those who go forth to proclaim the truth of the Gospel; but perhaps your attention may now be especially directed to apostolic example, since the simplicity of the Gospel seems in some danger of being corrupted by the revival of ceremonial, prevalent for the most part in the darker days of Christianity. The apostles went forth preaching "Jesus and the Resurrection," seeking to reach the hearts of their hearers by the proclamation of these momentous truths; and the Committee are convinced that such a course is not only enjoined by apostolic precedent, but is also justified by Missionary experience. Since the foundation of the Society the tenour of the Committee's instructions to the Missionaries has never varied on this important subject; and if they reiterate their views to-day, it is not because they stand in doubt concerning your soundness in the faith of the Gospel, but because they desire to indicate one of the dangers of the day, which is as insidious in its influence as it is injurious in its effects. While the Committee point to this tendency to substitute an external grandeur of service for an internal growth in grace, they would at the same time call upon you to consider the Missionary careers of your predecessors, in order to be convinced that those who shine most brightly as teachers of the heathen, and who have turned many to righteousness, are those who have, like the Apostle, been determined to know nothing among them but Jesus Christ and Him crucified. They overcame by the blood of the Lamb, and you, brethren, can only obtain similar spiritual victories by similar spiritual means.

But the inspired history of early Missionary labour contains lessons of special warning, as well as of general instruction. We cannot contemplate the dissension between Paul and Barnabas without being reminded that men entering upon the highest and holiest work in which humanity can be engaged may be so overcome by the sins which so easily beset us, as to exhibit to the world open discord, where only should be found that purity of spirit, bond of peace, and righteousness of life, which is the subject of our common and constant prayers. Paul and Barnabas, having reached Perga, lose their companion, Mark, who, "departing from them, returned to Jerusalem." The successful Mission journey accomplished, Paul and Barnabas determine again to set forth from Antioch, but a sharp contention arises on account of Paul's unwillingness to take with them Mark, because "he went not with them to the work." Thus did the lack of zeal and courage on the part of the young Missionary produce dissension among the devoted and successful servants of Christ; and if, in reference to the Old Testament, the voice of inspiration in the New, can say, "these things were written for our learning," surely, in an emphatic sense, we may adopt this language in reference to the history of Missionary work in apostolic times.

But the Committee desire that not only words of affectionate warning, but also words of cheering encouragement, should this day be addressed to you. Such encouragement, they feel assured, will be most effectually derived by the reflection, that Missionary work is simply that earnest, active, devoted Christian

service which alone secures spiritual blessings. It is a characteristic of such service that our happiness is proportioned to our devotedness. As Christians, we all receive light with the obligation to communicate it. Christian truth is as leaven, not intended to affect merely the particular locality in which it is placed, but to leaven the whole lump. Christian doctrine is light not to be hidden under a bushel, but to radiate in every direction. The whole theory of the Gospel, as found on the page of Scripture, and the constant practice of the Apostles, as recorded in their lives, alike point to active, energetic efforts, in season and out of season, for the spiritual welfare of others. Sometimes, as in that Gospel which was last read in the public services of our Church, the great encouragements of the Missionary life are found in some forcible narrative standing side by side with its great difficulties. "Launch out into the deep, and let down your nets for a draught," was the Saviour's *injunction* to him who was henceforth to catch men. "Master, we have toiled all the night, and have taken nothing," was the *objection*, based upon the simple actual fact. "Nevertheless, at *thy* word I will let down the net," is the *consideration* exercised by the Apostle, remembering the power of Him who spake; and the *conclusion* of this act of obedience to the Saviour's plain command is such an amount of success as to render necessary the assistance of those connected, but not at that time actually labouring, with them. Much that is here indicated has been experienced, and the Committee look hopefully forward, with prayerful faith, to the day when the success in the Society's Missions shall be such as to induce the Missionaries to beckon to them the partners in this blessed work, for further assistance in securing the large and unexpected results which may be given to their labours.

The Committee now specially address the brethren whose locations in the several Missions have been determined.

Concerning you, brother BEALE, called to labour on the West-African coast, where your father, after a successful Missionary career, died at his post, and where your mother has recently finished her earthly course, continuing to the last in active Missionary service, the Committee trust the grace bestowed on your parents may abundantly rest on you amid your efforts in the Sherbro country. The Committee rejoice that the son of a Sierra-Leone Missionary is permitted to go forth to the Sherbro, and thus advance beyond the "line of things" allotted to his parents.

You, brother ROPER, know the discipline of suffering for the cause of Christ, and the Committee, in assigning you to the Yoruba country, in which you were called to endure hardness, and even the loss of liberty, hope that the renewal of your Missionary service will result in making known to many in that land the liberty wherewith Christ makes His people free.

To you, brother SPARSHOTT, has been assigned the isolated but honourable work of cheering and sustaining in East Africa a brother who has long laboured alone, and whose solitude has, during the year, been increased by the death of his wife. The Committee regard with deep interest the Mission to which you have been appointed, not only because the two young Missionaries who have immediately preceded you have been prevented, the one by unexpected death, and the other by injured eye-sight, from entering upon their work, but also because the extensive prosecution of the slave-trade on the Eastern Coast seems to call for those Christian Missions which have been so greatly blessed on the Western Coast of Africa.

Two brethren have been appointed to labour in Northern India, Messrs. BAUMAN and SPAIGHT. The former enters a field where his father has long carried on the Missionary work in connexion with another Society, and the Committee, while congratulating him upon commencing his Missionary career in a country to whose spiritual interests his father has devoted so large a portion of his life, pray that an abundant blessing may rest upon the efforts of two generations thus labouring together in the same field. To you, brother Spaight, as well as to brother Bauman, the Committee express their earnest hope, that to whatever part of the North-India Mission you may be called, you may be endowed with the grace and wisdom which your respective positions may require.

To you, brother SPRATT, on your return to important educational and Missionary labour in connexion with the Palamcotta Vernacular Training Institution, the Committee desire to express the satisfaction they have derived from the intercourse with you while resting for a season at home, and their thankfulness that, united to one whose heart is in the Mission work, you are permitted to resume your important duties in the South-India Mission, with the prospect of employing your energies and experience in the wide sphere of influence afforded to you.

You, brother HARCOURT, have been designated for work in South India, and your exact location will be determined by the Madras Corresponding Committee. From

residence in India, you have a clear conception of its great spiritual necessities, and the Committee trust that, in whatever part of the South-Indian field you may labour, the experience gained in India, and the preparation made in England, may render you an able and faithful messenger of the Gospel.

Brother HARRISON is appointed to Masulipatam, where the loss sustained by the death of the Rev. R. T. Noble has been succeeded by the recent death of the Rev. J. E. Sharkey, whose hand continued to scatter the good seed of the Word almost until the hour that it was relaxed in death. Persuaded at length by his brother Missionaries to retire for a time, in order to regain his strength, he was with difficulty placed on board a vessel which was to convey him to Madras; but he expired before those who had accompanied him could regain the shore, and his remains were brought to land for interment near his companion, Mr. Noble. The Committee feel that such examples of Missionary devotedness will exercise a great influence over you, brother Harrison, in entering upon your work, and they trust that the spirit of self-denying zeal, which animated those departed brethren, will be largely developed in you.

You, brother BISHOP, will proceed to South India, for the purpose of taking charge of the Cottayam Institution. Such of the youth of the higher classes as may be placed under your care will form your direct and immediate Missionary work, while an indirect but important influence will be exercised over young men, who may be of the Syrian Church, or still in a state of heathenism.

Brother BOWER is also assigned to the Travancore Mission. Within the last few years eminent Missionaries have been removed by death from this Mission. The Committee trust that a double portion of their spirit may rest upon you amid your spiritual labours in Travancore.

The Ceylon Mission is strengthened by the return of Brother PICKFORD and the appointment of the younger brethren, GRIFFITH and WOOD. You, brother PICKFORD, resume your work after a season of affliction, but you go forth comforted by the assurance that God "will supply all your need, according to His riches in glory by Christ Jesus."

You, brother GRIFFITH, will assist in the encouraging Tamil Cooly Mission; and you, brother WOOD, will proceed to Jaffna, where a young Missionary, who was dismissed last year, is at present the only European labourer.

To the wide field of China the Committee can only assign three brethren—brother ENSOR, who offered himself especially for this Mission, and Messrs. MAHOOD and WALKER. The Committee hope that the Rev. W. A. RUSSELL, one of their experienced Chinese Missionaries, will soon be appointed to a bishopric in North China, and that Messrs. ENSOR and WALKER will thus have the great advantage of his counsel and guidance. Brother MAHOOD will be located at Fuh-chau, and, on his arrival, will behold, from the door of his brother Missionary, 2,000,000 Chinese heathen located in the amphitheatre in which the city stands. There are indications of a spiritual movement at Fuh-chau and in other cities of the province, which contains nearly 30,000,000 of heathen, and the young Missionary now appointed only raises to three the number of labourers in this mass of heathenism.

Finally, as a parting word to all, the Committee commend you to God, and to the word of His grace; they urge you ever to look to Jesus the author and finisher of your faith; and they pray that, amid all your trials, troubles, temptations, dangers, difficulties and disappointments, you may be able to stand in the calm attitude of the Christian, as described by the Apostle, "casting all your care" upon God, remembering that "He careth for you."

The Missionaries, having severally replied to the Instructions, were then addressed by the Rev. Dr. Miller.

We regret much that it is not in our power to give more than an outline of this address. We had entertained the hope that it would have been otherwise, and that we should have been enabled to present it *in extenso*.

Dr. Miller referred to the observations which had been made by one of the Missionaries, and the testimony rendered by him to the power of prayer. That Missionary, the Rev. J. Beale, is a Missionary's son—the son of godly parents, who lived and died in the Mission field. Nine years before, he had been a careless boy, indisposed to the vocation of a Missionary; but prayer, persevering prayer, had been offered by a widowed mother on his behalf, and that prayer had been answered in his conversion to God, and

decided preference for Missionary work. Availing himself of this testimony, Dr. Miller encouraged parents to persistent prayer on behalf of their children.

The importance of such meetings as the present was dwelt upon when new labourers were being sent forth. In war, all depended upon the loyalty of the men. The campaign might be admirably planned, and ample supplies provided; and yet, unless the men were true-hearted, all would be in vain. So in Missionary work. On our men the success of the work, humanly speaking, depended, and our hopes and fears centered in this—the sending forth of the right men.

In the view of the great field of enterprise to which they were going forth, there was much to encourage—Africa, East and West; India; Ceylon; China.

To Africa a special interest attached. It was the oldest of the Society's enterprises. Very costly it had been, for since 1804 no less than 350,000*l.* had been expended there. It had been persevered in amidst sickness and death, so that if there were one spot more than another which might justly be designated God's acre, it was the cemetery at Freetown, where rested the remains of so many devoted Missionaries.

On Africa have indeed been expended the noblest efforts of Christian philanthropists—Clarkson and Wilberforce and many others; and the results of such efforts we are privileged to behold.

If the sainted men who laid down their lives in Africa's evangelization could rise up amongst us now, how would they wonder to hear men assert that Africans are brainless, and that what has been effected amongst them has not repaid the cost! Happy are they who are privileged to record triumphs such as those which have been won on the West Coast of Africa.

In proof of this, Dr. Miller referred to the Jubilee Report of the Sierra-Leone Auxiliary Church Missionary Society, and the liberality of the offering presented by that native church to general Missionary purposes; a report which we hope in an early Number to review. Passing thence to India, Dr. Miller dwelt upon the contrast which exists between those who go out to India for temporal objects and the vocation of the Missionary, who has higher aims; not that he intended to cast any disparagement on those who went forth as civil and military officers of the Government, many of whom had done as much Gospel work as the best Missionaries. But when, after arduous and successful efforts, such men return home, they are welcomed with all honours; whereas the Missionary, when he returns, must defer his expectation of preferment until the Lord come.

Reminding the Missionaries that they were leaving us in anxious times, he expressed the confidence of the Committee respecting them, that they would not take up with a negative theology, for of what use could a Missionary be who went forth with the miserable negations of some learned men. The remark which he remembered to have heard from the late Rev. William Jowett was true, and deserved to be recorded—"I believe we are not dogmatic enough." Demagogues, in addressing large popular assemblies, do not spend their time in *ifs* and *buts*. They get hold of something tangible, and they use it vigorously, as though they meant that it should tell. The Church of England is essentially a dogmatic church. If this element were eliminated from her Articles, what residuum is left?

If a Missionary would shake the confidence of the heathen in their idolatrous creeds, he must give something positive. He must appear before them, not as a teacher of Ritualism; not as a High-priest of the people, possessed of sacrificial and absolving powers; not pretending the figment of an apostolic succession, although devoid of succession in doctrine; not with wholesale baptism, and mere statistical success; but preaching Christ; not placing the church before the Saviour, but the Saviour above the church.

Having pressed upon the Missionaries the importance of cultivating a catholic spirit,

and preserving brotherly relations with kindred Societies, Dr. Miller exhorted them to an implicit faith in the inspiration of the Bible, rejecting the doubts which have been suggested on this point as profanity and blasphemy, and opening the Holy Scriptures as that on which they could implicitly rely for divine teaching and instruction.

They had all requested the prayers of those present. He was convinced that in doing so they gave utterance to no formal words; and in the name of all present he would assure them of the affectionate sympathy of numbers of Christian friends. There were tens of thousands of homes in England where points of Missionary interest were frequent topics, and where countless supplications were offered for a blessing on the work. When, therefore, they went forth to their respective stations, they might rest assured that many prayers would follow them.

They were going forth to the battle-field. The army in which they were to be soldiers was a noble one. What names were to be found on its muster-roll! What a privilege to follow up the work which others had begun, and thus to be baptized for the dead!

They had to remember that they were under the providential care of their heavenly Father, and that his eyes are over the righteous, and his ears open to their prayers.

In the realization of Christ's headship over his church they would find additional support and comfort. They were on the winning side, and this was enough to make even a coward fight. Even if it were so ordered that they could strike only a few blows, yet would they have had the honour of sharing in so glorious a conflict.

He would exhort them to trust in and honour the Holy Ghost. They were not, as Christian ministers, responsible for success, but for the right use of the means entrusted to their care. The increase is with the Lord. "Trust in Him for every thing, and yet work as though every thing depended on yourself."

Finally, he would say to them, cultivate personal godliness. The life of faith in our own souls is the root of all ministerial efficiency. The only security against their becoming hindrances in the work was to retain a spiritual freshness. Constant communion with Christ—this was the secret. There is a fulness in Christ which is inexhaustible. The throne of God is ever accessible, and when sudden emergencies arise, thither should we turn, as naturally as a restless child to its mother's arms.

After a few words from the Bishop of Victoria, the Missionaries were commended in prayer to the care of Almighty God.

Recent Intelligence.

In our last Number we published an interesting letter from the Rev. J. R. Wolfe, in which he made us aware of the remarkable way in which, from the city of Fuh-chau as a basis of action, Missionary operations are penetrating into the interior of that province. The cities of Lieng-kong, Ku-cheng, Lo-nguong, and Ning-taik, have been occupied, and, more recently, the important towns of Sek-paik-tu and Ming-ang-teng, altogether nine stations—five in the northern district and four in the western district; while, in addition to these, Mr. Wolfe aspires to the occupation of Hok-ning and Kiong-ning-foo.

We have just received a more recent communication, dated May 16th, and feeling the importance of at once publishing it, we do so, although, to make room for it, we must defer the continuation of his journal to the October Number. But there is a movement in this part of China, of a remarkable character, which our God is gra-

ciously vouchsafing to the benighted and bewildered Chinese; and, not only so, but, in mercy to us, if so be our hearts may be moved to such sympathy and earnestness, as will lead us to go forward at once with fervent prayer, and willing men, and liberal aid, to the help of the Lord at this most interesting moment, and to the help of our Missionary, who stands in need of all we can give, and earnestly craves immediate assistance at our hands. There is a great multitude of fishes enclosed, but the net is strained, and threatens to break—"I fear I must leave for a couple of months. The doctor has ordered me to Peking, but I cannot think of this at the present interesting state of the Mission." Our Missionaries are often broken down by over-work, and so the net is strained; and they beckon unto us, their partners, that we should come and help them. Shall we hesitate, plead some other duty, and turn aside?—nay, let it rather be recorded—"they came, and filled both the ships."

In my last I promised to write soon again and tell you the result of my contemplated visit to the out-stations in the northern district, and especially of the interesting work which has commenced in the village of A-chia. This village you will find marked in the map which I sent you a short time ago. It is about twenty miles west of Lo-nguong.* I have only just returned, and I have never come back from the out-stations with greater hopes and encouragement. At Lieng-kong, though there are no fresh inquirers, the work is by no means discouraging. The school here flourishes much beyond my expectations, and a few of the boys are in a very interesting state of mind. Two of them have already given up idolatry, and the only obstacle to their joining the church is the opposition of their parents. I regret that I have been unable to procure a teacher for this school. I have, therefore, contrary to my own strong feelings against employing a heathen teacher, been compelled to call in the aid of a dark pagan master. It is, however, only his *aid*. The catechist Tang, and his family, reside in part of the same building as the school, which enables him conveniently to superintend the whole, and conduct morning and evening prayers with the boys, and impart to them Christian instruction. The mechanical part of the instruction, viz. teaching the sounds and meanings of the characters, is all that the teacher is required to do. Indeed, I cannot see how he could do more; for the idea of leaving a Christian school, or rather a school whose object is to impart Christian instruction to heathen children, entirely to the care of a heathen teacher, as some Missionaries do, appears to me not simply useless, but positively injurious. The occasional visit of the Missionary, it is true, may be paid in the cases I refer to, but this does not remedy the evil. Every man in China who makes any pretensions at all to literature is a disciple of Confucius; and we know how these men despise Christian books and Christian teaching; and if pupils are left entirely to these men, they are sure to impart the same hostile feeling against Christ to them. When we first opened this school in Lieng-kong there was a great deal of excitement, and we feared it would be broken up by the opposition of the *literati*. The gentry of the city visited it, examined the books, and inquired into our motives in opening such a school. The literary class denounced it as a Christian propagandism; and so great was the stir which it created, that the officer sent the city police to examine into the matter, and report to him. The result of all was the withdrawal of a few boys from us, but no material injury to the school. Now all is quiet, and thirty boys attend daily, and are brought under the influence of Christian teaching.

On my way to Lieng-kong I visited the new out-station at Ming-ang-teng. This appears a very hopeful field. Already four or five young men have declared their willingness to embrace Christ, and I have every hope that they are sincerely seeking after Christ. The catechist in charge is Ling-cheng-seng, now a zealous Missionary, but once one of our greatest opponents. Before his conversion we had to remove him from the chapel in consequence of his violent opposition: after his conversion he became as earnest in preaching Christ; and now he has charge of a station, where, I believe, God will bless his labours abundantly. Ming-ang-teng is a very important place. It contains about 2000 families, and is surrounded by large villages on every side, some of them containing 2000 or 3000 inhabitants. In one village, about two miles off, there are about 9000 inhabitants. These, the catechist Ling hopes, to visit in due time, and bring the glad tidings home to them. The town of Ming-ang-teng is about twenty miles from Fuh-chau, situated

* The map referred to is a Chinese one. If a correct map can be compiled from it we shall be happy to publish it.

on the banks of the Min towards the sea. It is about half-way between Pagoda Anchorage and the busy town of Kuang-tau. It is a very strongly fortified place, with forts and batteries, and abundance of cannon on the battlements, gaping out upon the water. Skilfully and bravely managed, it would prove a very formidable obstacle to any hostile fleet on its way to the provincial city. On examining the cannon, I found there were several foreign pieces; and I was much amused with a notice, in the form of a stanza, in Chinese characters, cut on a magnificent Spanish bronze cannon, to the effect that the material originally came from Shang-tung. It was stolen from thence by the barbarians, and converted into this piece of ordnance. No other brass, of course, but the Emperor's could produce such a beautiful one; and now it has reverted to its rightful owner, the Emperor of China, whom it will help to protect for ten thousand ages. This little incident I notice because it is so characteristic of the pride and vanity of this people. The elements of all knowledge, according to the opinion of this people, were derived from China. Even the material capable of producing so magnificent a piece of machinery must have come from the Celestial Empire. But the influence of foreign intercourse is too strong even for a Chinaman; and many of them are compelled to acknowledge, what they have been convinced of long ago, that the so-called barbarians are vastly superior to themselves in every thing which makes a nation great, and powerful and happy. The old policy of isolation is fast giving way, and China appears to be entering on a new career, which, if she pursues to the end, will make her "great, glorious and free," and raise her to a high place among the civilized nations of the earth.

Friday—Left Ming-ang-teng early, by boat, for Kuang-tau, where we arrived about ten A.M., and from thence walked across the mountains to the city of Lieng-kong. The day was intensely warm, and travelling was not by any means pleasant, not even amongst these wild romantic hills. I felt the heat very much, and longed to be at Lieng-kong, where we arrived about noon. After dinner I examined the school, and was much pleased with the progress of many of the boys. I am sorry I was not able to preach in our chapel, as it has not yet been repaired since it fell down, the state of our funds not allowing us to make the necessary repairs. In the evening many of our schoolboys, and some of the neighbours, came in for evening prayers and reading the Scriptures, and it is hoped that, in this way, prejudice will be broken down, and the truth gradually become known. This city is one of the most prejudiced against Christianity in the entire prefecture; but it is a capital centre for the surrounding country, which is crowded with towns and villages, and in many of which there appears a disposition favourable to the word of God. For this reason it is necessary that the city should be strongly occupied. I am hoping soon to have two catechists in this place, who shall itinerate throughout the district, and gather in the lost sheep that are scattered abroad.

Saturday—Started early from Lieng-kong, before the sun got strong, and travelled through this mountainous country till we arrived about noon at the town of Tang-iong. Here I have also rented a small place, and established it as another out-station of the Church Missionary Society. The city of Ning-taik, in the next prefecture, which is about 120 miles from Fuh-chau, is therefore now connected with the provincial city by a line of stations, about twenty miles distant from each other, on the line of traffic between Fuh-chau and all the cities in the Hok-ning prefecture. The people of Tang-iong appear very friendly, and I entertain great hopes that God is about to bless its inhabitants with an outpouring of his Spirit. The calls on us for teachers from towns and villages all round is absolutely overwhelming when we cannot comply for want of such teachers. I am, therefore, about to adopt a plan of renting small chapels, or preaching-sheds, in these various large towns, and get them visited at least twice a month, by native itinerants, and thus scatter the seed and spread the fire all round the country. I hope, therefore, the Committee will be enabled to afford us the means of doing this. God is raising up every day suitable agents for this work, and He is abundantly blessing the labours of his servants.

To give an instance of this. At Lo-nguong, out of a family of three brothers, two of them believed, and were baptized. Soon afterwards the mother, and the wife of one of these believed, and were also baptized. The elder brother, however, though he acknowledged the truth of the doctrine for twelve months, resisted every argument and entreaty, and declared he could not join himself to the church. He is a very clever man, and one who, if he were converted, I thought was very likely to prove useful to the Mission. He is a doctor by profession, and is celebrated for his skill. In the providence of God a circumstance has just occurred which has subdued his heart, and was the means of deciding him to cast in his lot with the people of God. The catechist at Lo-nguong received a letter from his son in Fuh-chau, informing

him that he was dangerously ill, and begged him to hasten to his dying bedside. The father at once started for Fuh-chau, and brought this Lo-nguong doctor with him to prescribe for his son. But it was too late: death had already entered, and was rapidly doing its deadly work. The day after their arrival the young man died. The doctor was present, and was struck with the peaceful and calm departure of the young Christian. This made a deep impression upon his mind: it was a confirmation of all that he had heard about the religion of Jesus, and light was immediately poured in upon his soul. The dying man addressed to the assembled friends words of rebuke for the tears that were being shed, and expressed a holy confidence in the merits of the Redeemer. "Do not weep for me," he said, "I am only going home a little sooner than you. I go before, you will follow. Why should you weep when I am going to see my Saviour, and be for ever with Him? I have perfect peace through the merits of Christ." He then gave directions about a few little matters, and concluded with a request that all should join in praising and thanking God for his great mercy in calling him to a knowledge of his truth. He then quietly passed away, and his soul was with the Saviour. But these dying words of this dying Christian fastened themselves in the mind, and wrought life in the soul of the Lo-nguong doctor. He left the chamber of death a changed man. He received, when least he expected it, or wished for it, the pearl of great price, and resolved from that very moment to give himself to God. He was brought to me two or three days after by the catechist, and himself earnestly requested baptism. He was on his way back to Lo-nguong, and that very night I baptized him in my study, in the presence of a few of the native brethren. He departed the next morning early, on his way, rejoicing, and the catechist returned with him, sorrowing, no doubt, for the loss of an earthly son, but rejoicing that God had given him this spiritual son. He was the subject of many prayers. His mother, sister and two brothers often prayed for him, and now he returns to them to rejoice their hearts, and kneel with them around the same throne of grace as the lost one that was found. I have great hopes that he will give himself to the work of an evangelist in his native district.

But to return to my journey. We arrived about dark at Lo-nguong; found the catechist absent at the village of A-chia, where he had been called some twenty days previously, on account of the very interesting work which has suddenly commenced there. After supper, at Lo nguong, many of the neighbours came to see me, and we spent the greater part of the night in conversation on the subject of Christianity. The Christians are very zealous here: they submitted plans to me for the evangelization of the entire district, with a zeal which I admired; but at present our funds will not allow us to keep up with the zeal of our Lo-nguong Christians. The old father is doing a good work among his neighbours, and he has settled down quietly to his business. His son also is rendering help to the church in this place.

Lord's-day morning—I opened the chapel early for preaching, and had a large number, —at least as many as the chapel could hold,— about forty. I preached more than an hour. The old father followed, and I could see that his venerable appearance and animated gestures, and faithful words, made a deep impression upon the audience. These are the sort of men, thought I, that we want to evangelize China. After the old father had spoken much about the faith of Abraham, the promises to Isaac and to Jacob, the history of the chosen seed, and the fulfilment of the early promises and prophecies, and the coming of Jesus Christ as our Redeemer, his son stood up and delivered his testimony to the truth. The conversion of these two men, father and son, and their continued exhortations to their neighbours, must have an influence for good, and, in the providence of God, is calculated to help forward in a great measure the kingdom of the Redeemer in this place. This thought was very strongly impressed upon my mind while these two were addressing their neighbours in the little chapel. Here were two men, of whom their neighbours could not say they were influenced by any other motive than that of attachment to the truth, bearing their testimony to the truth of Christianity, and the great change which has taken place in the son's character no one present was able to deny. The yearly collection for the support of idolatry took place recently. The collectors came to the house of these two brethren, and demanded, with great violence, the usual subscriptions; but they quietly refused, and said, "We can no longer support the work of the devil. We are Christians, and we advise you to become so too." At this they threatened to pull down the shop, and actually did a little damage to the counter; but the calm firmness of the old man disarmed further violence, and they left the place, with oaths and curses on their lips; "fit words and actions," said the old man afterwards, "for the servants of Satan."

After preaching, I had morning service for the Christians in the upper room, my own private room when I visit this place, at which

I had the privilege of admitting two women by baptism into the church of Christ on earth. One of them was an old woman about sixty years of age, the mother of three of our Christians. I was very much pleased and encouraged at her intelligent answers and devout bearing. As I led her to the font, the tears rolled down her furrowed cheeks; and may we not believe in her case that the tears of repentance mingled with the waters of baptism, and that the Holy Spirit was present, convincing of sin and sanctifying the water to the mystical washing away of sin. The other woman was her daughter-in-law, the wife of one of the Christians. Since this, her eldest son was baptized, as related above, and now this entire family has entered the visible church of Christ. There were three others who presented themselves for baptism on this occasion; one of them a wealthy shopkeeper, the other a doctor, the third a farmer. The latter, I believe, was truly sincere, but he did not appear to me to understand clearly the great doctrine of our redemption by Jesus Christ, so I put him off for some time. Poor fellow! he felt it much. The other two, though intelligent and apparently sincere, I dared not admit, as they are still under the influence of that detestable and pernicious practice of opium-smoking. They come to church regularly, and attend all the prayer-meetings, &c., but they cannot give up the opium, though they have made some severe struggles to break it off. Their's is a very hard case, but opium-smokers cannot be admitted into the infant church. Many of the Romanists are opium-smokers, and the priests make no objection; in fact, Romanists may be guilty of any enormity, so long as they remain in connexion with the so-called Catholic church. Such catholicism, however, is not after the apostolic model. Let our's be the *Holy* Catholic church: *holiness* is a more certain mark of the true church than *numbers*. Let Protestantism be content with the first, and the time is not far distant when the second will be her's too; for the "kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and He shall reign for ever and ever."

Had preaching again in the afternoon in the chapel. We want a larger place very badly, but hitherto we have been unable to procure one. Our present place was taken under circumstances which made us glad to get any place in the city, so great was the prejudice and opposition against us. Now the difficulty is, not the unwillingness of the people, but the scarcity of suitable premises. For 1500 dollars we have been offered a suitable place for chapel, schools, dwelling-places for helpers, teachers and visitors, in the best locality in the city. The reason why we can get it so cheap is, because the owners think it is haunted, and nobody will live in it. It originally cost 4000 dollars to build. It is an immense place. If the Committee should consider it desirable to purchase it for Missionary purposes, it would be just the place to suit us, and probably in time it may be necessary to place a foreign Missionary here to superintend more thoroughly the growing church. In that case such a place would be indispensable. At present I am persuaded nothing in the external machinery of the Mission work in this city would do more good for the cause than the possession of this large building.

Monday—I started for the village of A-chia. It is almost fifteen or twenty miles (British) west of Lo-nguong. It is situated in a valley in the midst of wild and romantic scenery: all along the road is of the grandest description; but the many small villages which stud the whole region round remind one that he is travelling, notwithstanding its wildness, through a thickly-populated country. I found the green tea shrub very extensively cultivated in these mountains, and the favourite bamboo tree growing luxuriantly on every hill side. I arrived at A-chia about four P.M. As I approached the village my heart beat light at the prospect of seeing so many who were willing to throw off the trammels of idolatry and embrace the liberty which the Gospel brings to man. The Missionary's feelings on such occasions, and at such a prospect, can be understood only by the Missionary himself. But a certain impatient feeling to see the village and the people took possession of my mind, something similar to that which one feels after the absence of years when he approaches his native home, and expects to see the friends from whom he had been parted so long. As soon as I entered the village, several of the Christians (for such I may call them) came forward to meet me, and expressed the greatest pleasure at seeing me, and at once conducted me to my quarters. This was a large, solitary house, detached from the village. Here I found about twelve to fourteen persons engaged in reading the Scriptures. The owner of the house, and his entire family, five in number, have believed in Christ, and four of them have entered the church. At night about forty persons came to listen to the word of God, and about twenty have entered themselves as candidates for baptism. Among these is the elder of the village, who is a man of great influence in this place. His son also believes, and exhorts others to believe; but

he is a literary man, and there are difficulties in his way which I fear as yet he has not sufficient faith to overcome. He is, in fact, the hierogrammatist of the village, and for his duties as president of the religious festivals at the graves of the ancestors he receives yearly about 500 dollars' worth of grain. If he entered the church he could not, of course, preside at the sacrifices, and of necessity would be compelled to give up this annual reward. As a literary man it is his by right as long as he performs the duties for which it is given. But I do not think at present he is prepared to make such a sacrifice for Christ. He is much like the young scribe who would follow Christ, but when he was called on to give up all, and then follow Christ, he could not make so great a sacrifice, and so went away. This man, however, is very friendly towards Christianity, and says he will enter the church so soon as the entire village believes, and when he can keep his 500 dollars' worth of grain, and be a Christian. We can only pray for this man, that faith may be given him to see the value of his soul in its proper light, and then he will be prepared to make any sacrifice.

Tuesday—I spent part of the morning examining several candidates for baptism, and in the afternoon baptized five men and one lad eighteen years of age. A great many of the villagers flocked to witness the baptismal ceremony, and the large public hall was not able to contain them. The place was appropriately arranged for the occasion, and everybody came in his best dress. The six candidates were seated on a long form in front of the little table, behind which I was located. I was supported on my right by my faithful brother Ching-mi, the catechist, whose countenance showed the joy of his soul at this interesting meeting. On my left was seated the literary man, entering heartily into the whole affair. Not far off, to the right, was his father, the elder of the village, joining in the prayers, and encouraging, by his presence and his words, all who were present to believe. Immediately round the candidates were the twenty or thirty inquirers, who are themselves hoping soon to take the same solemn vows upon them. The outer circle was composed of those who had not yet given in their names as inquirers or learners, but who look with a friendly eye on the movement, and listen earnestly to the word of God. One of those who were baptized lives in a village about thirteen miles distant from A-chia: thither also he has carried the light, and there, too, there are some beginning to learn the truth. The lad who was baptized to-day has made a very deep impression on my own mind. In the morning I had decided to put off his baptism to my next visit. When he was told of my intention he burst into tears, and earnestly implored me not to refuse him admission into the church of Jesus Christ; and then, before the whole multitude, gave a most clear account of his faith in Christ, and his reasons why he wished to be baptized. The people were moved at the lad's earnest appeal to me. He took me by the hand and said, "Sing Sang, I do verily believe in Jesus Christ, the Son of God, the Saviour of the world, my Redeemer, who shed his blood for me upon the cross to save my soul, and to cleanse me from sin: why do you refuse to baptize me?" The tears rushed to my own eyes at this earnest appeal, but they were tears of joy at this triumph of faith. "Yes," I said, "I will baptize you, if your father give his consent." At this the lad bounded across the valley, and in a quarter of an hour returned with his father, who gave his full consent, and furthermore expressed his great delight that his boy should be brought under the influence of a religion which was so holy and so good. This man himself is not far from the kingdom of God. This interesting day was kept as a holiday by half the villagers, and it may be said of this place that there was great joy in this village. After the baptisms were over I walked across the valley to the elder's house, and was detained there for dinner. It is a large establishment, and must have cost over 7000 dollars to build it. I had a long talk with the old man and his son about the importance of believing at once in Jesus. The elder, I am persuaded, feels the force of the truth, but the son is too much bound by the world, and he cannot get free. "How hardly shall they that have riches enter into the kingdom of God." After dinner, visited the village: all seemed delighted to see me. Was invited to visit and pray with a poor man, who lay afflicted with paralysis. He is very dark, but has been taught something of Jesus. He often uttered the sacred name, and said, "If Jesus can save me He will, and that will be well; if not, there is no help for it." I told him that Jesus was willing and able, and it only wanted the willing mind in us to receive the greatest blessings from Him. He still doubted, and I knelt down and prayed. I could not remain long: the dirt and bad smells were horrible. The catechist goes to see him three times a week, and I have great hopes that his soul will receive the light. Leaving the poor afflicted house, I was invited to the next, and there I found the woman who had threatened to kill me, some four months ago, if I came to the village, preparing eggs and rice and

vermicelli for me to eat. I approached the house with a little curiosity, but my curiosity was turned into surprise and thankfulness at the change which has taken place in this woman's feelings towards the messenger of Christ. Her house from henceforth is to be the chapel, and the school, and the Christian meeting-place for the native village. Her son was the first Christian in this place. I cannot but hope that the mother, who has been the object of so many prayers, will soon be called into the fold of Christ.

Wednesday—Spent the day in visiting many of the surrounding villages. Found some inquirers in one large village, the friends of one of the Christians. In this village I was deeply interested in all that I was permitted to see and take part in, and my impression is that a real work of the Spirit is going forward among this people. Accounts which I have received since my return confirm me in this opinion, and I am looking forward with hope, yet with fear and trembling. It may be, as the catechist said to one of themselves, the devil is sure to raise a storm in this village; he has not yet fully awaked. I am sure, however, that God will carry on his work, however the devil may rage, and that the Gospel will spread among these simple-minded people in spite of all opposition. Before I left the village I made arrangements for a school, and employed a very efficient teacher. There are now forty children daily learning to read the Christian Scriptures in this school, and at night over seventy men and lads bring their own oil and lamps, and read the sacred Scriptures with the catechist and schoolmaster. I have only, in conclusion, to ask for your earnest prayers that this may prove a real work—a work of the Spirit of God; and that I may be guided to conduct it in a way which will tend to glorify God, and spread the Redeemer's kingdom. The dear brother who commenced the work here, I mean the faithful catechist, has been since called to pass through deep waters of sorrow for the death of his only son and child; but he died in Jesus, and his father's heart has been gladdened by the many spiritual children which God has given him, one of whom was given him in the very chamber where his son lay dying, and at the very moment when he was breathing his last. Pray still for Lo-nguong. This, too, presents many cases of interest which it is too late to notice here, as the mail is just about to leave this port.

If you can do any thing for us in the way of funds for the purchase of this large house at Lo-nguong, it would be a great help to the work. We want schools badly, but have failed hitherto to get a suitable place. I am looking forward hopefully to the time when this place shall become self-supporting. At present we must set the work going, and to do this well we must expend a little money.

We have not yet been able to get a suitable place for a sanatarium, though it is very much needed here. I fear I must have to leave for a couple of months. The doctor has ordered me to Pekin, but I cannot think of this at the present interesting state of the Mission. I am thinking of removing to Pagoda Anchorage for a short time, which I hope will answer all purposes. I can come to the city as often as I please, and leave my family at the Anchorage.

A boat will now be absolutely necessary, as a great deal of our work is visited by water, and sometimes we have to sleep two or three nights in Chinese boats which is very dangerous to our health. If the Committee would feel disposed to allow us a boat, we could build one for about two hundred dollars.

Our wants are many. May the Lord of the harvest supply them all!

On my way home I stayed at Lo-nguong, and administered the holy communion to six at that station. We baptized during the year I think about twenty, not including children. We have now *nine* out-stations—*five* in the northern district, and *four* in the western district. I hope before the end of the year to see twelve out-stations, efficiently worked, established in connexion with our Mission here. The gentry and literary class are still strongly opposing us at every step, but the Lord's purposes cannot be defeated—the Gospel is triumphing. The city of Fuh-chau does not at present seem to be yielding much fruit in proportion to the labour and anxiety bestowed on it; but now and then one and another join us, which encourages us to go on labouring and praying that in due time we shall reap even in this city, if we faint not. Perhaps too much of our attention has been given of late to the country work. We have not been able to open our new chapel in North Street yet, in consequence of the violent opposition of the gentry, &c.; but the English consul has been firm in our rights, and we expect to get full liberty to repair it in a day or two. It has been a great trial to our opponents, rather the opponents of the Gospel, to let us have this place. If we did not preach Christ, but rented houses among them as merchants to carry on trade there would be no opposition. It is the Gospel that Satan dislikes, and which arouses his fury to opposition. Pray for us much. Here is our stronghold.

CHURCH MISSIONARY SOCIETY.

STATEMENT, EXPLANATION, AND APPEAL.

THE Committee of the Church Missionary Society feel constrained to explain their present pecuniary position. Causes which the Committee cannot control have so seriously and suddenly increased the expenditure in the larger Missions, that the responsibility even of maintaining the present Missionary agency cannot be accepted without communicating the financial position to the whole body of the Society's friends and supporters throughout the kingdom. *The simple fact that the Committee anticipate an expenditure in excess of income by the large amount of* 12,957*l.* 8*s.* 10*d. is alone sufficient to justify the present explanation and appeal.* The general, and it is believed permanent, rise in the prices of the articles of consumption in all the Indian Missions has necessitated an increase of the stipends of the European Missionaries. The extent of the necessity may in some measure be understood when it is stated that a Sub-Committee at Calcutta, appointed specially to consider the subject, reports that an addition of 2000*l.* per annum to the sum required for the salaries of the European Missionaries is absolutely necessary, in order to provide wholesome food, to prevent distressing care, and to fulfil the general assurance given in the Rules and Regulations of the Society that bodily wants will be supplied.

From this statement with respect to the North-Indian Mission may be inferred the large increase of expenditure in the whole of India. Adding an augmented outlay for the maintenance of Missionaries recently appointed to China, the Committee are called to undertake financial responsibilities of no ordinary magnitude.

After a most careful revision of the estimates for the coming year, it has been determined to urge the older Missions to advance more rapidly in their efforts for the support of native teachers, to impress upon the Society's Missionaries the necessity of obtaining a larger amount of local assistance for the support of Mission schools, and to diminish expenditure wherever it can be done without materially injuring the Mission work. The estimates for the India and China Missions are appended; and the Committee feel assured that an examination of the figures will induce the Society's supporters to concur in their view that little reduction can be made. Considering the number of Europeans employed, upon a most arduous work, in a most exhausting climate, the sum expended must appear small to those capable of forming a judgment on the facts submitted.

The practical question which arises is—Must the work be fully maintained, or partly relinquished? At present, not a single labourer has been recalled. Such a serious step could not be taken until an appeal had been made to the members of the Society and to the friends of Missions. To refrain from sending forth those who have been prepared, or are preparing, for Missionary service, would be less injurious to the Missions than to recall those now bearing the burden and heat of the day; but it need scarcely be said that the Committee shrink from such an alternative. The liberal responses made to appeals in former years when great emergencies arose, the increased returns made by Associations in recent years, and the almost untouched resources which might be made available for the great and blessed work of Missions, encourage the Committee in the belief that a clear comprehension of the present difficulty will be followed by an earnest determination to remove it.

Their own first impulse, on learning the prospect of the coming year, was, that prayer must more continuously, earnestly, and generally be made. If the spirit of prayer pervade the whole body of the Society's friends, and if prayer be statedly offered by all connected with the Associations now happily established in so large a number of the

cities, towns, and villages of the land, then present difficulties may result in future thanksgivings, which will be offered, not only for larger pecuniary resources, but also for greater spiritual blessings.

But we are called to act as well as to pray; and the emergency is such as to require the simultaneous aid of all classes. The Committee trust that those who have the ability will at once respond to this appeal by liberal DONATIONS, more especially as the receipts from this source have during this time of pressure been unusually small.

A FRESH CANVASS for additional subscriptions is also strongly recommended by the Committee, WITHIN THE LIMITS OF EVERY ASSOCIATION. Such a canvass sometimes results in a very large, and always in a considerable, increase to the funds of an Association; and if undertaken without delay, throughout the country, the Society's financial position would quickly be improved.

The Committee trust that the certain success which always attends a fresh canvass will form their apology for urging this course so earnestly upon the Committees and officers of Associations throughout the country.

Zealous friends annually raise, by MISSIONARY BOXES, 9400*l.*, and nearly 4000*l.* by MISSIONARY BASKETS. The Committee recommend others to follow their example, with the suggestion that the boxes be opened more frequently than once in the year, and that the proceeds be registered as a special department of the income of the Association.

Having stated facts and made suggestions, the Committee would urge, as one ground for the present appeal, the development of a native clergy in the Society's Missions. In Sierra Leone the native clergy, inclusive of the pastors of the native church, are more than three-fourths of the Missionary staff; in the Yoruba Mission they are more than one-third; in the Niger Mission not a single European Missionary is found; in the Indian Missions the native clergy are more than one-third of the ordained Missionaries; in Ceylon they are more than three-eighths; in New Zealand more than two-fifths; and in North-west America more than one-third. Such results the early friends of the Society would, in their day, have rejoiced to behold. But it must be remembered that this native pastorate is the result of expenditure upon schools and inferior native agency in past years. If the Committee are compelled to curtail their schools and native agency generally, they will be cutting away the foundation of a future native pastorate.

By order of the Committee,

CHICHESTER, *President.*
F. MAUDE, *Treasurer.*
H. VENN, C. C. FENN, J. MEE, E. HUTCHINSON, *Secs.*

CHURCH MISSIONARY HOUSE,
August 12th, 1867.

The urgent necessity for an increase in the salaries of the Missionaries in North India will be seen from the following passages quoted from a letter of the Rev. E. C. Stuart, Secretary of the Calcutta Corresponding Committee, dated June 18th, 1867:—

"At our meeting last week the Sub-Committee made their report on the question of the insufficiency of the present rate of the Missionaries' salaries, and the matter was fully gone into. I will forward some of the documents before us by next mail. As the result of much careful inquiry, and our own observation and knowledge of the circumstances of the country, we concurred in recommending, as only sufficient to meet the *permanent* rise in prices, an increase to the salaries of both married and single Missionaries.

"The omission of any substantial increase to the single Missionary's salary at the last revision was on the assumption that their salary was more adequate to their necessities than that of the married Missionaries. This opinion was adopted partly on the representations of married men, who contrasted their existing necessities with their

former freedom from pecuniary anxiety, and partly on the argument of the silence of the single Missionaries themselves. But the fact is, that the recollection of the married was of a period anterior to the great rise in the expenses of living; and that the uncomplainingness of the single was due, in great measure, to their anxiety being limited to themselves. In several instances *which I know*, the needed help to eke out their income has been supplied by their family in England.

"The principle on which your Corresponding Committee have proceeded in fixing on the rates now recommended, is, to place the Missionaries on the same footing as regards their temporalities as they formerly occupied; that is to say, to provide them with wholesome food and such comforts as are necessary for health, leaving a surplus sufficient, with prudent management, to cover the cost of clothes, repairs of furniture, &c., and other incidental expenses. We feel that the present circumstances of our Missionaries are, in many instances, seriously detrimental to health. Frequently they have not the means to buy proper food, or they have to subject themselves to a privation of comforts all but indispensable in this country. Again, the smallest extra expense throws them into difficulties; and a recurrence of these or any heavier calls upon their purse, through sickness or accident, necessitates an application to the Committee, or throws them upon the help of relatives at home; either course being distasteful and distressing, and inconsistent with the general assurance in the Rules and Regulations as to the relation of Missionaries to the Society, relying on which your Missionaries come to India without any further information as to the salary they are to receive.

"Exclusive of the small increase on account of the children, the increase in salary and conveyance of each married Missionary will be 36*l.* a year; or, on the whole average number of forty in the field, 1440*l.* Adding the increase for the few single Missionaries and for children, the whole additional burden to the Society will probably be 2000*l.* a-year.

"But I will here add that, even should the present income of the Society be insufficient to meet this, it would be a wiser policy to limit the number of men sent out, than to limit the efficiency of those who are sent, through the inadequacy of their salary to meet their necessities."

ESTIMATED EXPENDITURE FOR INDIA AND CHINA FOR 1867-68.

ITEMS.	WEST INDIA.		NORTH INDIA.		SOUTH INDIA.		CHINA.		TOTALS.	
	Nos	AMOUNTS.	Nos.	AMOUNTS.	Nos.	AMOUNTS.	Nos.	AMOUNTS.	Nos.	AMOUNTS.
		£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.
European Missionaries ...	14	4172 10 4	45	12,299 11 8	35	9485 7 3	15	5656 9 2	109	31,718 1 5
Ditto Agents.....	2	535 8 4	10	2288 6 8	7	1222 7 11	1	114 0 0	20	4160 2 11
Native and Country-born Missionaries	2	350 0 0	8	751 5 0	28	1199 11 8	2	127 6 0	40	2728 2 8
Ditto Agents	47	421 17 6	576	3.27 1 8	872	3137 13 6	24	809 14 4	1519	7596 7 0
Schools	27	681 5 0	219	3637 14 2	451	7376 13 7	6	178 12 0	703	11,874 4 9
House Rent, Repairs, &c	..	264 11 8	..	2685 16 8	..	695 1 6	..	377 12 6	..	4023 2 4
Mission Servants	..	.. .. ..	..	695 4 2	..	574 8 0	..	.. .. ..	..	1269 12 2
Itinerating, &c.	..	297 18 4	..	1667 5 10	..	1244 7 6	..	213 15 0	..	3423 6 8
Pundits, &c.	..	150 0 0	..	494 3 4	..	328 2 6	..	328 1 4	..	1300 7 2
Medical Expenses.....	..	208 6 8	..	677 1 8	..	177 1 8	..	98 3 4	..	1160 13 4
Secretaries' Offices	..	229 3 0	..	673 15 0	..	852 1 8	..	.. .. ..	..	1659 16 8
Miscellaneous:—Printing, Shipping, Stamps, Brokerage, Travelling, Passages home, Buildings, Duty, Discount, Contingencies, and Sundries	..	1191 13 4	..	1867 3 9	..	2054 19 0	..	1494 13 4	..	6608 9 5
		8502 14 2		30,964 9 7		28,047 15 9		9398 7 0		77,513 6 6

TO CUT OFF THE BUDS IS TO DESTROY THE TREE.—Isaiah xviii. 5.

A celebrated writer on the history of plants describes "the bud" as "the true renovator of the vegetable world."

There are losses continually occurring in the body of a tree. "It is the bud which, year by year, repairs these losses, and renews the flowers, the leaves, the branches which have disappeared." It is through the bud that the growth of the plant is carried on, so that, increasing by a beautiful expansion of its parts, it advances to maturity and perfection.

He must be a very inattentive observer of the order and beauty of natural things, who has not noticed the "scaly coneform organ," which, as the growing season is about to close, forms itself on the axis of a leaf. "In the case of herbaceous plants in general, and with a great many trees of equinoctial countries," "the buds are naked," that is, they are not thus protected. The new leaf appears, the same in form as that by which it had been preceded, and, as the newest effort of the parent stem, taking the uppermost place, crowns the tree with a fresh beauty, while the old and withered leaves, which are falling off, bear testimony by their very displacement to the growth which the plant has made. Such is the growth of the palm-tree—a beautiful emblem of the growth of the church: the new leaves crown the column, while at the base of the chaplet the *débris* of the oldest leaves are seen, not yet quite cast off, but still adhering, like the cherished remembrances of holy men, who in their day served the Lord.

But in countries like our own, where the severity of the winter would destroy the bud if left naked, and exposed to the chilling influence of frost, the external leaves are so modified as to become protecting organs. "They are changed into scaly coriaceous membranes, frequently furnished on the interior with an abundant down of a thick hair, or with a coating of resinous juice, insoluble in water, and preserving considerable warmth. Under this shelter the rudiments of the young plant are so effectually swaddled up, so to speak, as to be thoroughly protected from the external air."

Yet this extremity of the branch, during the torpidity of winter apparently so lifeless, is the growing point. "It is composed of a cellular tissue, possessing special powers of vitality and growth, and in direct communication with the horizontal system of the pith of the stem." Let the winter pass away, and the elastic touch of spring be felt—forthwith the vital power concentrated in the bud awakes to action, and a corresponding influence is felt throughout the whole system of the plant; for the buds, as they unfold, "pump up from the stock remaining in store about them: the place of the sap so removed is instantly supplied by that which is next it. An impulse is thus given to the fluids from the summit to the roots; new sap is absorbed from the earth, and sent upward through the wood of last year; and the phenomenon called the flow of the sap is fully completed, to continue with greater or less velocity till the return of winter. The axis of the buds elongates upwards, forming leaves and buds in the same way as the parent shoot." So important are the functions of the bud—"it is a fundamental element in the plant, which, without it, would soon perish."

The Missions of a Christian church are as the buds of the tree. They are the growing points in which resides the power of extension. A church is not healthy and vigorous unless she sends forth "her boughs unto the sea and her branches unto the river," and yet if her branches are to spread, the buds must be put forth. "The bud is the cradle of the young plants." A Mission is the cradle of a new church.

The Romish apostacy judged correctly when she conceived the design of sending forth Missions to the heathen, to repair the losses which she had sustained by the progress of the Reformation in Europe. But these Missions were not true Missions: they were not leaf-buds, but only flower-buds. "The flower-bud is a stationary growing focus, surrounded by rudimentary leaves, the growing point of which has become

quasi-paralyzed, and has no power of elongating itself: it is, in short, a stunted branch, from which the power of elongating itself has been withdrawn, for it is well-known that a stagnation of the juices is favourable to the production of flower-buds."

And so these Missions had a show of prosperity—in Japan, in India, in Congo, in Paraguay. They astonished for a season, and then disappeared.

But our Missions, like the true leaf-bud, possess the power of elongation. There has been growth undoubtedly, for that which, some years back, had been the extreme point of vitality, a solitary bud in advance, has now become a stem, bearing its own shoots, and these shoots crowned each with a new bud.

Is it not so on the West-African coast? The Mission at Sierra Leone was once in its infancy; it was then the extreme point. Missionary effort had reached so far as the liberated Africans, men freed from the chain, but not from the degradation of slavery. To raise them out of that degradation by the force of Christian instruction, that was the enterprise—one so difficult, that, in the opinion of many, it was hopeless. Nevertheless, it was begun, and, amidst great losses and discouragements, persevered in with a resolution which must have been of God. And now this extreme point of growth has consolidated into a branch church, and has become the firm basis of new shoots. The Missions among the Egbas and Yorubas have grown out of that at Sierra Leone. The Niger Mission is an elongation of the same work in another and important direction, and consists, not of one, but of diverse shoots, for it extends the beneficial influences of Christianity, not to one nation, but to diverse nations along the banks of the great river.

Evidences of like growth in other directions might be mentioned did space permit. We can only add, that in Tinnevelly there were, forty-one years back, between 3000 and 4000 souls under instruction, and that now there are 35,500. In Travancore, at that time, no distinctive congregations had been formed. The object of the Missionaries had been to infuse such a leaven of truth into the dead mass of the Syrian Church, that it should be reformed from within itself. It was not until 1836 that the Syrians formally declined the well-intended efforts of the Missionaries. Direct Missionary action then commenced, and there are now under Christian instruction nearly 12,000 natives of that country, of whom 10,500 have been baptized.

These, and other extensions of the branches compensate for the waste and decay which occur in the older portions of the tree. Such deteriorations are unavoidable, and must be expected to be numerous in proportion to the magnitude of the parent system. Branches will appear which exhibit symptoms of unhealthiness. Their foliage is sparse, and they bring forth no fruit to perfection: at length they wither, and fall off. "Every branch in me that beareth not fruit he taketh away;" "if a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." It is painful now, at this present time, to witness so much of doctrinal declension. Men who, from the position which they occupy, ought to be amongst the most resolute defenders of the faith, with a disloyalty deserving of the strongest reprobation, become its assailants; eliminating its distinctive doctrines by a rationalistic process, or wresting the Articles of the church from their true meaning, so that they are strained into a support of the very errors against which they were intended as a protest. The Lord's people are like the Jews in Nehemiah's time. They who built the wall had only one hand for the work, for with the other they had to hold a weapon. "They which builded the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other held a weapon." And so the attention of good men is distracted. Their desire is to win souls to Christ, but while they would press onward, the citadel of truth, from which they work as their base of operation, is attacked, and they have to defend it.

Yet, if there be decay at home, there are vigour and healthfulness abroad, and in these we find encouragement and compensation.

And it does seem to be a spring time in our Missions, for the older Missions have not only become consolidated, but the new shoots which they have sent forth are preparing to expand into fresh leaves and shoots. There are inactive times, when the various phases of vegetable life sink into a condition of winter repose, recovering from the effects of the past, and preparing for the efforts of the future. These pauses, "by whatsoever names they may be called,—whether nights, ardent heats of days, winters of cold or parching drought—are really the tunings of the instruments of nature, which fit them for more vigorous exertion, and after the pause there is a freshness and vigour of young and renovated life, which by any other means it would be in vain to look for." The mind of man, too, requires its intervals of repose, in which, relieved of the weight of responsibility, its energies and powers shall recover the tension and vigour which, in continuous effort, had been lost. If this be denied, the work done will be of an inferior character, or else the mind, perhaps the man, must break. In the active agencies, called Missions, put forth for the conversion of the unevangelized, it may be needful that there should be pauses like the winter repose of a plant, during which the more recent gain, the first shoots, may become consolidated before a new growth takes place.

Such a season of repose the early Christian churches seem to have enjoyed, when it is said of them—"Then had the Christians rest throughout all Judea and Samaria, and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

But however needful these pauses may be, the moment of renewed activity is always welcome. When day breaks, animated nature wakes with a song and sound of joy; and when the spring comes after the winter's sleep, the trees and shrubs hasten to array themselves in their new garments. The bud, the cradle of the leafy organs, opens to the light, and in a short time the gardens, fields, and woods appear clothed in rich fresh verdure. How welcome the time of the *renaissance* of leaves. How exquisite the change in the boughs and branches, a few weeks before covered with the hoar frost, now rich with the new foliage, or crowned with early flowers.

There is in the true friend of Missions a fervent zeal and interest in the work—it is his Lord's garden, which he loves to watch. This fervency is, in fact, the mind of his great master, reflected feebly in him—"Come, my beloved, let us go forth into the field; let us lodge in the village. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth." And there are joyful experiences at times—"I went down into the garden of nuts to see the fruits of the valley, and to see whether the vines flourished, and the pomegranates budded. Or ever I was aware, my soul made me like the chariots of Amminadab."

Do not the buds unfold, the leaves break forth with a glad surprise into the sunshine, and the promise present itself of coming fruitfulness? In China is there not as the break of day, as the opening of the spring? Does it not seem as though we might say, "The winter is past, the rain is over and gone?" Who can read the letters from Fuh-chau, which we have recently published, and not feel encouraged?—for surely "the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell." And may we not look to these new developments, the buds and tender shoots of the growing tree, to re-act with reviving influence, on the old system from which they have sprung? As buds unfold, "they pump up sap from the stock remaining in store about them; the place of the sap so removed is instantly supplied by that which is next it: an impulse is thus given to the plants from the summit to the roots; new sap is absorbed from the earth, and sent upwards through the wood of last year, and the phenomenon

called the flow of sap is completed, to continue with greater or less velocity till the return of winter." Let it be observed that the impulse begins at the summit, and descends to the roots. Unless there were growth above, there would not be the renewed activity below.

So as our Missions open and new out-stations are formed, and the leaves, according to their nature, exhale, they require from us more sap. To meet these requirements there must be more absorption by the roots. And assuredly, if faith, the root of the believing soul, be only active, there can be no deficiency of supply, for in Him, who is the great support and stay of his church, and in whom his people are rooted and grounded—in Him all fulness dwells, and "He giveth more grace."

Plants derive their nourishment from the soil in which they are set, through the action of the root.

"The extremities of roots are always fresh, and always furnished with porous and soft cellular tissues, the *fibrilla*, and their terminal point the *spongiala*, whose function is the absorption of the liquids or gases which are destined to penetrate into the interior of the vegetable." There should be, not deadness, but fervency in the aspirations of the soul after more grace. "My soul breaketh for the longing which it hath unto thy commandments at all times." And again, "O God, thou art my God: early will I seek thee. My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is." In these breathings and longings of the soul is that power of absorption—"out of his fulness have we all received, and grace for grace."

"The fundamental property of roots, in a physiological point of view, is their constant endeavour to bury themselves in the earth." The fundamental property of faith is to take stronger hold on Him who is the life and sustentation of the soul, and to penetrate more deeply into Him.

It is interesting to observe the manner in which roots succeed in overcoming obstacles. "The roots of trees or shrubs, when cramped or hindered in their progress, have been observed to exhibit considerable mechanical force, throwing down walls, or splitting rocks; and in other cases clinging together in bunches, or spreading out their fibres over a prodigious space, in order to follow the course of a rivulet with its friendly moisture."

There are many things which are calculated to hinder the soul in the maintenance of close fellowship with God, some arising from without, others from within. Some are caused by the sluggishness of the flesh, and the natural indisposition of our minds to spiritual exercises. Our natural tendency to turn away from what is unseen, and only to be apprehended spiritually, and to affect in preference that which is present and perceptible to sense, is as strong as the apparent tendency of the root to shun the light of day, and bury itself in the earth; a tendency so decided, "that if we try to go contrary to it—if, for example, we reverse a germinating seed, placing it with the root upwards—the root and stem will twist round of themselves, the stem will stretch upwards, and the root will bury itself in the ground." Hence the need of that change of nature so often insisted upon in Scripture; so that God's favour in Christ shall be our chief desire, and that, appreciating the things of the Spirit of God, we shall pursue them with an earnestness, that shall evidence its power by battling with and overcoming the obstructions arising from the flesh.

There are also hindrances from without, which often present serious obstacles,—the opposition of relatives, the want of opportunity, the ridicule, especially in the case of young people, of those amongst whom their lot is cast. Yet where there is the desire—"With my soul have I desired in the night; yea, with my spirit within me will I seek thee early"—there is as much persistent ingenuity in overcoming them, as in the root

when it spreads out its branches to a great distance, in order to follow the course of a rivulet with its friendly moisture. How much may be learned from this persistence of the root to seek, and, having found, to use the soil from which may be absorbed the sap which the plant requires.

And there is an adaptation of the root to the place in which the tree is planted. "Who has not seen with admiration how roots will adapt themselves to the special circumstances of the soil, dividing their filaments in a soil fit for them almost to infinity; abandoning a sterile soil to seek one further off, which is favourable to them; and as the ground is more or less hard, wet or dry, heavy or light, sandy or stony, varying their shapes accordingly?" "The composition of the soil varies singularly in different parts of the globe. In order that every point of the surface of the earth should be covered with vegetation, and that no part of it should be without that incomparable adornment, roots must take very varying shapes in order to accommodate themselves to these varieties in the composition of the soil. In one place the soil is hard and stony, heavy, or light, formed of soil or clay; in another it is dry or moist; elsewhere it is exposed to the heat of a burning sun, or swept on the heights by the violence of the winds or atmospheric currents; sometimes it is sheltered from these movements of the winds in the depth of some warm valley. Roots, hard and woody, separated into strong ramifications, yet finely divided at their terminations, are requisite for mountain plants, whose roots are to live in the midst of rocks, or between the stones, in order that they may penetrate between the chinks of rocks, and cling to them with sufficent force to resist the violence of hurricanes and other aerial tempests."

Trees of righteousness—individuals and churches—are planted in every variety of circumstances; some on mountain heights, where they are exposed to the storms of persecution; some in sheltered valleys, where they are screened from oppression; some, like mountain plants, in circumstances bare of privilege and opportunity; others amidst the abundance of all that is desirable for growth in grace. Yet it is marvellous to observe how, under the most untoward circumstances, spiritual life is maintained, and how the root, that is, faith, adapts itself in its action to those circumstances. The Vaudois churches were planted on stormy pinnacles, yet how they endured! When their places of worship were destroyed, they had their worship in the wilderness. "When a meeting was to be held anywhere, the villagers might be seen descending separately and by different paths, their spades over their shoulders, as if they were going to the field, and then they met in some solitary retreat, where the Psalm-books were drawn from their labourers' dresses. Entire families travelled great distances to be present. They left home in the evening, and travelled all night. At the outskirts of villages the men took off their shoes, and walked barefooted along the silent street lest the clatter of their iron-shod soles should betray their passing. The feet of the beast which bore the wife and children were wrapped in cloths, which prevented noise; and the caravan, fatigued but rejoicing, arrived at the future rendezvous of prayer and edification. . . . . When, by the incessant confiscations of which they were the object, copies of the Bible had become too rare to suffice for the wants of all, societies of young people were formed, with the view of committing it to memory, and in this way saving themselves from that privation of it with which they were threatened." If the position was exposed, and the storms were heavy, how strong the root was; how tenacious in its hold; and how faithfully the promise was fulfilled, "As thy day, so shall thy strength be!" And this ancient church, having outlived the tempestuous season, is now full of buds, and its branches are spreading throughout the Italian peninsula.

How unfavourable may be the position of a church or an individual believer, and yet if, through the root, communication with the supplies of life be maintained, how full its growth may be, and how rich its yield! Like the date-palm, which, "according to the

allegorical languages of the orientals, plunges its foot into the water, and its head into the fires of heaven."

But the Church of England is not so situated. Her locale is in the sheltered valley. Perhaps, had her position been more exposed, she might have struck her roots deeper, and taken a stronger hold in these modern days on the revealed truth of God, so as not to be moved away from the hope of the Gospel. We say in these modern days, for of old, in the stormy time of the Reformation, she was like an old fir-tree, which, "firmly anchored in the ground by its deep and spreading roots, braves the most violent storms, and, even on the mountain top, resists the most terrible tempests." What measure of root has she now? Is it in proportion to her stem and branches? We know "that the more numerous the branches of an oak are, the more abundant are its roots: more than this, it is known that the strongest roots in the oak correspond with its strongest branches." Or is she like those trees whose roots bear little proportion to their height? While the growth of the branches, and the general symmetry and beauty have been attended to, has growth in the inner life been unhappily neglected?

How shall the present crisis be met? for that a crisis has arrived, and one moreover of a serious nature, is undoubted. The buds unfold, the Missions develope; they claim increased support. Are the roots sufficiently vigorous to yield it?"

"The expansion of the leaves is not the effect of the motion of the sap; but, on the contrary, is the cause of it; and the sap begins to move at the extremities of the branches, before it stirs at the roots." It has stirred in the branches, and the urgent cry is made to the Parent Church, that it would, through its roots, meet the emergency. What if the roots refuse to stir?

The church can yield the increased supplies which are so urgently required only by a deepening and strengthening of its life of faith. More love will induce more service. The more we get from him, the more we shall contribute to his work. The pressure is from the extremities. The unfolding leaves need more sap, and we, who are a portion of the main stem, can only meet the demand by an increased action of the roots, so that they shall absorb more in order that they may impart more. "The existence of a perfect equilibrium between the absorption of the roots and the foleacious exhalation is proof of a normal state of healthy vigour in a plant." If a church is not equal to sustain its Missions when they begin to develope and unfold, it is a proof that its condition is not a healthy one. "If exhalation exceeds its absorbing powers the plant must fade."

But there is a plan proposed which, in the opinion of some, would meet the difficulty —to reduce the Missions. It is precisely the same as if it were proposed, in the case of a tree, to cut off the buds in order to save the roots. But then all growth must cease. Moreover, the reaction of such a process on the tree itself must be of the most injurious character; for, without the bud, how shall it be renovated and its losses repaired? The bud is a fundamental element of the plant, without which it must soon perish; and Missions are an essential element of a church, without which a church must soon perish. The flow of sap in the spring season is initiated in the buds; but if the extremities of the branches and the buds be removed, how shall this circulation, so healthful and so necessary, be commenced and maintained in vigour? Such tidings as we receive from China and elsewhere are enough to move into activity the zeal and love of Christians at home; but if such appeals are deemed inconvenient, and it is thought better to get rid of the growing points, whose very healthfulness renders them so importunate, then these stirrings to more activity in the Lord's work, these entreaties and wholesome reminiscences from abroad, will indeed be stayed, but the whole church must fall into stagnation and death.

A preferable mode of action may be suggested. Louis Figuier, from whose work on "The Vegetable World," we have quoted largely, observes—"In order to explain the

great phenomenon of the life of plants, we must bring in a force very superior to all these physical actions. This is the action of *vital force*, which God alone bestows." And if in the vegetable world there be a vital force, how much more in the spiritual world?—if in the life of trees, how much more in the life of souls, and in the life of churches? A tree may be in a languid state, not dead, but drooping. New vitality, imparted by whatever means, would revive it. A church, too, may be in a languid state. Some may have lost their first love; others may have a name to live whilst they are dead; more vitality, graciously imparted, would amend all; more of converting, more of sanctifying grace; the fulfilment of the promise, "I will be as the dew unto Israel;" then, "he shall grow as the lily and cast forth his roots as Lebanon."

Who can tell what support these Missions, as they develope into native churches, may eventually yield the parent church if she has vital force enough to sustain the work she has begun? How gracefully may she not lean on them in her old age, like the banyan-tree when the slender shoots which from the branches descend perpendicularly until they reach the ground, root themselves in the soil, and increasing rapidly in diameter, become pillars of support, forming around the parent stem thousands of columns, and propping up the aged boughs from whence they had their origin?

THE GARROW MISSION.

We have received the following letter from Colonel Foquett, the Hon. Secretary of the Garrow Mission—

It is with unfeigned pleasure I forward, for publication in the "Church Missionary Intelligencer," a copy of a letter from the Rev. M. Bronson, Missionary in Assam, giving an account of a wonderful awakening amongst the Garrows, one of the hill tribes of Assam.

In 1863 the Rev. W. Ayerst, M.A., Chaplain at Gowhatty (the principal station in that province), selected the Garrow Hills for Missionary enterprise, and put forth an appeal for assistance. In July 1865 a Society was formed in this country, in connexion with the Church of England, and two Missionaries were engaged from the Institution at Bâsle, and sent out in April last year, to labour amongst the Garrows. Since their arrival in Calcutta they have been residing at Bishop's College, preparing for ordination, and learning the Bengalee language, and will, D.V., proceed to the hills, and enter upon their labours, in November next.

Since the departure of the brethren prayer has been unceasingly made for the outpouring of the Holy Spirit upon these people, both by the friends of the Mission in this country, and our Corresponding Committee in India, and, doubtless, by Mr. Bronson himself, in behalf of the young men he had sent forth; and therefore our Society cannot but regard this manifest work of the Holy Spirit as a most gracious answer to prayer, and ascribe to Him all the glory, and all the praise.

The origin of the work, and the instrumentality employed, is very remarkable, and is a wonderful exemplification of Zechariah iv. 6, "Not my might, not by power, but by my Spirit, saith the Lord of Hosts." A few simple tracts put into the hands of the ignorant Garrow lads have been used by God to produce these marvellous results. As Mr. Bronson observes, "We hear God's voice in this work, saying, 'Go forward;' and, by God's help, we will obey his command, and publish the glad tidings of salvation throughout the hills, in joyful anticipation that He will perfect the good work He has begun, and make this wilderness like Eden, and this desert like the garden of the Lord."

It will perhaps be desirable that we should preface Mr. Bronson's communication with some account of the Garrows, their country, superstitions, habits, &c.

In the interior hills and jungles of India are to be found black aboriginal tribes, the remnants of a race which occupied it before the Hindus. "They are evidently the remains of an element the greater portion of which has been absorbed by and amalgamated with the modern Indian race." Mr. Justice Campbell, in an elaborate paper on the ethnology of India, which we propose, in a future Number, to review, compares the

aboriginal tribes now remaining to "the scattered remnants of a substance floating here and there in a mass of water, into which they have all but melted, and in which they are on the point of disappearing. By far the greater part of their substance has already commingled in the fluid around them; the remainder is saturated with it; and it is only in the very kernel and inner centre of the largest lumps that something like the pure original substance is found. There is not in Peninsular India any large tract of very high and difficult country. The aboriginal tribes are, for the most part, not collected in any great masses supporting one another, but are found in small and detached tribes here and there, wherever a bunch of hills or an unhealthy jungle has given them a refuge.

"The main habitat of the Garrows is just within the bend of the Berhampooter, as it sweeps round from Assam into Bengal, the extreme western portion of the range which separates Sylhet, &c., from Assam. More to the east are the Cossyah hills, to the west those of the Garrows. While all the tribes of the eastern hills are Indo-Chinese, I am inclined to suspect the Garrows alone are Indian aborigines, more or less mixed it may be. They seem to be quite distinct and different from the other tribes of the neighbourhood; and several officers with whom I have conversed agree in thinking them more in the style of Coles and Bheels than Indo-Chinese. I have not found any very exact description of them, but gather that they are small and dark, savage and troublesome. That they should belong to the aboriginal races of India is, *primâ facie*, by no means improbable, seeing that their hill-country is, as the crow flies, scarcely more than 150 miles distant from that of the Santals and Rajmehalees, as may be seen from a glance at any map. There is a kind of strait between the eastern and western hills through which the Ganges and Berhampooter run before expanding in the broader delta of Southern Bengal.

"The little that is known of the language of the Garrows has not sufficed to connect them with any of the aboriginal tribes mentioned by me; but it also seems to show that it is radically different from the surrounding Indo-Chinese dialects. It seems especially desirable to know something more of the Garrows and their language."*

Driven back from the open countries into the hilly fastnesses, these aboriginal remnants have, nevertheless, lived on. Possessing a remarkable power of resisting malaria, they thrive in the most unhealthy jungles, where no other human beings can live. From time to time they have been troublesome; when power in the plains has changed hands, and the race which had been dominant has become enfeebled, then, before another had been well established in its place, at such moulting seasons, these rude tribes have come down with sudden raids, and established a temporary dominion over considerable tracts.

About forty years ago some portions of the Garrow country which border on the plains came under British rule, and had a small assessment laid on them. The payment of this the natives always evaded when they could, and arrears accumulated, until some new act of contumacy on their part necessitated a military expedition to reduce to submission the refractory chiefs.

Captain Reynolds, Principal Assistant Commissioner of Assam, was ordered on one of these expeditions in the beginning of 1848. Marching along the west bank of the Rungi river, they came to an extraordinary ridge of granite rocks, which, rising like a wall out of the ground, and running across the road to the bank of the river, seemed to form a natural boundary between the hill country and the plains. The same extraordinary convulsion which threw up this ridge of stone, as if aware that such would be

* Mr. Justice Campbell on the Ethnology of India.

required, had cleft a doorway through it, which, although narrow for elephants, is easily passed by any other laden animals. About half a mile up the bank, the road crosses at a ford immediately below the first falls of the Rungi river, which are caused by another wall of stone similar to that just described. The fall, however, commences some hundred or more yards above, and the river is seen dashing and bounding along over every impediment, till it reaches the barrier, when, with one mighty effort, it leaps into the basin below, from whence, as if tired and exhausted with its exertions through the hills, it winds its way quietly along till it finds repose in the waters of the Jingiram. The route now lies up the east bank, sometimes along the edge of the water through massive boulders of granite, and at others over the precipitous slopes of the little hills that restrain the course of this impetuous stream. The road never leaves the margin, except in one instance below Buldagiri, when it cuts across a promontory to save a considerable detour by the river. The village of Buldagiri is situated on the east bank of the Rungi, on a small piece of table land overlooking the river. It contains thirteen substantial houses, and the population may be taken at an average at about 130 souls.

The uplands having been reached, the road was no longer obstructed by ridges of rocks or high boulders.

The hills we passed over were covered with jungle, in all the different stages of Garrow fallow land. Low grass interspersed with old cotton plants, next rank Ooloany grass thickly studded with quick growing shrubs and trees, and then the shrubs and trees grown almost into forest jungle. When the jungle has attained this growth, which it does in seven or eight years, the Garrows think the land has rested sufficiently, and recommence the labour of clearing for cultivation.

On the other side of the river was the village of Chitskiri, and, for the convenience of the villagers, one of the rattan suspension bridges, which are so picturesque and useful, had been thrown across. "The lightness and extreme simplicity of these structures are very remarkable. "'Two parallel canes, in the same horizontal plane, are stretched across the stream; from these, others hang in loops, and along the loops are laid one or two bamboo stems for flooring. Cross pieces below this flooring hang from the two upper canes, which they thus serve to keep apart. The traveller grasps one of the canes in either hand, and walks along the loose bamboos laid on the swinging loops: the motion is great, and the rattling of the dry, loose bamboos is neither a musical sound, nor one calculated to inspire confidence, the whole structure seeming as if about to break down into the foaming torrent forty feet below. With shoes it is not easy to walk; and even with bare feet it is often difficult, there being frequently but one bamboo, which, if the fastening is loose, tilts up, leaving the pedestrian suspended over the torrent by the slender canes. When properly and strongly made, with good fastenings, and a floor of bamboos laid transversely, these bridges are easy to cross. The canes are procured from a species of rattan: they are as thick as the finger, and twenty or thirty yards long, knotted together, and the other pieces are fastened to them by strips of the same plant."

The head-quarters of the expedition were pitched at Rungtoopara on the banks of the Rungi, "a large village, or rather string of hamlets, lining both sides of the river for at least a mile and a half, and containing, at the lowest computation, not less than 1500 souls."

From the top of the elevation we were on, the hills for miles around were cleared for cultivation, whereby we obtained a tolerable view of the surrounding country. At our feet ran the Rungi river, whose course we could trace coming from the south as far as Ripoogiri, a short distance from which it appeared to take a south-east direction towards some high hills. To the east, eight or nine miles distant, the Tikree Doar hills rise abruptly above those of Dusani, which gradually decrease the farther south-west they run. Here

and there the eye lighted on a small patch of cleared land, and denoted that a village did not lie far off. As far as the eye could reach to the south the hills appeared to be of the same uniform appearance as those we were on, and to have been, at some time or another, under cultivation: we could discern several cleared patches, pointing out the habitations of some of the independent Garrows. At the time I was making my observations, the atmosphere, which is always more or less husky and obscure at this season of the year, was tolerably clear; and calculating that, as a crow might fly, I was then twenty-five miles from the plains, and that my visible horizon was limited to fifteen miles beyond, my knowledge of the country may be supposed to extend half the distance across the promontory of the Garrow hills; yet I could discover no sterile precipitous rocky mountains which the Garrows wish us to believe are the features of the independent Garrow country; and I believe they merely do so to give us a false idea that the country is inaccessible. As far as I could see, the hills presented no greater obstacles to the construction of a good road from Rungtoopara into the independent Garrow country than those we have already surmounted, through which as good a mail-coach road might be constructed as through any of the mountains of Wales.

Farther on the Garrows had blockaded the road in several places, planting it thickly with "panjees," or sharp bamboo spikes. Up to this point some Garrow chiefs, who acted as guides, had preceded the detachment at some forty yards distance, each man armed alternately with a sumbaree and bamboo shield, and spear and shield. In attack they form file, the latter fighting over the shoulder of the former. As the ambuscade was approached these men came to a dead stand, and refused to advance any further. As the leading files of the detachment, having pushed through the panjees at the bottom of the ravine, commenced the ascent on the opposite side, they were saluted by a shower of darts and stones thrown from behind a barricade formed across the road. Although the jungle was dense this resistance was soon overcome. The village belonging to these Garrows was reached, and found deserted, although every preparation had been made for resistance. Stockades had been constructed, and the only approach to it along the precipitous banks of the Rungi had been blocked up with felled trees and the path planted with panjees for a distance of 200 yards. The sepoys had been provided with some kookeries, or Nepaul knives, and thus the panjees, which had been planted too deep to be pulled up, were shaven off even with the ground, and the trees cut to pieces and removed.

As they passed through the villages on their return march, the people had become less apprehensive, and ventured forth to see them. The women, who, from their appearance, seemed to labour as hard as the men, wore round their necks "innumerable strings of brass knobs, not unlike the heads of children's arrows. In their ears were large brass rings of various sizes, and occasionally in such great numbers, that the wearer was compelled to put a strap through them, and, by passing it round the forehead, relieve the lobe of the ear from the great weight attached to it.

The implements of husbandry in use consist of "a hoe, a doa, and a lumbaree, but with these very inefficient tools a man and his wife are able to bring under cultivation between three or four biggahs of land annually, besides sowing, reaping, housing, and carrying the produce to market. Their labour is unceasing, as the land is too poor to yield more than three crops, one of assoo, one of cotton sown with khoni dhan, and one of assoo again. After this the land must remain fallow, until it is completely covered with tree and shrub jungle, which it generally is in seven or eight years."

The chief productions of the hills are cotton, Indian corn, assoo, dhan, millet, chillies, and yams. Cotton may be considered the staple product, and on it they are dependent for the other necessaries of life which their hills do not yield.

Money is but little used amongst them, and the medium of their exchange is cotton, the indigenous production of the hills. In a year of scarcity, when the cotton is insufficient for their demands, they are compelled to extract from their hidden treasures a few "korahs," or dishes of bell-metal, which they sell, or barter for the supplies they require.

Every substantial Garrow has generally a supply of these articles, which are considered heir-looms in the family, and are handed down from father to daughter, from generation to generation, and it is only in the event of dire necessity they ever part with them. These dishes vary in size and shape as much as the brass "sooreahs" of the Bengalees, to which they are not dissimilar, the chief difference being that the rim of the latter is outside, and that of the former inside. They are much prized by the Bengalees, and are purchased by them with avidity.

I have never been able satisfactorily to ascertain where these articles are manufactured, and where the Garrows obtain them from. The Garrows themselves are unable to give any information on this point, and the general idea amongst the Bengalees is, that the korahs are manufactured in Sherpore, zillah Mymensing, and are disposed of to the Garrows of that district, who again sell them to those of this. If this was the case, the Bengalees could obtain them at a cheaper rate on the spot than they can from the Garrows, and there would be no occasion to export them to Bengal, as they at present do from here, at least if the manufactory at Sherpore is still extant. Some of the korahs are encircled with a band of embossed figures of men, women, and animals, which must have been moulded on at the time of manufacture. They are well executed, and reflect the greatest credit on the state of the arts, wherever they are made. There is also a small kind, called "deo korahs," beautifully embossed as above described: these the Garrows hang up as their household gods, and worship them. Should the possessor of one neglect to pay his accustomed devotions to it, and to sacrifice to it monthly a fowl, he is certain of being afflicted with some bodily ailment; and my informer told me that his mother was afflicted with an enormous tumour on her hip, in consequence of her neglecting to pray and sacrifice to it, but that, after doing so, and promising a stricter attention to her duties, she was relieved: he told me he firmly believed in its power. If a person perform his devotions to the spirit which inhabits the korah with increasing fervour and attention, he is generally rewarded by seeing the embossed figures gradually expand. The Garrows believe also that when the whole household is wrapped in sleep, these "deo korahs" make expeditions in search of food, and, when they have satisfied their appetites, they return to their snug retreats unobserved.

It is very gratifying to find that a work of evangelization has commenced in the Garrow villages at the foot of the higher hills, about one day's journey from Gowalpara in Assam. The following paper, from the Rev. W. Bronson, presents some points of considerable interest—

Permit me to lay before your numerous readers, and especially those who are interested in the education and civilization of the wild hill tribes of Assam, the present encouraging state of things among the Garrows, near Gowalpara.

Three years ago two Garrow young men in Government employ made their way to me, saying that they had received books at Gowalpara, distributed in the bazaar by the Rev. Mr. Bion, of Dacca, when on a Mission tour. They had read these books, and were fully convinced of the truth of Christianity.

After receiving further instruction, they earnestly requested to be baptized, and sent forth to tell their ignorant countrymen what they had learnt of the true religion.

I saw in them an earnestness and stability, and, regarding the circumstance as the finger of God leading us to reach out to the long-neglected Garrows the helping hand, which nobody was doing, I sent them, one as a teacher of a school, the other as a catechist and preacher. These two men have worked steadily on, amid ridicule, opposition, and, in one instance, threatened with death, and proved themselves faithful and trustworthy men.

Several months ago I received a letter, signed by Garrows of several villages, stating that they heard the Gospel from their two countrymen; that at first they despised it, now they fully believed it; that they met every Sabbath to listen to the Bible, and learn more; and closed by urging me to visit them, that they might hear from my lips about this new religion. Accordingly I set out, and have just returned to this place.

I must not enlarge. Suffice it to say, I found a most interesting state of things among them, exceeding any thing I have witnessed during the whole thirty years of my Missionary life. At the first station, Damara, which is one day's journey from Gowalpara, I found a school of fifteen interesting lads, eleven of whom are Garrows, three are Rabbas, and one is a Rajbangsi. Three boys have made good progress, and will compare well with any school of no longer standing. A second march brought

me to Rajsimola, our second Mission station, situated at the foot of the higher hills, at a pass through which crowds of mountaineers are passing to and fro. There I found a newly-built village of some thirty houses.

The largest and best house was a chapel built for the worship of God: during my stay it was generally crowded with eager listeners. The Garrows of the plain understand Assamese and Bengalee, but the greater portion present understood the Garrow only. To such I spoke through competent interpreters. Some of the people of this village have left their relatives and friends on the mountains and settled here, because they were no longer disposed to practice heathen rites.

After a careful examination I baptized thirty-seven Garrow men and women, formed them into a Christian church, appointed a pastor, introduced Christian forms of marriage and burial service, &c.

They then asked that a school might be established. I told them to consult together about it. Soon they arranged before me forty-nine children for school, among whom were fifteen Garrow girls.

Said they, "We want our girls and women to learn as well as the boys and men." So I heartily rejoiced that these rude, savage Garrows are already outstripping the Hindus, on whom so many years of Missionary labour have been bestowed, and who still deem it necessary to lock up their daughters in the zenana. I at once appointed a teacher, a Garrow pupil, who learned in the Government school formerly. I have sent out books from this station for this second school. A class of Garrow youth will study with me at Nowgong during the rainy season, and thus we shall provide teachers for any other schools that may be wanted. Garrow books must be prepared at once: by the aid of the assistants I have two ready for printing.

This waking up of the Garrows is wonderful. I have looked on with astonishment. God's voice is, "Go forward." We need not go far into the interior of the hills. In fact, it might only prove injurious to do so. Our best policy is to work through Garrow assistants; employ Christian Garrows in the schools, supervise, encourage, and throw responsibilities upon them. With this statement, allow me to say to all who are willing to afford pecuniary aid in this work, that I must raise from some source about 100 rupees per month.

The concluding part of this paragraph touches on a point of great importance, the utilization of the first converts for the extension of the work amongst their countrymen. We have not done so. There has been a diffidence, which has been hurtful, and which, if indeed the converts be genuine, ought not to have been entertained. If the Missionary has doubts upon this point, then it is true it would be perilous to employ them, but it is also true that such men ought not to have been baptized. Generally, however, it is not this which has held back the Missionary from the employment of the native; it is not that he doubts his genuineness, but his fitness. The idea has prevailed that a long course of training must precede the employment of a native convert in Missionary work. But if not inferior to the mass of his countrymen in other qualifications, knowing as much as they do on general subjects, and yet possessing this element of superiority, that he is a Christian, that he knows the great truth of Jesus Christ and Him crucified, and has felt its power on his own soul, then he ought to be used, and that without delay. As a recent convert, he is in all respects identical with his countrymen, except in this, that he is a Christian. On the other hand, if he be brought into a Missionary compound, there to be detained a protracted period, his countrymen, from whom he has been dissociated, lose sympathy with him, and when he comes amongst them, he comes more as a stranger than as one of themselves. Let the convert go forth while his relations with his people are as yet unbroken, and let him do what he can to enlighten their ignorance. It is this which we admire so much in the proceedings of the Fuh-chau Mission, of which, in our last two Numbers, we published such interesting details, that, so soon as a convert is gained, he is utilized in some form for Missionary purposes. The nursing up of bodies of native Christians, under the idea of first maturing their Christianity, and then using them for evangelistic action, has been exhaustive of Missionary funds, and hurtful to native Christianity. Under the influence of this maturing process, the converts are reduced to inactivity,

while their heathen friends lose all interest in them. Christianity, deprived of that communicative action which infuses new life and vigour, becomes enfeebled and spiritless.

Care must be taken that the native churches remain homogeneous with the great body of their countrymen in every thing except religion; and that, availing themselves of this homogeneousness, they be as the leaven in the lump, imparting with penetrative influence their new and distinctive property. Otherwise "their growth"—we quote from an old "Intelligencer"—"will be like the growth of lichens, and no more. They will grow *upon*, not *in union with*, the great mass of humanity on which they have been formed. Aggregated on the exterior of a population, they will have a separate vitality. Instead of a graft, they will be an excrescence. The vitality which they may possess will be one in entire separation from the living body to which they are attached.. There will be no sympathies, no pores of intercommunication, by means of which a corrective and improving influence may be imparted."

"The lichens are peculiar in their functions. They collect soil upon that on which they grow, but the nature of the substratum remains the same, and they help to keep it so. Lichens protect rocks and stones from the influence of the air. A direct proof of this may be seen in any old tower which has long stood the weather, unexposed to smoke, which is unfavourable to the growth of lichens. The stone of which the tower is built may be all from the same quarry, but still it will be found that, while the parts near the foundation are time-worn, especially towards the south-west, the marks of the chisel are fresh upon those near the top, more especially on the north-east side, where the lichens are always most abundant." And thus inactive churches, so far from enfeebling the old superstitions of the land, avail rather to protect and conserve them.

NOTICES OF THE REV. J. HAWKSWORTH,

CHURCH MISSIONARY IN TRAVANCORE.

When a member of the late Canon Stowell's congregation, and engaged in commercial pursuits, Mr. Hawksworth, in one of his rounds, called upon a poor but pious woman, whom he had often seen before. They talked together about the Saviour, in whom they had both learned to trust. Amongst other points referred to, he spoke of a Missionary meeting which he had attended the previous evening, and the proceedings of which had much interested him. On her inquiry, What was most wanted? he replied that the speakers pleaded hard for men. "Then why don't you go?" was the question which immediately followed; and these words laid such hold upon him, that he could not rest until he had communicated with his pastor on the subject. So soon as his age permitted, he was accepted as a student in the Church Missionary Society's College, Islington. In 1838 and 1839 he was admitted to deacons' orders and priests' orders by Bishop Blomfield; and, having married the sister of a brother Missionary, the Rev. J. Mason (drowned in New Zealand 1843), he set sail for South India, the Missionary field to which he had been appointed.

Allepie, the station assigned to him, was reached on August 5th, 1840. Six days after his arrival the veteran Missionary, the Rev. T. Norton, who, during the long period of twenty-five years, had borne the burden and heat of the day, entered into his rest. His name ought to be remembered, for he was one of the first clergymen of the Church of England who in these modern times went forth to preach among the heathen the unsearchable riches of Christ.

The work was arduous, Allepie, as a sea-port, presenting many difficulties: the aged Missionary, by whose experience he hoped to benefit, was taken away at the moment

of his arrival, when, on the threshold of new responsibilities, he felt how much he needed guidance, and he was left to cope as he best could with a new language, and a field of labour altogether novel to him. Need we say what was his resource. In earnest prayer he sought help of God, and while he prayed, in God's strength he put his shoulders to the task. Before the end of the first year he was enabled to preach in Malayalim his first sermon. As he found more freedom, and acquired utterance, the Gospel message began to tell on the hearts of those who heard him, and one and another came forward to be baptized. A Nair was amongst the first; and this man afterwards became a Scripture reader, and an evangelist amongst the heathen. This was an object Mr. Hawksworth had at heart, not only to bring sinners to Christ, but, when brought to Christ, to see them usefully employed in spreading among their countrymen the knowledge of the Gospel. "My chief encouragement," such was his remark in one of his reports sent home about this time, "arises from the increasingly active interest evinced by the congregation in the evangelization of their countrymen, and in the quiet but unremitting efforts of those who can read the Scriptures to spread the knowledge of the truth."

In December 1845 Mr. Hawksworth was transferred to Mavelikara, a station commenced by the Rev. J. Peet in 1838. During Mr. Peet's absence in Europe for the recovery of his health, Mr. Hawksworth was selected to supply his place at this station, having the ordained native, the Rev. G. Matthan, to assist him. At that time there were in the Mavelikara district 225 families in connexion with the Church of England, divided into six congregations—Mavelikara, Mallapalli, Puwatoor, Changanore, Kodawalanya, and Thalawadie.

Of these, Mallapalli was the most distant, about twenty-four miles N.N.E. from Mavelikara; the country mountainous, to a great extent covered with shingle, and infested with the elephant, tiger, leopard, and wild hog.

It is reached, however, during most seasons of the year, by a river which rises in the mountains beyond. The winding stream—at one place over-shadowed by the lofty and dense trees of the primeval forest, at another widening out into yellow sandbanks and more level shores, and here and there varied by a patch of cultivation, noticeable chiefly by the groves of delicate areca palms, and the broad bright green leaves of the plantain, or by some cottage overhanging a flight of steps leading down to the water—after a course of fifteen or twenty miles brings the traveller to a steep overhanging bank, up which he must scramble, and he then finds himself in a part of the forest partially cleared, and the neat stone church of Mallapalli standing before him. No houses are visible, and it would require a long and tedious search through the jungle to discover more than three or four; but on Sunday morning there is a congregation of about 200 people assembled to worship God, many of whom have travelled five or six miles, and all of whom live in scattered homesteads near their little patches of cultivation in the middle of the jungle.

The people are chiefly agricultural, cultivating rice, grain, and sugar-cane.

Mr. Peet, on his return from England in 1849, found that the work in his district had been well sustained: new out-stations had been formed; many had been brought in, especially from amongst the heathen; and the aspect of the Mission was that of a field which was just beginning to look bright with the promise of an early harvest. Mr. Peet, on his return, was welcomed with joy by numbers of his heathen neighbours. "For more than a month people of all degrees, from the haughty Rajah to the poor despised, low-caste man, came to offer their congratulations."

Mr. Hawksworth was now requested to look out for a suitable site where a new station might be commenced, which would connect the Mavelikara with the Pallam district. The place selected by him was about twelve miles from Mavelikara, in the midst of a teeming population of Brahmins, Nairs, and Chogans. There were at no great distance some Hindu temples, the priests of which endeavoured, by all possible

means, to prevent the desired site being obtained. Their idol, in his progress to and from the adjacent river, for bathing purposes, would, they alleged, be defiled. Nevertheless, the building commenced, and, notwithstanding all difficulties, the Tiruwella station was completed.

In this district commenced that movement among the slaves which has excited so much interest. The Rev. T. G. Ragland, when on a visit to Travancore, accompanied Mr. Hawksworth on one of his itinerancies, when a number of these poor people, moved probably by curiosity, came near within a certain distance, and gazed on them as they passed. They were asked if they would like to be taught the true Vedam. A ready response on their part led to the opening of the first slave school, and this was soon followed by others. Inquirers increased, and some were baptized. The Syrian and heathen masters, fearing lest their interests would be compromised, cruelly persecuted them; but this did not stop the work. The slaves who had been brought to know Him who says, "If the Son make you free, then shall ye be free indeed," communicated the good news to their countrymen. Thus the message of mercy penetrated where the white man had never been. Groups of these people came down from the hills to seek out Mr. Hawksworth, and receive from his lips confirmation of the good news, that God cared for them, and had sent his Son to die for them and save them.

Some touching facts are on record.

From one of the schools the slaves were driven away on the Sunday morning, just as they were assembling for prayer; and the following Saturday night the school in which the first baptisms took place was set fire to, and burnt down. Great was the grief of the poor slaves, on the Sunday morning, when they found their prayer-house reduced to ashes. This is the second time it has been burnt down. At the usual hour of service the slaves assembled, and, standing among the ashes, they exclaimed, "It was here we first found the Saviour, and here, on this spot, we will still worship Him." They objected to seek the shelter of a neighbouring tree, so the service was held on the spot which they regarded as consecrated ground. The school must be re-erected, though it may be burnt down a third time. The demeanour of the slaves during the service was, I am told, very affecting. Alluding to the destruction of their prayer-house by the enemies of the Gospel, they said, "Although they may destroy the outward temple, they cannot destroy the temple which God has set up in our hearts."

One slave master, a Syrian, set up a school in opposition to the Mission, where the children were to be taught to invoke Mary and the saints. Day by day the slave children were hunted out to compel them to this school. One of them was not only beaten, but a bramble was put round his waist, and pulled backward and forward until the flesh was all torn. While the father was telling this sad story to the Missionary not a single expression of anger against his cruel taskmaster escaped him, but his eyes were full of tears. He was asked if he thought of leaving the country. "No," was the reply. "I have one thing to live for, and that is, that the school must become a church. I shall try for this as long as I live. I will not leave the spot: they may murder me, but it shall be upon this ground.

Mr. Hawksworth had now been fifteen years in India, and the time had come when mind and body alike required the rest and refreshment which are best obtained by a visit home—to old friends and old scenes and associations. Yet before he left he was enabled to forward one letter full of interesting details.

A Master and his Slave.

In the Tiruwella Mission we have been afflicted by the death of the leading man among the slave converts, and also of the chief man in our congregations. But as the bow brightens the darkest cloud, so we have been greatly comforted by the assurance that both the slave and his master—they stood in this relationship—are before the throne. The slave convert was called away very suddenly: a snake bit him in the jungle. He immediately exclaimed, "The Lord has called me;" and then told how he had received the summons. He never for a moment lost his con-

fidence in his Saviour; and when all around him were in confusion and dismay, he quietly asked to be baptized. In the anxiety to save his life his request was passed over, and he was carried to a celebrated Brahmin doctor, who directed him to swallow some holy water, but the slave refused, and died almost immediately: he died like the penitent thief, a Christian unbaptized. His character was so well known, that both heathen, who knew he had cast away his idols, and superstitious Syrian Christians, who cling with the utmost tenacity to the *opus operatum* of the sacraments, united in declaring their belief that God had taken him to Himself. His master was so deeply grieved, that his neighbours, when trying to comfort him, said, "You must not distress yourself thus: you did not mourn so much for your brother as you do for this slave." Since then the master himself has been called away. He was the most influential man in our congregations. For many years he has walked as a consistent Christian, and his firmness, judicious counsel, and good example, have been of the greatest benefit to our congregation at Mallapalli. Of this slave I should add, that after the erection of our first Sunday school he was never once absent from divine service. He exerted himself to bring others to know and trust in Christ: he stood by deeply interested whilst some were baptized; and his own baptism was merely deferred for reasons which he fully stated, and which I deemed satisfactory. His widow and children, with two other families of slaves, have been baptized during the past year.

Mr. Hawksworth's visit home was as much a portion of his Missionary life as his residence in Travancore, for he spent the greater part of his three years' furlough in advocating the cause of the Church Missionary Society. If the branches are to spread, the roots must be watered. If the means are to be found whereby the Missionary work is to be sustained abroad, the interest of village and country Associations must be also sustained by a sufficiency of Missionary information. The field must be enriched if it is to yield a harvest. The publications of the Society are designed to serve this purpose; but their circulation is contracted. There was at one time great waste, and more were distributed than were read. Now we are inclined to think that the distribution is less than the circle of those who would willingly read them if brought within their reach.

But all this renders the more necessary the living advocate, and to those who are willing to undertake the duty, and, passing from one assemblage to another, to plead the cause of Missions, setting forth great principles, and illustrating them by facts gathered from the different Mission fields, there is a debt of gratitude due from the Society, on whose behalf men's hearts are stirred, so that they yield willing contributions. And of all advocates, the Missionary, who has lived and laboured in the foreign field, who can state what he has seen, and speak of trials and encouragements in which he has himself participated, is the most telling and influential.

Only such men should be used considerately. It should be remembered that they have come in order that the physical system, debilitated by the wasting influence of a tropical climate, may recover strength. If the home responsibilities laid upon them be such as to interfere with this important object, a grave error has been committed. And undoubtedly, where a Missionary is acceptable as a speaker, and it is found that his advocacy does stimulate interest and move men to increased effort, there is a temptation to employ him unduly; and so a good result, which might be obtained some other way, is obtained at the cost of a greater evil. The Missionary who ought to be under restorative and tranquillizing influences is exposed to a degree of excitement which is too much for him; and the consequences of this may show themselves at a time when least expected, and with a result which all must deplore.

Referring in one of his letters to a visit made to York, Mr. Hawksworth says—"On my way here I called on the old woman who first said to me, 'Why don't you go?' She was greatly delighted to see me, and loudly praised God for his wonderful loving-kindness. She says she has prayed much for me."

In November 1858 Mr. Hawksworth once more bade farewell to England, and, accompanied by his wife and two eldest daughters, embarked for India. Gladly would he have returned to his old station at Tiruwella, but other duties awaited him on his arrival in Travancore. The new Institution, which the Parent Committee had resolved to open for the training of native agents, was entrusted to him; and the district of Cottayam having been also assigned to him, on the retirement of the Rev. B. Bailey from active service, it was decided that the necessary buildings should be erected at that station.

The same blessing which rested on his labours in Tiruwella was not wanting in Cottayam. God hears and answers prayer, and his promise, "I will pour water on him that is thirsty, and floods on the dry ground," is sure to be fulfilled. The movement among the slaves, which had invested the work at Tiruwella with so much interest, commenced at Cottayam. On August 4th, 1859, fifty-seven persons were baptized at a place called Kumarum, where a school had been opened by the Rev. H. Andrews. This school had been attended regularly every Sunday by students from the Cottayam College, who came there to read and explain the word of God; and thus a spirit of inquiry was excited, which issued in results such as we have described. The candidates had been twelve months under instruction, and gladly came forward to avow their trust in the atonement of Christ, and in that alone. Next came the baptisms at Vellore.

Yesterday we had the first baptism of slave converts in the Vellore school. The Rev. H. Baker, sen., and the Rev. R. and Mrs. Collins, had expressed their wish to be present, but were not able to attend. Mrs. Baker, sen., very kindly accompanied Mrs. Hawksworth and me, and expressed herself as greatly cheered by what she witnessed. It was indeed an encouraging sight. Although it is a busy time in the rice grounds, where these poor people labour just now, yet between fifty and sixty were present; and of the numerous candidates for baptism, nineteen were admitted into the visible church of Christ. Their countenances, indicative of the deepest interest in the privileges to which they were being introduced, and the worship in which they were engaged, as also their hearty responses and decided, brief, and pointed answers as to motive, &c., &c., in addition to their strictly consistent Christian conduct for many months past,—as was borne witness to on this occasion by several Syrian Christian neighbours who came to witness the baptism—left no doubt on our minds that many of these converts, I hope all, were already members of the invisible church of Christ. The women were not one whit behind the men—I might almost say in advance. To a question put by my dear native fellow-labourer, the Rev. K. Koshi, who was present, as to what is meant by the words "Thy kingdom come," one woman, when the silence of others made it her turn to speak, modestly replied, "We therein pray that grace may reign in every heart."

After I had explained to them the command and promise of our Lord in Matt. xxviii. 19, 20, pointing out the obligation and encouragement to publish the Gospel after we have ourselves received it, Mr. Andrews, who had meanwhile joined us, briefly addressed them on Rom. xii. 11, urging the duty of adorning the doctrine of our God and Saviour. They were then baptized. The deep earnestness of the converts was very impressive. The ejaculatory Amen was often heard in the midst of the prayers.

Four couples were afterwards married by Mr. Koshi, and we came away with the feeling that we were bound to thank God and take courage. The other slave school of this district (Cottayam) is at Kumarum. It also yielded its first-fruits this year, as I had the pleasure of informing you at the time. Now it numbers upwards of eighty baptized converts, who maintain a consistent life and conversation.

At the beginning of 1862 we find Mr. Hawksworth reporting favourably of the work.

The congregations have steadily increased in my district, chiefly among the slave, or Pilaree class. The complete renunciation of heathenism and every form of superstition by these converts, the total reformation of their lives, and their continued consistency, are, in some instances, beginning to tell on the classes immediately above them; and, indeed, some others much higher in the social scale have felt and acknowledged the influence of

this living Christianity. Lately, when visiting one of the schools, a considerable number of these long-despised people gathered round me. I was surprised to see a wealthy high-caste agriculturist come in and stand amongst the men, whom I should have expected that he, being an heathen, would regard as utterly polluting. We were soon engaged in conversation. Many subjects were touched upon, and, amongst others, the work of instruction among these poor people. He was told that our object was to inculcate the fear of God, and effect an entire reformation, so as to make these men humble, obedient, honest, and respectable; not proud, disobedient, and idle, as the farmers and others had greatly feared, and therefore opposed us for awhile. The Nair quietly pointed to one of the converts, and said, this man is a proof of what the teaching has effected. He was requested to state what he knew of the convert. His brief reply ran thus, "This man was a wretch and the terror of all who knew him, and now he is a gentleman." What a testimony to the grace of God! It seemed as if the very words of Scripture were literally brought out before my eyes, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill to set them among princes, and to make them inherit the throne of glory." (1 Sam. ii. 8.) The opportunity was seized to explain the nature of the Gospel and its fruits. Next day this wealthy Nair received a copy of the Gospel from the hand of the man in whom its transforming power has thus been shown.

In another part of the Mission, and about thirty miles off, similar satisfactory and independent testimony to the reality of the work among the slaves, has recently been given me by a respectable landed proprietor, for whom numbers of the converts work as free men during harvest time. He said, "They are marked out from others of their class by a scrupulous adherence to truth." All who are acquainted with the Hindu character will admire and appreciate this triumph of the Gospel.

The subjoined testimony by my esteemed native coadjutor, the Rev. K. Koshi, to one who has recently been "called up higher," will speak for itself. Mr. Koshi was writing to inform me of the schoolmaster's death, and he thus expresses his sorrow—

"I am very much grieved to tell you, if you have not heard already, of the death of our Chengalum slave teacher, Pattros, by small-pox. In him we have lost a faithful, earnest fellow-labourer. While I was at Chengalum last week the slaves said that he brought on the illness by his over-exertions during this infected season. After the school was over he used to take his pupils and others of the congregation every evening to the different tents for reading and prayer, without minding whether the house was infected or not. I believe the dear man has entered into his rest. But it makes me sad to think when shall we see his like amongst the slaves?" This man, in addition to real, humble, active piety, had a winning manner, and was in advance of his people in acquired knowledge, so that it will indeed be difficult to supply his place as teacher. His mantle is thought to have fallen upon one who was once a most fierce character, but became a fellow-convert and intimate companion, and whose humility, piety, and zeal are now regarded with astonishment by those who dreaded him in by-gone days. In knowledge he is, however, far behind him who has finished his course.

But amidst so much that was hopeful, the pressure of responsibility was increasing. Bedsides the Nicholson Institution, and the Cottayam district, he had the superintendence of the Tiruwella district. The sheets of a new edition of the Scriptures passed through his hands. The bishop of the diocese was expected to hold confirmations, and candidates had to be prepared. Mr. Hawksworth's constitution began to break, and he was ordered to Cochin for medical advice. But the disease under which he suffered increased distressingly, and was accompanied with great prostration. The waters became deeper, but the everlasting arms were underneath him. The promise was made good to him—"When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee."

"It was affecting to hear him, a few hours before his death, speaking to his servants, who were waiting upon him, with a smile that he never lost to the last, while they bent over him to catch his words He told them to love one another, and keep near to Jesus, remarking that he hoped he would meet them in heaven."

He died on January 23, 1863, in the forty-seventh year of his age, having been for twenty-three years a Missionary to the people of Travancore.

NATIVE COMPENSATION COURT.

The following account of a judgment, delivered by the Senior Judge, on a case in the Native Compensation Court, appeared in one of the New-Zealand Newspapers. We preface it with no other observation than this, that the plaintiff is one of our native pastors, who, in difficult circumstances, acted with fidelity to the Gospel, loyalty to the Crown, and constancy to his fellow-countrymen.

(Before F. D. Fenton, Esq. (Senior Judge), and H. A. H. Monroe, Esq., Judge)

THE REV. HETA TARAWHITI *v.* THE CROWN.—JUDGMENT.

The adjourned meeting of the Native Compensation Court, to hear the judgment of the Court in the above case, was held at the Council Chambers, at 10 A.M. yesterday.

Mr. Brock appeared to represent Mr. MacCormick, claimant's solicitor: the Crown was unrepresented.

The Chief Judge then delivered the following judgment—

"This claim for compensation on account of the taking, under the powers of the New-Zealand Settlements Act, 1863, of the block of land called 'Central Waikato,' came first before the Court at the sittings at Ngaruawahia in January last. Mr. Mackay, on behalf of the Crown, then admitted the interest of the claimant in the lands of the Ngaungau tribe which had been taken, but objected to his title to receive compensation for the loss of them, on the ground that he had done some of the things mentioned in section 5 of the Act, which would shut out his right. Certain evidence was then taken, and, on the application of the Crown agent, the further hearing of the case was adjourned for two months to Auckland. On the 12th of March the case came on again in Auckland, and, after further evidence had been taken, was again adjourned, at the request of the Crown agent, on terms. On the 12th of April it was again proceeded with. The case is now concluded, and it only remains for the Court to deliver its judgment.

"It would almost appear to be an omission in the Act that no provision is made for a claimant being informed of the charges to be brought against him when his claim is intended to be contested on the ground of practices described in section 5 of the Act. It does not appear to the Court that any difficulty would have been created if the Act had provided that the Crown, after it has received a claim, should, a certain time before the sitting of the Court thereupon, give the claimant notice of the facts to be proved against him. If charges under section 5 are intended to be made, it is not consonant to the English law that an accused person should remain in entire ignorance of what is to be brought against him until the time when the trial is on; and this absence of specific charges is scarcely less a hardship upon the Court than upon the party; for, the Crown not having put its accusations into form, the Court is reduced to the necessity of framing them itself from the mass of the evidence. Thus in the case before us a large amount of testimony has been placed before the Court, from which it is called upon to deduce specific offences which may bring the claimant under section 5 of the Act.

"And here the Court must express its extreme surprise, that when, on the conclusion of the first adjourned sittings, the learned counsel for the claimant called upon Mr. Mackay to state succinctly what the charges against his client were, Mr. Mackay declined to bind himself to any thing, or even to state decisively the times and places where the acts to be proved were committed. Now, it then appeared to the Court that either Mr. Mackay knew what the offenees to be alleged against the claimant were, in which case he ought, in all fairness, to have fully stated them, so as to give him an opportunity of preparing his defence, or Mr. Mackay did not know what they were, in which case he ought not to have asked for a further adjournment.

"It appears to us, that, in the absence of any specific charge against the claimants, the proper course to be taken by the Court is to abstract from the closing address of the learned counsel for the Crown the points on which he relied.

"The acts alleged to be done are said by him to be described in the second and third sub-sections of clause 5 of the Act.

"'2. Who shall have adhered to, aided, assisted, or comforted any such persons as aforesaid [persons making war, or carrying arms against Her Majesty]; or

"'3. Who shall have counselled, advised, induced, or enticed, persuaded, or conspired with any other person to make or levy war against Her Majesty, or to carry arms against Her Majesty's forces in New Zealand, or

to join with or assist any such persons as are before mentioned in sub-sections 1 and 2.'

"And the Acts which were to bring the claimant within the category appear to be

"'I. That, though left in charge of Taupiri Mission station, he wandered over the country, ministering amongst rebels.

"'II. That in his ministrations he omitted the prayer for the Queen, and inserted a prayer for the Maori King (so called).

"III. That he supplied sheep and other food to persons in arms against Her Majesty.

"These are the points which are relied upon in the address of the counsel for the Crown, which we may fairly take as the issues that are now to be decided.

"It is quite clear that, supposing these charges to be abundantly proved, the offence could not be alleged as described in the third sub-section, but would come under the words, 'adhered to, assisted, or comforted."

"It therefore remains to consider, in the first place, whether any of these three things have been proved; and secondly, whether, having been proved, they can be regarded as evidence that this claimant adhered to, assisted, or comforted the persons who have been making war against Her Majesty—

I. The Court is of opinion that it is proved that the Rev. Heta Tarawhiti remained amongst the rebels, and administered to them as a priest of the Church of England. He admits it himself, and his Lor ship the Bishop of New Zealand states distinctly that he instructed Heta so to do. The learned counsel for the Crown has not attempted to show the Court any precedents showing that preaching or simply administering religious rites to rebels without other acts is being a comforter, &c., to them in the legal sense of the words; and we cannot but think that if any such existed which are now recognised as authoritative, he would have called the attention of the Court to them. In the absence of any such precedents, we cannot take upon ourselves to give such an interpretation to acts which appeared to us to be in themselves virtuous and proper (though no doubt the law might, from motion of State necessity, give them another character). In the absence of precedents to guide us, we cannot say that persons in rebellion are not only to answer for their crimes to the civil power, but also to be deprived of the rites of religion, and allowed to lapse from Christianity, especially when the evidence is clear that, from the bishop downwards, it has been the practice of ministers of religion in this colony, from the times of the earliest wars, to visit and minister amongst natives in arms against Her Majesty, unrebuked by the Government. If Heta had remained amongst the rebels after he had been called upon by the Government to come away from them, the case might have assumed a different aspect. But even in this point, the evidence is directly against the Crown, for it is clearly proved, that when the conflict approached near to Heta he applied to the General for a pass, and permission to come in, and, for reasons which do not appear, was refused. It was then that he disappeared for a few days from his usual residence. The Court does not see any thing even suspicious in this disappearance. To a native imperfectly acquainted with our laws, and entirely ignorant of our usage in times of war, the refusal—'with anger,' as the witness described the General's behaviour on the occasion—of a permission to come within the lines occupied by the forces, appeared to him very strange, and must have caused great apprehension; but after a few days, when the bishop's message reached him, he appears to have been at once reassured, and immediately resumed his residence at his station.

"II. That in his ministrations Heta omitted the prayer for the Queen, and substituted that for the King.

"Taking the last part of this count first—the Court is of opinion that the great balance of evidence, in fact the whole of the evidence worthy of notice or credence, shows that though Heta has on occasions prayed for Matutaera, and for the Maori chieftains, and that the Maori race might be preserved, yet he never prayed for Matutaera as King, or for "the Maori King;" and the evidence of the Bishop is important, as showing that the practice of praying for the chiefs, or the principal chief of a place, was customary, and had even been followed by himself.

"The evidence as to omitting to pray for the Queen is conflicting, but we are of opinion that it may be reconciled, and made clear by taking the evidence of the claimant himself, and accepting it literally. He says: 'Whenever I prayed from the book, I did not omit any thing.' That is the interpretation the Court puts on this portion of the evidence. Whenever Heta used the Prayer-book, we think that he read what came in the ordinary course of the services; but that when holding his prayer meetings, or engaging in extempore prayer in public, as is very common amongst the Missionary clergy, he omitted sometimes to pray for Her Majesty. But we do not think that such an omission can be construed into 'comforting, or adhering to, or aiding rebels.'

"In seeking a legislative meaning for these words, we may use the analogy of the law of high treason. The offence is the same and

the description is the same, the punishments only being different: in one case death, in the other the loss of certain civil rights. It is a law strictly in *par imaterià*, and may be used to aid the Court in interpreting these words. Sir Michael Foster, in his treatise on High Treason, says; 'Lord Chief Justice Hale was of opinion that bare words are not an overt act of treason. Coke was of the same opinion.'

"'In no case can a man be argued into the penalties of the Acts by inference and conclusions drawn from what he hath affirmed. The criminal position must be directly maintained to bring him within the compass of these Acts.' Words, to be an overt act, must be relative to some act or design, and must be spoken maliciously, and advisedly. 'Lord Coke admitted that, since the statute, words alone will not make a man traitor.' Words, therefore, will not bring a person under the penalty of section 5, unless relating to and furthering some act or design, and advisedly and maliciously spoken. Certainly, then, it cannot be maintained that the omission to speak good words is a greater offence than to speak bad ones. The only way in which such omissions as those described by the Court could avail against a person would be as matters of evidence tending to discover the imaginations of the heart, and not even as means made use of to effectuate the purpose of the heart, which words spoken might, in certain cases, be deemed to be.

"III. That the claimant supplied sheep and food to the enemy. There is no doubt that the bare sending money or provisions (except in the case of rebel occupation), or sending intelligence to rebels or enemies, which in most cases is the most effectual aid that can be given them, will make a man a traitor, and would bring him within section 5 of the Act. Sir Michael Foster says—'Furnishing rebels or enemies with money, arms, or ammunition, or other necessaries, will *primâ facie* make a man a traitor. But if the enemies or rebels come with superior force, and exact contributions, or live upon the country at free quarters, submission in these cases is not criminal, for *flagrante bello* the *jus belli* taketh place: it is the only law then existing, and submission is a point of the highest prudence to prevent a greater public evil.'

"Such is the law. Now what are the facts? One of the witnesses for the Crown, Rariri Motutaratu, who said that he gave his evidence because he had had a quarrel with Heta, spoke of some cows having been given by the claimant to the rebels; but as no other witness mentioned the circumstance as of his own knowledge, and the counsel for the Crown made no allusion to it, we suppose that that point is not urged by the Crown. The question of the sheep seems to the Court perfectly clear. Mr. Ashwell states, that in 1860 he gave Heta some sheep. In his examination in chief, he said five sheep, but on cross examination he stated that he could not be certain about the number; that he gave Matutaera four sheep, Hakiriwhi two, William Thompson four, and another native, whose name he did not remember, two. All these sheep continued to run amongst his flock. Heta states that in 1861, on the marriage of his son, he gave him as a marriage portion four sheep, eleven cattle, and four horses, and that in 1863 he had no sheep at all. Thompson appears to have sent to Heta, towards the close of 1863, demanding the sheep belonging to himself and Matutaera, and fixed the number at ten. Heta disputed the number, and said there were only six belonging to them, and directed the six to be handed over. Rariri appears to have taken ten, and killed them. The Court has no doubt that these sheep were the property of the persons who claimed them, and we do not know that Heta would have been justified in detaining them, even if he had been able, which of course he was not. The counsel for the Crown demands that Heta should account for his sheep, and show what has become of them. The Court cannot agree with this doctrine in cases of this sort. However, the question does not arise, for Heta has accounted for his sheep to our satisfaction, and the witness for the Crown, Rariri Matutarata, goes further, and says, 'The remainder of the sheep at Rauwhitu were driven towards Taupiri. I had sixteen, Heta ten. Some of these were left at Putahi, and some were crossed over to Te Awa o te Atua. I left there he wehi i a te patu o te Tianara,' from fear at the advance of the General. As far as the evidence goes these sheep are there yet. The bishop stated that when he arrived at Taupiri he found 140 sheep 'more than he expected.' These belonged to Mr. Ashwell or the Mission. The fact that the rebels, who had occupied the country for months, did not take these sheep, is very striking, and showed in a strong light the abnormal character of this interesting warfare.

"We do not think that the claimant gave the rebels any sheep. It is not so clear about casual food in the way of hospitality. It appears that Matutaera quartered himself at the station on one occasion. Heta says, 'I did not give the rebels food.' We think he means in an extensive manner. He adds, 'I had none to give; for I only receive 20*l.* a-year from the bishop. If I had had any food I should have given it, as I considered food of

less importance than myself.' Kahore te kai nui ake i a au. Ko te kai kia mate ko au kia ora.' Let the food go so that I may remain alive. We think that he clearly expressed the idea embodied in the words quoted from Sir Michael Foster—'Submission is a point of the highest prudence to prevent a greater public evil.' Indeed the phrase, 'giving food,' can scarcely with propriety be considered applicable to the circumstances in which Heta was placed; for, alone as he was among rebels in arms, if they had required food from him, and he had had it, it cannot in reason be supposed that they would have stayed to inquire for his consent.

"A point of law has occurred to the Court during this trial, which, not having been urged by the counsel for the claimant, we will only allude to *passim*. In the case of Lady Alice Lisle, it was held that no accessory in treason could be convicted until the conviction of the persons or person guilty as principal. Hicks, the principal, was subsequently convicted, and the lady was afterwards convicted and sentenced. Of course, in treason, accessories are principals, but the law appears to be as above stated, that they cannot be convicted until the persons whom they have comforted, or aided, or adhered to, have been previously convicted. The point is technical, and does not influence this judgment, which goes on the ground of clear merits.

"It only remains now to add, that, in the judgment of this Court, the Crown has failed to prove that the claimant has done any of the things mentioned in clause 5 of our Act.

"We will not refrain from expressing the pleasure with which we recognise the graceful and dignified manner in which Mr. Brookfield withdrew all the charges or imputations that had been brought against Heta by Mr. Mackay, for attending the deathbed of Te Wharepu. He, doubtless, with the Court, recognised in the conduct of Heta the same Christian sentiment which induced Commodore Wiseman to send thither his medical officers.

"It was the hope of the Court, when the case was closed, that the Crown agents, having discovered that the circumstances which appeared to them suspicious had been disproved or explained away, would have gracefully withdrawn the whole of the charges, and admitted the right of this claimant to the compensation which the Legislature has provided for loyal citizens, whose property has been taken under the power of the New-Zealand Settlements Act, 1863. This course was not taken. The Court therefore feels itself called upon to conclude by adding that the Rev. Heta Tarawhiti leaves this Court with his name untainted as a loyal subject of Her Majesty, and with his character high in our estimation as a good and courageous clergyman. We are unable to see, in the matter before us, any grounds of reasonable suspicion even. And the Court is entirely at a loss to discover any grounds for the remarkable pertinacity with which Mr. Mackay has pushed this case, nor can it refrain from expressing its surprise and regret that that officer, on the occasion of the second adjournment, refused the very reasonable request of Mr. MacCormick, the counsel for the claimant, for a statement of the charges against his client. It ought to add that this is the only instance of the kind, during a series of sittings, extending now over two years, that has come under the experience of either of the judges present.

The Court was then ordered to stand adjourned until Thursday next, when the question of amount of compensation will come for discussion.

JOURNEYS INTO THE INTERIOR OF THE PROVINCE OF FUH-CHAU.

BY THE REV. J. R. WOLFE.

A PORTION of these itinerancies appeared in our Number for August last. The press of interesting intelligence from this Mission-field has prevented us hitherto from completing the narrative. The more recent intelligence was too important to be deferred. It was calculated to exercise a quickening influence on the home churches, and we could not take on ourselves the responsibility of delaying its publication; and as we had not room for both, the journals had to be kept back. But they have lost nothing of interest by the delay, for our readers are no longer strangers to the cities of Hok-chiang, Lieng-kong and Lo-nguong; and the minute tracings of the journals appropriately fill up the outline of the more recent letters.

Hok-chiang is thus described—

Hok-chiang.

We passed through many small villages, and arrived at the city of "blessedness and purity" about eleven o'clock A.M. We walked through the whole city, and distributed our books and tracts in different places. We were not so anxious to remain here and preach as the American Evangelical Missionary has an out-station established here, and which is very successfully making known the truth to the people. The city is certainly the cleanest of the kaings which I have visited, though it is by no means clean enough to establish its claim to be called the city of Hok-chiang. Having examined the city through all its principal streets, we made ready to take our departure, as we were anxious, if possible, to reach a large town at some distance in time to take boat for Kuang-tau, on our way across the country to the northern cities of Lieng-kong, and Lo-nguong. While dinner was getting ready, the catechist and myself still continued our rambles through the city, speaking and distributing tracts as opportunity offered. We also made an effort to rent a place for a chapel, as we considered it a capital Missionary centre, and quite large enough to be occupied by two Missions. In this, however, we failed, but hope, at some future time, to be able to do so, when we shall have a greater force of Missionaries and native teachers at command. Hok-chiang is about two or three days' journey from the Hu city of Hing-hua, to which place I had intended to go when I left home; but on further consideration I found that this would interfere with my plans about Lo-nguong, which I had determined to visit at all hazards, and, if possible, procure a place for chapel, schools and other requisites for an out-station. The city of Hok-chiang is about four or five miles in circumference, and contains a large population, the exact number of which it is almost impossible to conjecture. The people appear very friendly and comparatively wealthy, if one may judge from the superior structure of their houses to any thing we had seen since we had left Fuh-chau, or indeed in any of the kaing cities which I have visited. The people speak a heavy brogue, resembling the Hing-hua dialect, but perfectly intelligible to the natives of Fuh-chau. In a Missionary point of view, I look upon this city as the stepping-stone to the department and city of Hing-hua. After dinner we started from Hok-chiang, and directed our course north, towards the city of Tiong-lok, or "eternal joy." On our way to Lieng-kong and Lo-nguong, we passed on through very beautifully romantic scenery, and arrived about dark at a cluster of villages about ten miles from the city of Tiong-lok. In these villages we rested for the night, and, as usual, had crowds till after midnight, listening to our conversation about Jesus and other matters. Started before daylight next morning, as we were anxious to be in time for the passage-boat which started from a large town, about nine miles distant, for the town of Kuang-tau, at the north side of the river towards its mouth. We arrived at the town early, but not in time for the boat. It had left an hour before we arrived. The city of Tiong-lok was about a mile to the left, but as I had already spent a couple of days there about a year ago, I did not care to visit it on this occasion, especially as we were anxious to get as soon as possible to the city of Lo-nguong, about 120 miles to the north. But Tiong-lok is a very important place, and one of the largest kaings in the prefecture, and a very desirable place for an out-station. The American Board of Calvinistic Missions has since that time established a station here, and God has greatly blessed the preaching of his word in connexion with their labours there. There are a great number of large and small towns and villages in the country between Hok-chiang and Tiong-lok, and a glorious field of Missionary itinerating labours amongst its crowded population. After a great deal of trouble and talk we succeeded in hiring a boat to take us to Kuang-tau. While we were waiting for the boatman, who had some preparations to make, one of the townsmen amused us by telling us a lot of absurd stories about ghosts and ancient heroes.

A Chinese Hotel.

Our little boat being ready, we went on board, where we took some breakfast, and made for Kuang-tau. It now rained very heavily, and the wind blew, and prevented the little boat making any way for some time. At length, after much trouble and discomfort, we arrived about four o'clock P.M. at Kuang-tau. This is a very large place, and very important as a Missionary out-station of Fuh-chau. We arrived about nightfall at Lieng-kong station, and slept there for the night. Early the next day we started for Lo-nguong, and passed through the splendid valley of Lieng-kong, on the north side, and proceeded due north, towards the important and busy town of Tang-iong, half-way between Lieng-kong and Lo-nguong. The country is filled with small and large villages, containing a population from 100 to 3000 each. Tang-iong, and the cluster of villages which goes under this name, we were told contain over 70,000 souls. The country between Lieng-kong and Tang-iong, is, like all the country round, beautifully romantic, and every available spot placed under cultivation. Tang-iong is in the dis-

trict of Lieng-kong. We arrived at Tang-iong a little after nightfall, and were shown to the best hotel in the place, and most certainly the best of the kind I have ever seen in China. It was quite a grand place compared with those I had hitherto seen in the course of my rambles through the provinces. I found the cause of this to be that Tang-iong was the halting-place of the Mandarins and petty kings of the south, on their way to Peking to pay their respects to the "Son of Heaven." I was shown into one of the best rooms by a *waiter*. The existence of such an official in a Chinese pong-taing surprised me not a little. He had all the polite genuflections of a celestial, though the cleanliness of his person, and his general appearance, were removed as far as possible from that of his brethren in the west. The landlord amused us a great part of the night with accounts of the past glories of his hotel, when kings and princes honoured him with the presence, and rewarded him with their gold. He sighed after those days of yore, and attributed all his misfortune to the introduction of English steamboats, which take all his ancient customers up to the north as it were on the wings of the wind. The room which the king of Liu-chu island occupied is pointed out, but its former glory is departed, if, indeed, it ever possessed any. We, in return, told him of the true Son of heaven, Jesus the Son of God, who left all his glory, and came down on earth to die for us, to redeem our souls from sin and death. The words of life were new to the old man, and he listened attentively. We left some books in the hotel. Slept comfortably, rose next morning, and prepared for our journey to Lo-nguong. The scenery is very grand. The mountains are very high, and, we were told, infested with large tigers, wild boars and wild cats. The tigers sometimes attack travellers who are out late. The wild boars make frequent raids from the mountains on the sweet potato crop and corn, and injure the poor people very much. The wild cat, too, is a dangerous neighbour, while reynard is as cunning and mischievous among the ducks and geese and chickens as he is in the west. He is invested here, however, with a sacred character, which we westerns will not give him. Many of this poor ignorant people try to appease his wrath by offering him incense, and worshipping him. I have frequently seen offerings of rice and other food, with sticks of incense, placed in caves and other places in the mountains, for the benefit of this wily creature. Truly this people have become "vain in their imaginations, and their foolish hearts are darkened."

Lo-nguong.

We arrived about four o'clock P.M. on the top of the hills above Lo-NGUONG, and had a beautiful view of the city as it lay in the valley beneath us, with its massive walls stretching away to the north side over a high ridge of the mountain, and inclosing the city on every side. It was rather a grand view from the top of these hills, but every thing approaching to beauty vanished as soon as we put our feet inside its gates. It is like all other cities in these parts, crowded with filth and dilapidated houses, and without any sanatory arrangements for the benefit of the health of the inhabitants. We were soon surrounded by a curious crowd, who wanted to know our business, and all about us. We told them we were preachers of the doctrines of Jesus, the Saviour of the men, and that we had come to teach them of this Saviour, and wished to rent a place to preach in. We remained here for a couple of days, walked through the city several times, preached where we could, and distributed our books. The pong-taing where I lodged was thronged continually to look at me, but there was not much of that uncivil, contemptuous bearing manifested towards me which is too often experienced by foreigners in the close neighbourhood of Fuh-chau. The city is rather large and the streets crowded. The people have the reputation of honesty and simplicity of character from time immemorial. After searching in vain for a place to establish our Mission, we left the city disheartened and discouraged at the opposition of the people, or rather their dread of having any dealing with foreigners. We left them, however, with prayers for their welfare in the best sense, and returned to Fuh-chau, preaching the Gospel of the kingdom in the towns and villages all along the way. Lo-nguong, *i.e.* "Fountain of the river Lo," was built about 1100 years ago. It was then a large and important place, and has gradually increased to the present time. Its walls were built about 340 years ago, and, like most other cities in the empire, it has frequently suffered from bands of rebels and marauders. In three hundred years it has been visited nineteen times by those plundering vagabonds, and has suffered great loss of life and property in consequence. The city wall, as it stands at present, is ten li in circumference, about twenty-five feet broad, and fifteen high. In olden times it was celebrated for its number of learned sages and poets who have left behind them monuments of their knowledge, such as it was, and which their degenerate descendants love to remember, and narrate to every stranger who visits the "fountain of

the river Lo." The country about Lo-nguong is remarkable for the existence of a great number of the ancient aborigines of the country, whom the Chinese call the "barbarians of the inner hills." Their women retain their ancient head-dress, a curious relic of antiquity, and while in their intercourse with the Chinese they speak their language, among themselves they speak a language which no Chinaman can understand. There are only *three* surnames existing among them at least as they are known here. They never intermarry with the Chinese, and keep their own customs, the nature of which I have never been able to learn from anybody, not even from the native books which I have consulted. The Chinese say they have no religion, they live like beasts, and are entirely devoted to the hills and tilling the barren parts of the country. It must be a mistake, however, as to their having no religion, for they have idols which they worship, as I was informed by one of themselves. I could get no more information from this man: he seemed afraid to speak to me. The natives have curious traditions concerning them. Some will assert very gravely that their ancestor was a *dog*, and other wild stories, showing, first, their entire ignorance of this strange race; secondly, that they are the conquered aborigines of the country; and thirdly, that in ages gone by they were of some trouble to the Chinese, for one of their traditions repecting them is that they are the descendants of an emperor. Would not this tradition intimate, that in order to conciliate these barbarians, one of the ancient rulers of China married the daughters of their chiefs or leaders, but that afterwards the Chinese, finding themselves strong enough, banished this race from the cultivated country into the hills? They are a much more hardy race than the Chinese, much lower in stature, especially the females, and altogether different in features from the people in the midst of whom they live separated and distinct.

Visit to Ku-cheng.

Jan. 9, 1866—Started to-day on a visit to the Ku-cheng out-station. A beautifully cold morning. I was accompanied by Cheng-ong, the catechist now in charge of Ku-cheng station, and by the Bible Society's colporteur, and a coolie, who carried my bed and a bundle of books. We passed through the west gate, and walked through the large valley west of the city of Fuh-chau, and arrived, after a smart walk, at the Hung-sang-kio or Wind-hill Bridge. Here, after about two hours' bargaining with the boatmen, we agreed to pay 3000 cash for a boat to Chiu-kau town, about ninety miles up the river. This boatman first asked 8000 cash (eight dollars). At the end of two hours' talking, he came down to 3000 cash (three dollars). We started about twelve A.M., and, under the influence of a fair breeze, we sailed along nicely, and in an hour passed on our left what was once the flourishing city of Huai-ang. At present it retains only the name and the remembrance of its past prosperity; but the natural beauty of its position on the banks of the river, and looking west towards the towering hills, remains unchanged. I visited this place about twelve months ago, in company with Mrs. Wolfe, and was struck with the poverty of the inhabitants. The filth and poverty of the place contrasted painfully with the real beauty of the scenery all round. The temples are the only buildings that are kept in tolerable repair. The people still take great pride in calling themselves citizens of Huai-ang. The breeze lasted all day, and we arrived about nightfall at the entrance of Ning-chiang-kaing, *i.e.* "The city of the pure Ning." This place I described on a former occasion. During the day we passed several large villages on the banks of the river, at which I wished to stop and preach, but the boatmen would not lose the opportunity of the breeze, and so we had to go on. By night the boat was very uncomfortable, and I longed for morning. I had just room enough to stretch myself in the little boat, and at every side of me were Chinese, sleeping and snoring away. The only circumstance which made my position somewhat agreeable was the very great cold of the night, and I was glad of the heat which half a dozen human beings communicated to the atmosphere of the little boat. A Mission boat would be a very great advantage to us in the way of health and comfort. The morning dawned, and I was delighted, and rowed on after an early breakfast. About eleven A.M. we arrived at the village of Siu-nioh. As there was no breeze, the boatmen stopped here, and we went to distribute books and preach to the people. The inhabitants crowded around us for books. We proceeded through the principal street, which was very much crowded, and made our way to the great theatre at the end of the village. I told the people I wished to tell them some most important news, and invited them into the theatre to listen. Crowds followed us. The catechist, the colporteur and myself went on the stage, and the novelty of the thing attracted a great many. I opened the Testament, and read John iii. 16, 17, and preached from those verses to the crowds all round us. When I was done, Cheng-ong con-

tinued the same subject until the boatman came to hurry us away, in consequence of a breeze which had sprung up. Under the influence of this breeze we sailed rapidly on, and arrived about four P.M. at the town of Chiu-kau. This place I have described already.

Si-pang.

We did not remain at Chiu-kau any time, but passed on to a village about four miles to the north of it, where we lodged for the night. We stopped at the first pong-taing, or hotel, we came to. The proprietor was very civil, but the accommodations were by no means comfortable. But one is never disappointed in this respect in China, for he never expects comfort, and he never finds it in a Chinese hotel. The catechist, the colporteur and the coolie, and myself, were compelled to occupy one small room, in which we had just space enough to lay ourselves down. The bed-clothes which are kept here looked as if they had not been washed for generations, and it would be impossible to count up the numbers who, from time to time, have reposed underneath these heaps of old rags. But their age is not the worst feature in these ancient coverings: they are literally covered with vermin, which, however, the Chinese seem to care little about. In the spot where I placed my own bed I got the coolie to remove the Chinese bedding, and thoroughly clean the boards, and requested the landlord to bring me a new mat. My ideas of cleanliness and comfort only amused the people, and no doubt they looked upon my conduct as the eccentricities of a "barbarian." After supper the people thronged into a large empty space to see and hear us preach. The people supplied lights, and I never remember spending a more interesting evening. They listened to the word with the greatest eagerness, and when each one of us was thoroughly tired from speaking, they went on begging that we should continue. I spoke twice, and I felt wonderfully helped. I felt as if my tongue were suddenly unloosed, but the weakness of the poor body had to be considered. I thought I could never stop the colporteur: he seemed almost under an influence which he could not control, and I do not remember to have heard the Gospel preached with so much clearness and impressiveness by any other Chinaman, as he preached it this evening. He continued till the lights failed. He complained of his heart being sore from earnestness, and yet he was burning with a desire to tell the people of Jesus. He is not a very clever man, but this evening he beat us all out, and was looked upon as the chief speaker. Our books were as eagerly looked for as our preaching was listened to, and after we had retired to rest, an old man slipped a note under the door, begging for a copy of the book which talks about Jesus (New Testament). Of course such a request was granted by us.

Jan. 12—Started early this morning from this very interesting place, but not before we had earnestly prayed for God's blessing upon what had been said the previous night, and upon the books which had been distributed. Many of the people came to say good morning, and bid us "maing maing kiang." We promised to come again. The name of this village is Si-pang. It contains about 700 houses. As we went along, about one mile from Si-pang, the people who were passing by asked us to come and see the hot-water well, which was a few yards off the path, close by a stream which flowed down from the mountains. It was surrounded by cold water, which flowed down from the fields above it, but so great was the heat of this spring that it communicated a warmth to the surrounding waters. I could hardly bear my hand in the spring, so great was the heat. The country through which we passed this day is beautifully grand. The hills rise very high, and are generally covered with trees. The villages on the way, too, are very numerous, but abominably filthy. We stopped at the principal ones, and talked to the people and distributed books. At every place we had crowds of attentive hearers. About half-way between Chiu-kau and Ku-cheng there is a very grand waterfall, which the people call "the dragon's well," and which gives its name to the locality. The people led me to see this wonderful sight, and, as we stood admiring it, they asked, in a sort of triumphant manner, if we had the like of that over on our side. We arrived at Ku-cheng about five P.M. The evening was bitterly cold, so I was glad to have arrived, besides I felt very tired, having travelled 100 li. We entered the south gate, and passed on through a number of what seemed to me half-deserted streets. Leaving these on the left, we came to the principal street, and, after a few minutes' walking, we arrived at the Church Missionary Society's chapel, in the very heart of the city. Many of the people welcomed me, and others followed me into the place, and remained the greater part of the evening conversing about Christianity. Four or five remained for evening worship. I was greatly encouraged this evening: the people seemed to show an interest in the truth, but we must wait and see the result. The colporteur is in ecstasies at the favourable disposition of the people. This

colporteur is a most earnest and useful man. I fear he will kill himself preaching to the people. The wonder is how he can stand so long talking to them. He complained this evening of pain in the chest, and said a strong desire to speak the doctrine made him quite sore inside; that his stomach put forth all its knowledge; that it pained him when he thought how ignorant he was, and unable to persuade the people as he wanted. I retired to bed late, very tired and very cold. It is much colder here than at Fuh-chau.

Jan. 13—Rose early, refreshed by a good night's rest. Before I was dressed some of the neighbours came for morning prayer. This has been a most happy day. All the morning spent in answering questions on the doctrines of Jesus, and talking to those who came to inquire. One old man said he would send his sons to learn the doctrine. We have great hopes of this old man. After breakfast, went out to see the city, and to preach in the streets. We were followed by crowds. We walked through the principal streets, and came to the north gate. Here is an immense temple, called "The Temple of the President of Hades," and kept in beautiful repair. It is literally filled with idols. We were followed into this place by a great crowd. I examined all the idols. The colporteur had a large number of books, which were distributed here. I bought some sweetmeats of a lad who had a stall by the temple, and gave some to the colporteur; but he, with more zeal than prudence, went to the huge idol which stood in the portico, and placed the sweetmeat in its mouth, saying, "Come, let us see whether this fellow can eat sweetmeats." The whole affair looked so ridiculous that the whole crowd turned round and laughed heartily at the idol, and indulged in no very respectful remarks on the senseless piece of wood. This gave me an excellent opportunity of preaching Christ. I took up my stand in front of a large idol, and addressed the people for half an hour. The greatest attention was paid during the whole time. I told them, though we looked upon the idols as nothing more than wood and stone, we were very far from wishing to do any thing that would hurt the feelings of the people, and disapproved of the act of my native brother who was with me. I then pointed to the idol, and showed how foolish it was to think it could either benefit or harm anybody; that it could not protect itself from insult or injury: to worship it was violating the commandments of heaven; that the great Creator prohibits idolatry, and wishes us to worship only Himself. I closed with an exposition of the name Jesus, and showed that He was the only Saviour. Several now asked who was this great Creator? who saw Him? where did He live? who could worship what they could not see? &c. The catechist stepped forward to speak, and we answered all their questions satisfactorily. But several interrupted the catechist, and one or two, apparently zealous defenders of idolatry, were aroused by our attacks, and endeavoured to argue on their behalf. After a great deal of some interesting controversy and conversation, we took our departure from the temple. We now went on the wall, and came to the south-west part of the city, which is almost entirely occupied with small and large sheds for coffins containing dead bodies. They are kept in these places for years without burial. We next proceeded to visit a beautiful pagoda, which stands in the middle of the city: it is built of carved stone, and is about one hundred feet high. The people say it is over a thousand years old, but this is extremely doubtful. We could not make out the characters written on it. The city walls are not very substantial, and are about four or five miles in circumference. It is difficult to give an estimate of the number of inhabitants. It is estimated by the people themselves that six out of every ten smoke opium. I am disposed to believe that this is not far from the truth. Returned to the chapel, took tea, and was occupied the whole of the evening after with those who came to inquire.

Jan. 14: *Lord's-day*—Opened the chapel to-day for preaching. Had large congregations, at least as large as our small chapel could contain. The entire day was spent in preaching and talking to the people. They behaved remarkably well. Many interesting cases. We entertain very great hopes of Ku cheng. Very tired this evening. How weak the flesh is, but the spirit is willing, and God can strengthen both as long as He wants them for his service here.

Jan. 15—In one of the villages in which I preached during the day I was remarkably struck with the attention and intelligence of one woman. She seemed to comprehend at once the idea of God and of the Saviour. I do not remember having met with such an interesting person since I came to China. I believe the Spirit was influencing her heart. When I spoke of Jesus, she raised her eyes to heaven, and thanked the heavenly Father. Who can tell but that the truth has found a lodgement in her heart? I said, on leaving, "I hope, elder sister, you will bury these words in your heart." She replied, "Yes, stranger, they are good words. I will hide them in my heart. I will remember them. You speak with reason and truth."

Recent Intelligence.

FUH-CHAU—CHINA.

In two successive Numbers we have had the privilege of presenting to our readers letters from the Rev. J. R. Wolfe, detailing the progress of the work at Fuh-chau. We are now enabled, in addition to his journal, which we continue in this Number, to introduce a third letter, dated July 4, 1867—little more (when received) than two months from far-off China.

We would that all our Missionaries were as careful to keep up their communications with the home centre. They would find their advantage in doing so.

You will be glad to learn that our work continues to be blessed, especially in some parts of the country. In this city there are three or four inquirers, whom I am hoping to admit to baptism next Sunday. At Achia I am hoping to admit several to the same privilege at my next visit. At present there are seven fully prepared to make a public confession of their faith in Christ by baptism, and they are waiting for me to visit them. There are, besides, a large number of inquirers, of whom I entertain good hopes. Persecution has already commenced in this place, and the village is divided. But the cause of truth is the cause of God, and if the work which has commenced here is really a work of the Spirit, then I have no fears as to the issue. Do not cease to pray for us. It is a struggle in which we need your's and all Christ's people's prayers.

I have the same good news to impart to you of the work going on at the station in Ming-ang-teng. I hope, D.V., at the end of the month, to admit over twenty into communion with the church of Christ at this place. The work there has shown considerable interest from the very first, and circumstances have required my presence there more than at all the other stations put together. We have been brought into contact with the Chinese authorities there more than at other places, perhaps from the fact that we wanted to buy a piece of land whereon to build a bungalow which would serve as a sanatarium for the Mission. We have met with a great deal of opposition from the gentry and local authorities, who have issued proclamations against us, denouncing Christianity in the severest terms, and heaping upon its followers the most opprobrious names. The city authorities interfered, claimed the land as Government property, and forbade me to purchase it. There was a great deal of opposition, but at length the owner of the property, a heathen, came forward, produced evidence that it belonged to himself and not to the Government, and asked me to accept the land in question as a gift on behalf of the Mission. He placed the deeds in my possession, and said, "I do this because I see you are good men, whose object is to do us poor Chinese good. You have been basely misrepresented by the gentry and officers." I thanked the old man, and said I would rather purchase the place for its proper value. He replied, "If you will not accept it, the land is worth 120 dollars. But what is that between us." I have since learned that he is the friend of one of the candidates for baptism. We have, however, declined the old man's offer, as the doctor thinks it is not the best place that could be obtained for a sanatarium, and the English Consul thinks we had better not disregard the request of the Chinese authorities that we should not buy the place. With regard to the proclamation above mentioned, I thought it my duty to answer it in a public manner. Accordingly I got the senior catechist to write out, at my dictation, an answer, with the clauses of the treaty, which bear on Christianity, attached to it. Brother Cribb and myself then proceeded to Ming-ang-teng, and posted it, in the shape of a large placard, all over the town and village, side by side with the Mandarin's, to which it was an answer. The excitement of the people was great. All came to read our answer. The Mandarin immediately sent for us to talk with us. We then refused to go. He again sent, and denied that he had any part in the matter; that the gentry had compelled him to put his stamp to the objectionable proclamation. We told him we held him as the responsible party. He then ordered his own proclamation to be torn down, and requested to be told what he could do to repair all the injury he had done to us. We replied, "Nothing short of a second proclamation, declaring that all he had said in the first against Christianity was utterly false, and that it was contrary to law for any one to molest Christians because of their religion; that the Emperor had already given full toleration to Christianity, and protection to its followers, and that it would be his (the Mandarin's) duty to see that this law was respected; and

that if any one was found molesting the Christians in any way, he would prevent it." All this he did the next day in a fresh proclamation, telling the people that when he put his stamp to the first proclamation, he was entirely ignorant of the law, or of the existence of the treaty which gave to Christianity a legal standing; and concluding with these words—"If any one rashly disobeys this, and molests the Christians in any way on account of their religion, I will have him apprehended and severely punished in my presence." But it was too late to protect himself. The English Consul became aware of the existence of the objectionable proclamation, and demanded his immediate dismissal from office. This has since taken place, and a new man has succeeded him, who, it is to be hoped, will show more wisdom, and not be led away by the violence and fanaticism of the gentry and literary class. This matter has brought the cause of Christianity fully before the mass of the people in this place, and it has done much good for the cause of Christ at Ming-ang-teng. Since that time the number of inquirers has increased, and there are hopes of a still greater increase. The catechist is very earnest and faithful, and takes great pains in instructing the inquirers carefully in the word of God. He has devoted three nights a week, exclusive of Sunday, to private teaching with the inquirers and candidates. There is rather a remarkable incident connected with one of these meetings which occurred recently, and which it may be interesting to relate. One evening, as the Christians were all sitting round the table listening to the catechist expounding the third chapter of Genesis, and explaining the temptation, the fall, and the first promise, "I will put enmity between thee and the woman," &c., suddenly the little company were startled by the sight of a large serpent, coiled round the beam quite close to the table, hissing with all his might at the catechist. All flew to the door, but the catechist brought them all back, saying, "Come, let us bruise his head, and then continue our meeting." So they set to, and succeeded in killing the serpent, and then buried him in the garden, and afterwards enjoyed their meeting, praising God for his kind protection from the serpent's bite, but, above all, that He had saved them from the power of the old serpent, the devil, in calling them to a knowledge of Jesus Christ, and giving them faith in the power of his death to redeem their souls from sin and death.

Our work is spreading rapidly around us on every side; too rapidly, indeed, for our straitened circumstances, whether of men or money. We have been compelled to open two new stations in this direction, *i.e.* below Ming-ang-teng, though our half-yearly allowance is already exhausted. There is now another call equally pressing, but I fear, as we have no money to rent and repair a small chapel, we cannot take advantage of this opening at present. The circumstances of the case are these. At Ming-ang-teng several men became interested in the truth. Amongst these was a travelling merchant, who was staying at Nantae for a day or two. He seemed at once to drink in the whole truth, so eagerly did he learn. He said, "It is just the religion which suits my condition as a helpless sinner." He hurried home to tell his family of the treasure he had found, but his wife became frantic with rage at the disclosure that he had for ever given up idolatry, and every thing connected with idols; and to show her zeal and displeasure, she broke all the pots and pans, &c., which were in the house. This exhibition of her rage did not in the least influence her husband. So far from forsaking the truth, he determined at once to destroy all his household idols, and told his wife she was possessed of a devil, which nothing but Jesus Christ's religion could cast out. He told the glad news to several of his friends and neighbours: the result was, that several of them came to Ming-ang-teng, a distance of ten British miles, to listen to the word of God. Three of those who came believed, and come regularly to the chapel at Ming-ang-teng on Saturday night to be present for the Sunday services. They now, in common with many of their neighbours, have sent a request that we should open a station in their village, and send them a teacher. In this way God is opening up new fields of labour to us, and new opportunities of preaching the truth, but we want more means to commence what we hope in time will be carried on by the people themselves. Remember this is still the sowing time, even in Fuh-chau, where our Society has been labouring so long. Since I am writing this last sentence, six of the Ming-ang-teng candidates have walked into my study with a formal invitation to me, on long red cards, to come and baptize about twenty of their number.

Lieng-kong, too, is showing signs of interest, especially among a number of widows, five of whom are under instruction. This is all the information I have to communicate at present.

WHAT OUR MISSIONARIES HAVE DONE IN INDIA.

The Church Missionary Society, with other and kindred institutions, has addressed itself to the fulfilment of a great responsibility, the introduction amongst the millions of India of that Christian leaven which, by the blessing of God, will leaven the whole lump. This is the debt which England owes to India, and to the liquidation of that debt she ought with diligence to apply herself; a debt due, in the first instance, to Him who gave Himself for us, and, by a distinguishing mercy, gave to England the knowledge of this gift; and who, having thus placed us under so great an obligation, bids us prove our love and gratitude to Him, by acts of love towards our fellow-men. It is not his will that the grateful affection which his people entertain towards Him should degenerate into a morbid sentimentality, but that as a healthful, vigorous principle, it should constrain to great practical duties. In this way did He manifest his love to us, and in this way would He have our love act, and so acquire strength by holy exercises. He laboured for souls; He would have his people do likewise. He illuminated the darkness of the world; He would have us carry forward the light which He has kindled into those dark portions of the earth where no light has as yet penetrated. There can be no more glorious occupation. The world despises our efforts, the daily press refuses to Missionary undertakings that measure of encouragement which it gives freely to secular philanthropy. The magnitude of the object, and the feebleness of the efforts put forth for its accomplishment, are painfully contrasted, and the old reproach is revived, "What do these feeble Jews? Will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?"

Let it be admitted that the efforts are disproportionate, and the results as yet gathered in of small amount. But surely, if with disproportionate means we address ourselves to a difficult undertaking, our enthusiasm, if such indeed it be, might at least be commended as resolute and in earnest. And if moreover it be found, that after many years, during which the work has been carried on with large outlays, and to the eye of man with small in-gatherings, our native converts can as yet be reckoned by numbers which scarcely equal the population of one city in India or China, and that not of first or second, but only of third magnitude; and yet, if nothing daunted by what the world calls our failures, we nevertheless continue to use the same means, and prosecute the same labours, then, surely, it ought in candour to be acknowledged that the principle by which we are actuated is something more than enthusiasm, for in its persistency it manifests a strength of fibre which enthusiasm does not possess.

We admit that the numerical results of our Missionary work are small, and palpably disproportionate to the expectations entertained by persons who have thought but little on the subject, and are, in fact, ignorant of its true principles. They expect results of a sensational character, movements on a large scale, a nation born in a day; and when, instead of this, we are in a position to present to them scarcely more than might be gathered in the hollow of the hand, they despise it, and pronounce the whole undertaking to be a failure. And is nothing to be esteemed really of value, except that which possesses the property of bulkiness? Do small beginnings never expand into great results? Is there no such thing as a concentrated vitality, lying indeed within a small compass, yet capable, in due time and under propitious influences, of being indefinitely expanded? Are such phenomena unknown in the kingdom of nature? What is a seed? Compare the acorn with the oak, and if experience afforded no instruction on the subject, who could believe that the magnificent structure, the massive stem, the powerful branches, the spread of foliage, had their origin in an acorn, an object so

small, and apparently worthless? What if we have planted the seed, has nothing been done? What if we have prepared the leaven, and placed it in the mass? Is it nothing from amongst a prejudiced people to have gained some to the faith of Christ? If few, yet our converts are genuine, for they have endured a storm of persecution, which, if their convictions had not been thorough and deep-rooted, must have overthrown them; but they have stood fast. It is objected that our converts are not only few, but obscure, persons of no social position, and who therefore cannot have suffered by their religious change, for they had nothing to lose. Such however is the constitution of Hindu society, that it is impossible to break loose from it without loss. The low-caste man has still his caste, and he is as tenacious of it as the high-caste Brahmin is of his. There is no caste so low that its members cannot look down on some whom they regard as lower still; and to be ejected as an outcast, is a catastrophe so terrific, that to lose caste is worse to the Hindu than to lose his life. But although chiefly from the low-castes, our converts are not altogether so. There are some who, as to caste-position, stood high in the estimation of their countrymen. In this respect Christianity in India is precisely in the same position as Christianity when in its initiative. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." Such was the status of Christianity in Paul's time, and such is the position which it now occupies in India. No doubt there were many in those days who reproached the first evangelists with this, that with the exception of a few, their converts were obscure persons. We, however, who live in more advanced times, see how, from this small beginning, Christianity has marvellously extended itself, and how the grain of mustard-seed, the smallest amongst seeds, has become a great tree, so that the fowls of the air lodge in the branches of it. That Christianity in India is now as the parent plant once was in its relation to the world at large, is no argument against its becoming eventually ascendant in that country, but on the contrary encourages the conviction, that in a less period of time than was required to make Christianity the state-recognised religion of the Roman empire, will it become the religion of India, as it is already the religion of those by whom India is governed.

If therefore in early times there was a Nicodemus, a rich man of Arimathæa, a most excellent Theophilus, and a Sergius Paulus who believed, even now there are in India some men of rank, of ability, of official standing, who have not hesitated to expose themselves to the taunts of their countrymen, rather than falsify their convictions. Pundit Nehemiah, Safdar Ali, and others of that stamp,—has Christianity cost them nothing? Did they not surrender for the sake of it all that was on earth dear to them? Have they not gone forth into exile from their home and friends? Have they not become hated of those by whom they were once loved, and while yet living been accounted as dead, nay, worse than dead, for the dead may still live in affection and remembrance, but for them there was no place left there. Safdar Ali has lost wife and child. He might have retained both, if he had compromised his convictions, just so far as to abstain from a public profession of Christianity. Is the genuineness of such converts to be doubted? Can they who question it produce as cogent proofs that their Christian profession is sincere? Paul could say, "For whom I have suffered the loss of all things;" and have they not been in this respect humble imitators of the apostles?

They who carp at Missions, and there are many, dwell especially on two causes of offence—the paucity of our converts, and their unreliability. We admit the first; but we disclaim the second. If ever men have given proofs of sincere conviction, our converts in India have done so. Admit them to be genuine, and we care not that they be few. They will increase: they must do so. Christianity is essentially communicative. When it takes possession of a man it transforms him into a reproductive agent. It thus,

with consumate wisdom, provides for its own extension. This is the impulse which leads men to go forth on Mission work to far distant portions of the earth. Their great difficulty is to win the first converts; for the message has first to be clothed with a new language, and then, by the conversion of a few, the door has to be opened for the conversion of more. When the Lord opened the heart of Lydia, so that she attended to the things which were spoken by Paul, He opened a door into the heart of Philippi's population: the first convert encouraged others, and the primitiæ were followed by a harvest. But until this first defence be carried, no further progress can be made. The Gospel, by the acquirement of the language, may be brought near to a nation; but in the absence of a first convert, it is as yet only outside of it. The race then seems like Jericho, straitly shut up, impregnable in its prejudices; and then the question arises, Is this people apprehensible? May not their idiosyncracy be such as to render them invulnerable to evangelistic influences? We have never found it so. Some are indeed more difficult of approach than others, but eventually the Gospel has found an entrance. It is a phenomenon worthy of consideration, and which we would commend to the attention of those neo-philosophers who deny the common parentage of our race—the manner in which the religion of Christ, with a marvellous aptitude, adapts itself to the character and circumstances of every race, and how, if only faithfully and intelligibly preached, it proves its adaptation by gaining some. We refer to the wide circle of our Missions, comprehensive as they are of diverse lands, and diverse races; and to the fact, that in each and all of these, the first-fruits that we have been contending for have been yielded. We have Crees, Maoris, Hindus, Africans, Chinese, besides many others, of whose genuine conversion to Christianity we have no doubt. Let them be brought together. Let the English Missionary be the interpreter, and so let them converse. Their experiences are alike. They have passed through the same convictions. They have been troubled respecting sin, and have found relief in Christ. There is, in relation to these points, no diversity amongst them. In physical appearance they are as diverse as they can be, without ceasing to be men; but as respects the grand features of the Christian character, there is no unlikeness. How is this? The unity of results attained under circumstances so dissimilar, proves alike the homogeneousness of the human material which is being acted upon, and the divine origin of the specific which has been used. One medicine suits men of all races, and, in each and all, produces the same effects. If there have been, as some pretend, diverse centres of creation, from which diverse portions of the human family have sprung, then there must have been generated also diversities of constitution. Whence, then, the universal prevalence of the same great need, and the universal applicability of the Gospel remedy to that need, so that difference of race makes no difference in its influence and action?

The Gospel, then, makes its way: it does so by a divine power. On the most precipitous and inhospitable shores a footing has been gained. That first difficulty is, of all, the greatest. The first convert is the pledge of more. The first congregation of such men is the first-fruits of a harvest. If there existed in the mind of the Missionary any misgiving as to the suitability of the Gospel message to the particular race in the presence of which he finds himself, that doubt is removed. In winning the first converts, he has succeeded in that part of the work which was apportioned to him, and that one of all others the most difficult. Let him only be at pains that these his converts be genuine, and they will accomplish that which he never could do, and which he never was intended to do. They will be the leaven, and, like the leaven in the lump, Christianity will affect the race. That they should be the instruments of converting their countrymen is not near so difficult, as that he should be the instrument of converting them; for there is a homogeneousness between the first converts and the race to which they belong, which did not exist between the Missionary and them. In these

first converts it is seen that races do not lose their distinctiveness by being merged into a common Christianity: they float in a common element, and yet retain their separate existence. Christianity is thus vindicated from misapprehension and needless prejudice, for it is understood that a man can become a Christian without being denationalized; and this is most desirable—that he should retain every thing of his nationality, which is not inconsistent with his being a Christian. We would therefore deprecate the giving of European names to our converts at baptism, and obliterating the old and well-known appellations. Let them be retained, unless, indeed, their meaning be such as to render them irreconcileable with Christian purity and truth. We would earnestly deprecate the abandonment of national peculiarities and habits, except so far as Christian propriety may require. So far as is practicable consistently with his new Christian obligations, let the man continue to be the same that he was before; and let the homogeneousness of the convert with his countrymen be interfered with as little as possible, for in this, in a great measure, lies the secret of his usefulness.

Let not the Missionary mistake his position, and, setting aside the native Christians, attempt by himself to do that which is their proper work. No doubt there have been mistakes on this as on many other points. But is this to be wondered at? We have been finding our way through a region which in our day had never been trodden before. There was no trail that we could trace out and follow. The first Missionaries were sent out to preach the Gospel, and convert sinners to Christ. The object they had in view had respect to individuals. But when these individuals so increased as to become congregations, and the work assumed a collective aspect, then what was to be done had not been thought of; and when thought of, the only idea entertained was so to nurse and cherish them that they might become each a stable nucleus, to which new converts might be added from time to time through the efforts of the European Missionaries: and so the native churches were kept in leading-strings. They were nursed; but so long, that it became questionable whether they would ever be able to walk alone. They were taught to be submissive, dependent, and were perhaps formed into industrial establishments, the fruits of which they were to gather for themselves. There was danger lest they should so affect the Europeans as to lose interest in their countrymen, and their countrymen in them; and so become like churches transplanted from a foreign land, and having no affinity with the people, instead of being as native churches raised up in the midst of a heathen people for evangelistic purposes. Such mistakes have been made, but they are being corrected; and European Missionaries understand better the important functions which native churches are intended to fulfil in the development of Missionary work. The more fully they understand this, the less will they care for numbers, and the more anxious will they be as to the reality of their converts, and their fitness to reproduce the Gospel. The evangelization of their countrymen, this is the special office of the native Christians, and this, if rightly handled, by the blessing of God, they may effect on a scale of great magnitude. It is not enough that a few of the more gifted be subjected to special training, and having received holy orders, or being in some other way officially called to the work, be sent forth as the representatives of the church. This may be well, so far as it goes. Only let care be taken that they be not anglicized in the training, and thus disadvantaged for their work. If a bishop desire, as he ought to do, to come into direct communication with his candidates for ordination it is far better that he should acquire the vernacular, than that they should all have to learn English. But after all, when carried out in the most desirable way, the setting apart of a few natives for official action in the Mission service is only a part of what is required. It is the spontaneous action of the whole Christian body that is needed. Each in his sphere, each according to his ability, all availing themselves of their contact with the heathen to speak a word for Christ; in the way of

incidental conversation commending Christ, and persuading their neighbours to turn from their idols to the service of the living and true God;—such occasions of usefulness duly improved give out an imperceptible and yet powerful influence—powerful because its outgoings, although so minute, are yet numberless.

This, then, our Missionaries have done. Over the face of India, throughout its diverse provinces, and in the bosom of its varied nationalities, they have gathered these first-fruits, and raised up these primary congregations. They are to be found in the great cities, Calcutta, Madras, Bombay, Agra, Meerut, Umritsur, &c.; in the rural districts of Tinnevelly; on the table land of the Deccan, and the rich kingdom of Travancore, as it rises from the sea-coast to shelter itself beneath the western ghauts. They have done a great work, these despised men, all, and more than all, that we could have expected. Let them go on as they have begun. Let them train these native churches wisely; familiarize these Christians from the moment of their baptism with the work which they are designed to do. Let the Missionaries lead forth their converts to the great duty of evangelizing their countrymen, and, by the blessing of God, results shall be yielded, which, even if judged of by the low estimate of numbers, the world shall not be able to despise.

THE ETHNOLOGY OF INDIA.

A SPECIAL number of the Asiatic Society's journal has been forwarded to us from Calcutta, containing two elaborate papers, each deserving of our best consideration—one on the Ethnology of India, by Mr. Justice Campbell; and the other on the "Kols" of Chota Nagpore, by Lieut. Col. Dalton, the Commissioner of that district.

Occupied as we are in the important work of introducing Christianity into India, any information which will enable us better to understand that country and its people, must be of importance. The population of India is singularly composite. Various races have been brought together within its limits, and there they have been, we cannot say fused, but rather confused. They are in the main of one religious system, and speak languages which are either Sanskritical in their origin, or else have absorbed into their structure many Sanskrit words; and yet, with such strong affinities, these races never have become one people. It is not merely that, as in Europe, each nation retains its idiosyncracy, and is distinguished from the contiguous races by national and lingual differences, which become stronger and more intense as you approach the centre of the group, but that there prevails in India one universal arrangement of society so peculiarly disuniting in its influence, that each nation is split into castes which never unite for a common object. "It is patent in India that, owing to the peculiar institution of castes, mere vicinage, even though having lasted many hundred years, has not, as in Europe, led to the welding of different races or tribes into proper local nationalities; that, in fact, in the same locality, many different races exist together without complete intermixture, while a single race may frequently be traced through many different provinces and countries, always retaining its own peculiarities under a great variety of circumstances, and in contact with many varying races."

In India, therefore, we have to deal with a people very decidedly special in their manners and mental characteristics, and presenting proportionable difficulties to the progress of Christianity. We need, therefore, all the information which can be gathered from every quarter; and investigations and researches, whether ethnological or lingual, which reflect light on the peculiar phenomena wherewith we are surrounded in that country, so as to enable us to understand something of the circumstances in

which they originated, and thus render us better fitted to grapple with all that is arduous and difficult in our work, are of importance. In all travels, exploratory tours, discoveries, and researches, Missionary Societies have an interest, and the information which they afford helps to fill up the minute features of that great chart of the world, of which as yet, in many respects, we possess little more than the outlines. Missionary Societies have as their basis the great command that the Gospel is to be preached to all the world. They are all, however, limited in their action. The narrowness of the means placed at their disposal permits them to grasp little more than a fragment of the work. Let them, however, cultivate a world-wide sympathy. Their danger is, lest their attention so concentrate itself on their own particular portion of the field that they forget the rest. The best corrective for this is to keep as much as possible the whole field under their observation; to sympathize with the labours of other Societies, whose object and endeavour it is to preach the Gospel; to notice the travels of men who, in their explorations, have had in view nothing of a Missionary character, and to extract from them all that might be made conducive to the furtherance of the Missionary work in general; and we may feel assured of it, that just as a Society presents itself before the home churches with these universal yearnings, and pleads not merely for its own particular fields of labour, but for all men, to each and all of whom God's mercy in Christ is more needful than the air they breathe, or the bread which perisheth—in the same measure will it receive an enlarged support; for it will then be understood that it will reach forth to more, if more means be afforded to it.

Mr. Campbell divides the people of India into three classes—Aborigines, Modern Indians, and Borderers. The second of these is the most important, and the one with which, in the prosecution of our Missionary labours, we are most conversant. In our review, therefore, we shall assign to it the first place.

As modern Indians, I class together all the high-featured northern races, and all the various tribes, castes and nationalities formed by their often absorbing so much of the aboriginal element as has been amalgamated with them, whether they are now Hindus, Mohammedans, or any other religion. Of course they are mainly Hindus. I draw no wide ethnological line between the northern and southern countries of India, not recognising the separate Dravidian classification of the latter as properly ethnological. It seems to me, that, among all the Hindu tribes, the Arian element now prevails, and that the presence, more or less, of the aboriginal element is only a question of degree. As a question of degree, I do not think there is, at any geographical parallel, any decided line. It is remarked by Max Müller that languages are seldom, properly speaking, mixed. Vocables may be mixed, but a single grammar and structure usually prevail. Therefore the change from one language to another must in so far be sudden. It is still, I believe, open to dispute whether the grammar of the present languages of Northern India is of Sanskrit or of aboriginal origin; but at any rate, this we know, that in the north the Arians gained so rapid and complete an ascendancy as to introduce their own radical words, numerals, &c., and so render the language essentially Arian, while in the south the aborigines held out longer, the tide of Arian immigration was more gradual, and the aboriginal grammar and radicals formed the mould which was only filled up by a large over-lay of Arian words. The change, then, of language takes place when, passing southwards, we exchange the Mahrathi for Telugu and Canarese. But looking at the people, we see no radical change of feature or characteristics. The last of those who are more properly Arian in language, are not essentially superior to the first of those whose language is, by its structure, classed as Dravidian. The Mahrattas, who are classed as northerners, though they probably take their name and much of their blood from the aboriginal Mhars and such like tribes, whose features survive on their monuments, have no decided advantage over their Canarese neighbours; on the contrary, the Canarese of Belgaum and Dharwar are deemed superior to the Mahrattas of the adjoining districts. And to a traveller in most of the southern countries, the general features and appearance of the people is, I think, not very greatly less Arian than that of the lower classes of the Hindustanees. In truth, I take it to be not only that, in a mixture of races, there is a tendency of the higher, more marked, and more promi-

nent type to predominate, but also that it may be, that although the people speaking a Dravidian language in the south may always, by force of numbers, have linguistically prevailed over each separate batch of immigrants, and so far annexed them, still, by successive immigrations, notwithstanding a Dravidian form of speech, the Arian blood has come in reality greatly to prevail. The mere fact that they are recognised as orthodox Hindus seems to imply the northern origin of all the better castes in the south, and that is their own account of their origin. I have no doubt that the southern Hindus may be generally classed as Arians, and that the southern society is, in its structure, its manners, and its laws and institutions, an Arian society. After all, in their main characteristics, the southern people are very like those of the north.

The leading castes of modern Indians are next referred to, viz. Brahmins, Jats, Rajpoots, Koonbees or Koormees, &c.

In dealing with these subdivisions, originally races, now castes, the Brahmins have this peculiarity, that while the other sections have a centre in some portion of the great Indian peninsula around which they cluster with a density that decreases in proportion to their distance from the central point, until at length they cease to be, and are superseded by some other caste or tribe, the Brahmins, on the contrary, may be traced all throughout India. They appear to be more cosmopolitan than any of the invading races which followed in their steps, more penetrative and self-asserting; so that even when few in number, and in the absence of physical force, they have yet contrived by force of character to rise to a position of superiority amongst the people to whom they came as strangers, and within whose boundaries they found a home. Undoubtedly the Brahmins occupy a commanding position, and exercise a widely-extended influence. Such a people, if won over to the cause of Christianity, are capable of great usefulness. It is a mistake to regard them as a strictly sacerdotal tribe. To make them such, and cause them to be so regarded, might have been Manu's design, but whether that design was ever, even for a short period, fully realized, is questionable. Certainly, if ever they have been strictly sacerdotal, they are not so now. Although all priests be Brahmins, all Brahmins are not priests. So far from this being the case, "they are one of the most numerous castes in India, and probably that which follows the greatest variety of occupations." Moreover, Mr. Campbell regards them as, on the whole, less prejudiced than any other of the high Hindus, whose high Arian type is plainly shown in their features. It was remarked by the fugitives from Delhi, that "whenever they came to a Brahmin village they were always kindly treated; while at any other village their treatment was uncertain." Have they not, in the prosecution of Missionary labour, been regarded too frequently as peculiarly prejudiced and inaccessible? and may it not be questioned whether the Brahmins have had afforded them as large a measure of opportunity as the Shanar and the Pariah? When they have been approached, has sufficient care been taken not needlessly to interfere with their caste prejudices? An aggression on these is an unwise introduction to the Gospel message. Give the man knowledge, and let him see his prejudices and narrow customs in the light of that knowledge, and then he will understand you; but to place him in such a position that he cannot have Christian instruction unless he commit himself in the first instance to some procedure which is revolting to him as a high-caste man, is at variance with common sense. In this we recognise the wisdom and courage of the late Rev. R. T. Noble, when, rather than do violence to common sense, he did violence to the general ideas which were current on this subject, and, instead of putting new wine into old bottles, opened a school for high-caste youths exclusively, where, under the gradual influence of persistent Christian instruction, they might perceive the evil of caste, and of themselves renounce it; and therefore there were given to him so many high-caste converts.

The Brahmins are first met with "in that quarter to which all their traditions point, within the hills north of the Punjab. The first Indians encountered by a traveller from

Central Asia would be the Brahmins of this extreme north-west corner, occupying both the valley of Cashmere and the hills immediately to the west and south-west of it.

"Cashmere is a Brahmin country. The lower classes have long been converted to Mohammedanism; but they seem to be ethnologically identical with the Brahmins, and tradition also asserts that they are of the same race. At the present day no other Hindu caste save the Brahmin is known; nor is there any trace (so far as I could find) that there ever was any other in the country. The Brahmin population is numerous; but it would seem as if, while the illiterate multitude adopted the religion of the ruling power, the better educated and superior class maintained their own tenets; and at this day the Brahmins (or Pundits, as they are usually called) form quite a sort of aristocracy. They are almost all educated and exceedingly clever, and so, being to a great degree above manual labour, they are an excessive and somewhat oppressive bureaucracy, which not only has ruled Cashmere under every successive government, but sends out colonies to seek a livelihood throughout Northern India. The Cashmere Brahmins are quite High-Arian in the type of their features, very fair and handsome, with high chiselled features, and no trace of intermixture of the blood of any lower race. It may be partly race and partly occupation, but they have certainly a greater refinement and regularity of feature than the Affghans and others of a rougher type, with, however, a less manly-looking physique, and a colour less ruddy, and more inclining to a somewhat sallow fairness. The high nose, slightly aquiline, but by no means what we call Jewish, or nut-cracker, is a common type. Raise a little the brow of a Greek statue, and give the nose a small turn at the bony point in front of the bridge (so as to break the straightness of line), you have then the model type of this part of India, to be both found in the living men and in the statues dug up in the Peshawur valley. There are also a good many straight noses, and some varieties, as in all places, but much less departure from an ordinary handsome standard than in most countries. The figure of the ordinary working Cashmeree is strong and athletic, but none of them are martial; and the Brahmins are, in this respect, no exception. They rule by the brain and the pen, and not by the sword. It is this character that has gained them the favour of so many rulers of a different faith. Cashmere long belonged to the Cabul kingdom; but it was never in any degree colonized by Affghans, and is singularly free from any modern intermixture of foreign races. The fact seems to be, that the valley never belonged to the Affghan nation, but was always retained as a Crown appanage of the kings, who were very jealous of admitting into it subjects whom they might find it difficult to turn out again, and much preferred to govern through the Pundits. Others have, to a great extent, followed the same policy."*

It is highly probable that the Indian Brahmins have sprung from the Cashmerees; and yet, "from a Hindu point of view, the Cashmere Brahmins do not rank well;" so much so, as not to be recognised among the modern divisions of Indian Brahmins, but forming a class apart; and it is also remarkable, that "instead of adopting the traditions which would point to their country as the common origin of Brahmin races in India," the Cashmeree Brahmins prefer to invert this order, and to be regarded as descended from the others. Mr. Campbell thus explains this singularity—"The Hindus, as Hindus, and from an orthodox Hindu point of view, did not attain their highest religious, literary and political development, till they were settled in the plains of India, and consequently the early Brahmins of the valleys of the Himalayas are not considered nearly so orthodox, so sacred, or, in the Hindu scale, so high as the more famous Brahmins of the plains." Professor Williams, in his "Inaugural Lecture on the Study of Sanskrit in relation to Missionary work in India," takes a similar view. "In all probability, when the earliest hymns of the Vedas were composed, that is, about 1200 or 1300 years

* Mr. Justice Campbell on the Ethnology of India.

B.C., and when the Sanskritic race was settling down in the plains of Ganges, social distinctions had not 'crystallized' into caste, and there was no hereditary order of priests. Kings and priests might then be the prayer-makers or hymn-chanters: but as time went on, an elaborate sacrificial system connected itself with the singing of these hymns, and required that a particular class should devote their whole attention to ministrations in sacred things. Hence arose a distinct caste, which claimed a complete monopoly of religion, and arrogated absolute control over the consciences of the laity."

The Cashmere language is separate and distinct, and the dress, manners, and fashions of the Cashmerees mark them as in every way a distinct people. Of the language we only know that it contains a very large proportion of Sanskrit. The institutions of the people have nothing of the democratic character.

In the hills between Cashmere and the Punjab people are to be found of Brahmin descent, although they have abandoned the Hindu religion, and become either Mohammedans or Sikhs. A numerous tribe of Brahmin-Sikhs is to be found in the hills on the left side of the Jhelum. They are regarded as having changed their creed when "Sikh" was really a religious rather than a political name. Finding the country under Mohammedan rule too hot for Brahmins, and yet not caring to become Mohammedans, they adopted the alternative of becoming Sikhs. Mr. Campbell observes of this people, "The Brahmins of the frontier hills are, I think, even handsomer than the Cashmerees. To my view the people in general of the hills are the handsomest of the human race."

Beyond the Indus few Brahmins are found, with the exception of the Rawul Pindee district, south of the Salt Range, where they are said to be pretty numerous; but on the plains of the Punjab they are not found, either having never occupied them, or having been driven out by the strong flow of Rajpoots and Jats at a later period. But the trail of the Brahmins, as they progressed southward from the hills of Cashmere, may be traced in villages of agricultural Brahmins, which exist "in the districts of Sealkote, Goordaspore, &c., in the valleys of the broken country between Hoshearpore and Kangra, and in parts of Umballa district, and the adjoining Simla hills."

On the banks of the Saraswattee they formed settlements. It was then "a fine river, and the countries through which it flowed were well watered and green." The waters are lost. "The Saraswattee now is not a stream at all, but an absolutely dry bed, which is only filled by surface flooding in the height of the rains, while the contiguous lands are for the most part dry and barren." But there, where the waters once flowed, the descendants of the original Brahmin settlers continue to dwell. They are separate from the Cashmerees, for Hinduism had progressed since it left the valley of Cashmere, and, on the banks of the Saraswattee, had become literary and historical; "but the full-blown, High-Hinduism of the Gangetic Brahmins was not yet, and therefore, although to the Saraswattee Brahmins a place has been assigned among the recognised divisions of the Gangetic Brahmins, yet that place is the lowest." "There seem to be," observes Mr. Campbell, "several stages in the history of Brahminism. The oldest of the race may be the people of the upper hills, who date from a time altogether prior to Hinduism. The Cashmerees were a civilized and literary Brahminical people, not yet fully Hindu. The Saraswattee Brahmins (those Kasha settlers in the plains of India) were the earliest, and most simple and pure Hindus of Vedic faith, that faith being now worked out and developed: those of the Ganges and the rest of India are, in various phases, the types of modern Hinduism."

As far down as Delhi, and in the surrounding country, "Brahmin villages are scattered about, although they cannot be said to constitute a very large proportion of the agricultural population. Wherever they are found in this country, they are capital cultivators,

quiet, industrious, intelligent; there is no better population, and the women work as well as the men."

"In the western parts of the present North-west Provinces, in the Rohilcund, Meerut and Agra divisions, and in Western Oude, the Brahmin population is not specially numerous; but further east, in the Lower Doab, Eastern Oude, and the adjoining districts, is the great country of the modern Hindustanee Brahmins. Kanouj, the ancient head-quarters of the race, is on the old Ganges, fifty or sixty miles above Cawnpore. It is now an insignificant place, and the mass of the Brahmin population lies to the east of it. In the districts of Cawnpore and Futtehpore I believe that the Brahmin cultivators far exceed in number any other class; in Cawnpore alone there are some 250,000 of them. It is much the same immediately on the other side of the Ganges, in the adjoining parts of Oude. The country of which this is the centre may then more than any other be considered as especially that in which the Brahmins are now settled as a people. And in the far-distant country, in which also they are very numerous, the western coast of Southern India, the Brahmins claim to be colonists from the same region, saying that Paras Ram led them from Calpee, the great ferry of the Jumna, opposite Cawnpore, and, causing the sea to recede, settled them under the western ghauts. The Lower Doab is well known all over Central and Southern India as the 'Unter-bed.'"

"The Brahmins of Unter-bed and Oude have taken largely to the profession of arms, not usually much followed by them in other parts of the country; and yet, numerous as the Brahmins are in these regions, and apt as soldiers, they have not been the dominant race. I do not know much of the history of the Cawnpore district, but I have never heard of Brahmin rule; and certainly over the river, in Oude, the rule is with the Rajpoots, not with the Brahmins. All the really old Talookdars are Rajpoots, as are the Rajas of Bundelcund and Baghelcund, beyond the Jumna."

Between the Ganges and the Gogra, the population becomes more Rajpoot than Brahmin; but no sooner is the Gogra passed than the Brahmin population is again numerous, although "of a different tribe from the martial Brahmins of the Ganges, humbler, and not soldiers."

"About Benares, and still more in the greater part of Behar, the dominion is held by a numerous class of bastard Brahmins, called Bamans, or Bhabans, to which belong both the Rajah of Benares and almost all the great landholders of Behar. There seems to be no doubt that this class is formed by an intermixture of Brahmins with some inferior caste. They live in strong and pugnacious brotherhoods, and are in character much more like Rajpoots than Brahmins. The main country of the Brahmins may then be described to be that part of Hindustan (between the Vindyas on one side, and the Himalayas on the other) from the longitude of Kanouj and Lucknow to near the frontiers of Bengal, with a large segment of more especially Rajpoot country (stretching from Lucknow to Bojpore) cut out of the centre of this tract."

These Brahmins, designated by Mr. Campbell as Hindustanee Brahmins, "are all strict Hindus of the modern type. They are generally good-sized, and, on the whole, well-looking men, not, I think, particularly fair among the higher castes, but seldom so dark as the lower. Their features are good, but by no means generally of the peculiar High-Arian and sub-aquiline type. In fact, the breed has here lost some of the purity of its blood, and the features are very much as in Europe. I think I have noticed among many of the Hindustanee Brahmins a good deal of the open, blunt, bullet-headed, and, as it were, anti-aquiline style of countenance, not so handsome as more High-Arian features, but still pleasant enough. I do not think that in appearance they have any decided superiority over the higher castes of Hindustanees in general, though the higher castes have some general advantages over the inferior castes. By far the greater number of them are quite illiterate and have nothing of the clerkly character about

them. The priests and Pundits are learned enough in their way, but they have never taken to the use of the Persian character. I doubt whether Hindustanee Brahmins are, as a body, much more clever than several other classes: if they had been, they would have held their own better, in spite of Mohammedan rule, as they have done in several other parts of India. As it is they have scarcely any share of high office and very little literate service. Besides serving as soldiers, they may be found among the lower hangers-on of courts, jails, &c., as process servers, guards over prisoners, and so on, but little in any thing higher. As I have said, they turn their hands to many miscellaneous occupations not peculiar to any one else, and of course occasionally rise."

The "Khassias" are the great tribe of Kumaon and Gurwhal. They claim to be Rajpoots, but are concluded to be bastard Brahmins, the offspring of a cross between Brahmin immigrants and the people of the hills. Education is here more general "than on the plains, and the Nagree, or ordinary Sanskrit, is always used."

The Bengalee Brahmins are next reviewed—

They all assert a northern origin as a historical fact, and I believe that there is no doubt of it. Still their nationality is altogether Bengalee; and as the Bengalees differ from all other Indians, these Brahmins also differ much in language, dress, habits, and general style from the Hindustanee Brahmins.

In appearance they are certainly fairer, larger, and altogether Arians of a higher type than the mass of the Bengalees. There is much more difference, I think, between Brahmins and the mass in Bengal than in Hindustan. Some of them are fine-looking men, both in size and feature. They regain here, too, some (though not all) of the aristocratic and bureaucratic position which they have lost in Hindustan. They have little competition from Rajpoots and rough northern tribes, and might have it pretty much their own way, were it not that they are hard-pushed by the clerkly caste of Kaits, who also are numerous in Bengal. As it is, the Brahmins have a large share of the landed property, the public offices, the educated professions, and some mercantile and banking business. They are very numerous. In the entire absence of statistics and detailed information in Bengal, the only source of ethnological information which I can find is in the jail statistics. These show that about nine per cent. of the total number of Hindu prisoners are Brahmins. We may suppose that the Brahmins of Bengal proper come to jail less frequently than the inferior classes, and this return certainly seems to prove that the Brahmin population must be very large. I do not understand that anywhere in Bengal they form the mass of the population, or that they are often found in the lowest ranks of agriculturists and labourers. They are rather more or less an aristocratic class, and, though following a variety of callings, and to some extent cultivating the land, will not ordinarily put their hand to the plough, and affect as far as possible the position of superiors. They are altogether unwarlike, and somewhat effeminate in their habits.

The result of education shows the Brahmins of Bengal to be most acute and intellectually capable. But they do not appear to have the practical energy of the mercantile and some other classes, nor the political and administrative success of Mahratta and Cashmeree Brahmins.

Beyond the Berhampooter, where Mohammedanism prevails, the Brahmins are not numerous, but in Orissa they are very many, obtaining their livelihood as cultivators and traders, and following the occupations of brickmakers, bricklayers, &c.

The western coast is next considered. In Guzerat the Brahmins are numerous, but in the Mahratta country, "extending from Damaun to the neighbourhood of Goa, and from Bombay to Nagpore and the Wyuganga," they demand especial notice.

The Mahratta Brahmins are the most famous and successful of their race. That their fortune is due to their talent and energy is shown by their success beyond their own bounds; in fact, throughout Southern and Central India. But in their own country, and among their own people, they are also favoured by circumstances. The lower-caste men of the pen, who have ousted the Brahmins in some countries of the north, and more than rivalled them in others, are not found in the Mahratta social system (those now found in the Bombay country are Guzerattees, and Bombay itself is, in a mercantile sense, very

much a Guzerattee city). The mass of the Mahratta people are of a comparatively humble class, without the pride and jealousies of Brahmins shown by Rajpoots and Jats. Hence, wherever there is a Mahratta people or Mahratta rule, Mahratta Brahmins are the brains and directing power. At first they contented themselves with the highest administrative offices under Mahratta rulers, but later, as is well known, the Peshwa and other Brahmins usurped the supreme power itself, assumed the command of armies, and openly ruled the confederacy. In truth, so miscellaneous, and so loosely held together by any other tie, were Mahratta confederacies and armies, that these Brahmins may be considered to be the real source of the power and fame of the Mahrattas as rulers in India. They were the heads of a body of which others were but the hands guided by them. Even to the present day, in many states and places beyond their own limits, they have the chief power.

In fact, perhaps no race, certainly no Indian race, has ever shown greater administrative talent and acuteness. The native country of the Mahratta Brahmins is chiefly to the west, and especially the Conkan, south of Bombay, the hilly strip near the western coast. It might be conjectured that centuries of Mohammedan rule might have caused the retreat of the Brahmins from the more open plains to these regions; but I do not know that there is historical ground for this supposition, and think it more likely that under any rule they would hold their own, and circumvent even foreign rulers. Their personal appearance would lead one rather to suppose that they came from the north-west. Many of them are very fair, and I think that there is among them a much greater tendency to the common occurrence of a somewhat aquiline, or what I call sub-aquiline type of feature, than among Hindustanee Brahmins. A very marked feature, not uncommonly met with, seems to be a light greyish kind of eye. Altogether, I cannot suppose these Brahmins to be a branch of the race which, after occupying Hindustan, extended southwards. I cannot imagine how they could in the south, as it were, in some degree have returned towards an earlier type, instead of step by step becoming darker and more Indian-like. It is undoubtedly the case, and is a subject of common remark, that all along the west coast of India the people are much fairer than in the interior, even though most of the interior country above the ghauts is considerably elevated. Some have accounted for this by saying that colour does not altogether depend on the thermometer; that the inhabitants of the more umbrageous coast are less exposed to an unclouded sun and dry atmosphere than the people of the bare and treeless plains of the Deccan; and that thus the difference of colour is to be accounted for. I will not say that this cause is wholly without effect, but I think it quite insufficient to account for the whole difference. The Bengalees in a moist atmosphere and amid a luxurious vegetation are generally dark. The blackest of the aboriginal tribes live in the densest forest country in a moist malarious climate. Even on this very western coast I find the aboriginal helots of Malabar described as being "of the deepest black." We must look, then, to some other cause modifying the complexion of many tribes on the west coast, and that I take to be *immigration by sea*. That there has been much such immigration is not only probable, but a historical fact. All along the southern portion of the west coast a large part of the population is notoriously, to a great degree, of foreign blood. The Moplahs are, to a great extent, Arabs; the "Teers" or "Teermen" are also said to be immigrants (as their very name indicates); and there are many Jews and Christians, though the latter I believe have not much trace of western blood. All along the Bombay coast, also, from Goa to Kurrachee, are the descendants of Persian, Arab, Portuguese, and other western immigrants. Hence I did not think it by any means absurd when an educated Brahmin of Poonah suggested to me as a theory that the Brahmins owed the light eyes and light complexion noticed among them to an intermixture of western blood. The Brahmins would be less liable, however, to casual and recent intermixture than other races, and I incline rather to the theory that these Brahmins of this part of the coast may have more directly come from the original seats of the race by the route of the Saraswattee and the Indus, and thence, perhaps, by sea, without passing through Hindustan and Central India, and there suffering any infiltration of aboriginal blood. I have already traced the Brahmins down the Saraswattee. Is it not probable enough that, in very early days, when they were pressed by Rajpoots and Jats, they may have colonized the Conkan, reduced to subjection the rude aborigines, and transmitted to descendants features preserved from great deterioration by caste rules, and forms only somewhat deteriorated in size and robustness by a southern climate and the absence of manual labour? If such an immigration took place so early as I suppose, it might well happen that, in long contact with southern elements and southern creeds, the colonists in the Mahratta country would separate them-

selves from the old Saraswattee Brahmins, and become a separate division.

In the Mahratta Conkan the Brahmins are at the head of the agricultural community. Most of the "Kotes" or village Zemindars, who rule over and claim the proprietary right in each village, are of this caste. I have not been able to ascertain what proportion of the actual cultivators are of the same class. For the rest, office of every kind, including the village and pergunnah accountantships all over the country, and every service of the head and the pen, seem to be their great resources. They are not military, nor generally in any way men of the sword, though, as I have said, they have in their prosperity taken the command of Mahratta armies. Nor do they seem to have any great commercial proclivities. Among the various races who push to so great a point mercantile enterprise in Bombay, I cannot find that the Brahmins have any great share. Under our Government they have almost a monopoly of office in Western India.

The South-Indian Brahmins are more cursorily dealt with. Of the castes and population of the Telugu country, Mr. Campbell had been able to learn less than of any other part of India. He finds, however, that the Telinga, or Telugu Brahmins, "though not so famous, nor, I apprehend, so clever as those of Maharashtra, are numerous and powerful. The Telinga people are described as generally illiterate, and as (unlike their Tamil neighbours) leaving literature and science to the Brahmins; so that the latter would seem in Telingana, free from the competition of a writer caste, to have in their hands all the secular business of a clerkly character, and a good deal more besides. I have not ascertained what proportion of the population they there form, and whether many of them are actual cultivators; but in more than one place I find it stated that many of the Zemindars are Brahmins, and in Rajamundry the more respectable inhabitants of the town are said to be Brahmins. I can only trust that this meagre account of the Telugu Brahmins will be supplemented by some one better qualified to describe them."

"In Canara, Mysore, and parts of the Bombay southern districts, and adjoining the Nizam's country, the Brahmins are not rivalled by a specific writer class, and have a large share of literate office, very generally, it appears, occupying that of shanbogue, or village accountant, besides many higher offices. But a very large proportion of the Canarese people are of the *ultra-Sivite or Lingayet sect, who altogether ignore Brahmins in their sarcedotal character*, and there are energetic mercantile and other classes. The rule of the Mahrattas in one quarter, and of the Mohammedans in another, was also unfavourable to the power of the Canarese Brahmins, and thus they are by no means dominant. Mahratta Brahmins, Mohammedans, East Indians, and others, have a large share of the higher offices and occupations.

"In the north-western part of the Canarese country, in the district of North Canara, in the high and hilly country above and about the Ghauts, and the adjoining parts of Mysore, there is a large population of Brahmin cultivators, who are on all hands represented as exceedingly industrious and thriving. Most of these people are called 'Haiga' Brahmins, and they seem to be of pure race and of no bastard or doubtful caste. They especially affect the cultivation of the betel-nut, and both own and cultivate the land over a large extent of country. In the Canara district they constitute one of the most numerous castes, being given, by a census taken some years ago, as 147,924, to 146,309 Banters (corresponding to Nairs), and 151,491 of the inferior class called Billawars. In the Nagar district of Mysore they are also numerous, and they are there described as 'very fair, with large eyes and aquiline noses,' a description which would seem to imply for them a derivation from an uncorrupted and little intermixed northern source. They are stated not to be very literary or highly educated, being more devoted to agriculture.

"In South Canara, and what is called the Talava country, there are again many Brahmins, who do much cultivation, and on the whole west coast, down to the extreme

south of India, the country is said to have been extensively colonized by the Brahmin colony, led from Calpee by Paras Ram, who caused the sea to retire for their convenience. In the centre of this tract, in Malabar, the Brahmins, owing to political circumstances and hostile rule, have been to a great extent driven away, but they are very numerous in Travancore and Cochin; and in the Palghaut valley (a little inland, where the break takes place in the line of Ghauts) the Brahmins seem to be very numerous as cultivators, and are industrious and good in that capacity. The principal class of Brahmins on the south coast are called Namberees, and they have some very peculiar customs. They affect, however, much of the sacerdotal character, and seem to be very influential in Travancore and Cochin. Throughout the south-western coast, however, wherever the Nairs and allied tribes are, or have been, particularly dominant, or are now numerous, the Brahmins have by no means a monopoly of office, even among Hindus, for the Nairs themselves are frequently educated, and hold very many public offices.

"The Namberee Brahmins are described as very like the Nairs and general Hindu population of the south coast, but as not unfrequently fairer.

It remains to notice the Tamil country. "There also the Brahmins are numerous, but it appears that throughout the extreme south they again lose that literary predominance, or almost monopoly, which they enjoy in the Mahratta and other countries in the middle zone of India, as well as in the extreme north. I have mentioned that the Nairs of the Malayala and Talava country by no means resign the pen to the Brahmins; and so also it appears, that throughout the Tamil country offshoots of the dominant tribes, under the names of Modeliars, Pillays, &c., do much of the clerkly work, and the Brahmins have not generally the office of village accountant and collector—the possession of which is the greatest test of of predominance in that respect. I gather that the Lingamite sect is less numerous in the Tamil than in the Canarese country, and consequently the Brahmins are in a sacerdotal point of view more important. They also push their fortunes in many secular ways. They rent much land, but will not hold the plough, and are extensively employed in the public offices as hurkaras (messengers or process servers) and in such like capacities, also as keepers of choultries and in many other occupations. With reference to what I have said of them as renters rather than cultivators, I should add, that though the Palghat country is included in Malabar, it appears that most of the cultivating Brahmins there are of Tamil extraction. Many of them condescend to officiate as astrologers and religious guides to the very lowest and scarcely Hindu castes of Southern India.

"Briefly I would thus recapitulate the position of the Brahmins in the principal provinces of India.

"In Cashmere they are altogether dominant by the brain and pen, but are not military.

"In the Punjab, Sindh, and countries about the Saraswattee, Brahmins are superseded by other races, and are only found here and there in the eastern part of this tract as industrious cultivators claiming to be the ancient occupants of the country.

"In Hindustan, Brahmins have altogether lost literate predominance (with the exception of some immigrant Cashmeeres), and also political predominance, except something retained by quasi-Brahmins of mixed caste in the extreme east of this country. But they constitute a large section of the population of Hindustan, especially of the eastern half, and a large proportion of the cultivators, soldiers, &c.

"In Bengal and Orissa, Brahmins form a large portion of the Hindu population, occupy to a great extent an aristocratic position, and have a large share in the superior rights in land, in offices, and in the literate professions; but are at the same time quite rivalled by Kaists.

"In the Mahratta country, Brahmins are altogether dominant in literate work, and have the largest share of political power.

"In the Telinga country, Brahmins are in possession of most of the literate work, and apparently of a good deal of office, land, &c., but my information is very imperfect.

"In the south of India, Brahmins have but a moderate share of the literate work; but on the west coast they have a large share of the land and form a large proportion of the best cultivating population; while in the east of this country they seem to be not dominant, and are rivalled by several other tribes, though here also they are numerous and employed in many capacities, secular as well as sacerdotal."

THE NEW-ZEALAND MISSION.

The kingdom of God progresses amidst difficulties. With these it has to contend. In doing so, there are times and seasons when the resistance it meets with is so violent that it retrocedes; but only for a brief period, until it gathers strength for a new effort, not only recovering the ground which had been lost, but winning new attainments. It is as the influx of the tide. There is advance and retreat; but each receding wave is met by a new force, and, rallying from its apparent discomfiture, is borne onward to new victories. It is not as though the Gospel of Christ was advancing to take possession of an unoccupied territory; it is one preoccupied throughout its whole extent by the kingdom of darkness; and with this it has to wrestle. The final issue is no uncertainty. When the seventh angel sounds, great voices shall be heard in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever." Until that moment of triumph come, we must be prepared to endure hardness, and, by an unconquerable persistence, to prevail. He who yields to discouragement foregoes the crown. Whether it be in the conflict of individual Christian life, or in the prosecution of some good work, which has for its object the spread of true religion amongst men, we must expect difficulties. When they arise we must grapple with them; and, as we do so, each reverse that we meet with must arouse us to new energy, and make us the more resolved, by God's help, to conquer.

Our Missionary work in New Zealand has met with a great reverse. It seemed a goodly structure; and if men doubted as to the power of Christianity, in these latter days, to ameliorate the condition of savage tribes, New Zealand afforded a prompt and convincing reference. The storm came: it was one of no ordinary violence, and the structure fell. Our fair Mission lies prostrate in the dust. That which had served so long as a powerful argument in favour of Missionary work is now used as an argument against us, and men point to the wreck, and exclaim, Behold the failure! But this judgment is premature. Is the work so utterly ruined that it cannot be revived? The fair structure, which reared itself on high above the waves, has disappeared; but have the foundations been uprooted? We are persuaded that they remain uninjured, and await us, if, with a courage which only deserves to be regarded as Christian, because it never despairs, we address ourselves to a renewal of the enterprise. There is no use now in falling back on old complications—on questions of land, of what measures were reprehensible, and what administration was to be blamed. There has been war between the races, native and colonial; and that war has yielded its issues. No argument as to the past can change these issues. They are stern facts; and in the presence of these we find ourselves.

What is to be done? We must go to work promptly and energetically. The sheep have wandered through all the mountains and upon every high hill; yea, the Lord's flock has been scattered upon all the face of the earth; but let it not be said that

"none did search or seek after them." All our Missionaries agree in this, that the fire is not extinguished; that in the embers there is life; and that the work, with God's blessing, may be revived. This is the answer given by the Rev. C. Baker, an aged Missionary of forty years' standing—"I certainly think that we should not relax in our efforts in gathering in the scattered portion of our native church as opportunity offers, but, on the contrary, put forth all our energies to repair damages."

See how busy the crew of that large Indiaman appears to be. She has been in a cyclone off the Mauritius. Her masts went overboard, and, thrown on her beam-ends, she threatened to founder. The broken masts, hanging by chains, driving to and fro, crushed the boats to pieces. At this crisis some dauntless men imperilled their lives, if so be they might save the lives of all. The fastenings were severed. As the cumbersome top-gear fell away, the vessel righted. And now the hurricane has passed, and the men, full of hope, are repairing damages. Let it be so with us in this the dismasted state of our New-Zealand Mission. Such, we thank God, is the determination of our Missionaries. The Bishop of Waiapu observes—

Jan. 29, 1867—You may have noticed a letter in the "Record," written in consequence of an article in "Good Words." It is, "Two years' experience of the Maoris, by an Army Chaplain." It says—"Some of the best men (Missionaries) have given up the struggle in despair, and have left the colony, in search of more promising fields of labour. It is only recently that one of these men, in preaching his farewell sermon, declared, with manly candour and singular honesty, that the bitterest reflection on his mind was the knowledge, that, after labouring twenty-five years in New Zealand, he left it with the Maori no more Christianised than he was when he first landed." I pity the poor man who could be the author of this. I should fear that he was very deficient in a knowledge of what Christianity is. Your old Missionaries have none of them given up the struggle in despair. Some it has pleased God to take to Himself, as King, Davis, Hamlin, Morgan, and Völkner. Others are infirm in health, as my brother and Baker. The rest you will find at their posts, not giving up in despair, but fighting on, sword in hand, and confident of victory. We are preparing for renewed operations at Te Aute. We do not see cause to abandon even this part of our work. If one expedient fail we try another. If our houses are burnt we build again. If we do not obtain our money from the Government, we will build without. When we were consulting the other day at Te Aute, the Bishop of Wellington said to Mr. Williams, "What do you propose to do if your father does not get any money from the Government?" The answer was, "Still put up the buildings." So, too, in regard to our working staff, if one man fail we look for another. God will not allow the work to stand. It is true, there has been a great falling away among our professed Christians, and it is equally true that most astonishing events are taking place in our church at home. The movement, which commenced about 1833 at Oxford—what have been the results? The instructions which were given by a few of the tutors in our colleges are now bearing an abundant crop. At first they acted with caution and deceit; but now there comes out with unblushing display a pure unmixed Popery. Will right-minded men in the Church of England give up the struggle in despair? I trow not. Yet a little while, and He that shall come will come, and will not tarry.

So speaks a good soldier of Jesus Christ. At home, as the Bishop justly observes, we have our difficulties. But they who know and love the truth do not mean to surrender the Protestantism of the Church of England. At the cost of life itself they are resolved to defend it. The cry throughout the country, and that increasingly, is, "No surrender." In the difficulties which they have to meet, we rejoice to find that our brethren in New Zealand are of the same mind; and for our own and their encouragement we would remember the promise, "When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him."

Our Missionaries are the more resolved because they are persuaded that, amidst widespread declension, "there are many who hold fast to the truth."

We shall adduce some facts. The following paragraph occurs in a letter from the Bishop of Waiapu, dated Jan. 18, 1867—

I will conclude this letter by mentioning an incident which occurred three weeks ago at Wellington. I was talking to a friend in the road at the village of the Hutt, waiting for an omnibus to come up, when an old man, a native, came along and sat down on the opposite side of the road. I crossed over to him. He was between seventy and eighty years of age, and his hand was tremulous with weakness. He told me his name was Samuel, and that he had been baptized by Archdeacon Hadfield. I said to him that perhaps he had laid aside his religion, like many others. "No," he said, "I have not." "What, then, do you believe?" "I believe in Jesus Christ, and in Jehovah." "And what has Jesus Christ done for you?" "He came into the world and died upon the cross for my sins, and I believe in Him." Here was a simple confession of faith given by the road-side, which I had not looked for, and it was cheering. Tamihana, also, the Waikato chief, who died about a month ago, told Archdeacon Brown shortly before his death, that so far from being a Hauhau, he had never omitted to read the Scriptures daily. This, I fear, is more than could be said by the majority of professing Christians. Brighter days are coming, and we will wait for them.

Archdeacon Maunsell expresses similar convictions, and furnishes some additional facts, which serve to show that Christian vitality, although in a feeble condition, is not extinct amongst the Maoris, and, by the blessing of God on prompt and well-considered efforts, may be revived.

Jan. 9. 1867—There is little doubt but that the tide has turned, while the fact of a great leading rebel retaining his faith, and dying a Christian, and this, not on the testimony of a Missionary, but of a merchant who once wrote against Missionary work—this fact, I say, may lead us to conclude that many of the inferior men have also in secret (as Thompson did lately to Mr. Ashwell) recognised Christ as the only Saviour. The aspect that the Maori now presents is very different from what it was a few years ago. Then it was homogeneous; now it is like our own, heterogeneous, and each man may form his opinion of it according to the point of view from which he regards it.

We say to our watchmen, "What of the night?" They reply, "Darkness cometh." This none can deny. Gambling has fearfully increased among our men and women; and so has drunkenness and its accompanying sins. But it is as the prophet said, "Darkness cometh, and also the light." The chaff is flying away, and the wheat is becoming more distinct. Before this late time of trial, both elements, darkness and light, were blended into an universal twilight. Now they are separating, and, as our knowledge of human nature would suggest, the darkness prevails, and seems to cover the people. Hence the superficial observer says, "All is darkness." But I am glad to find that many of my brethren do not take this view; neither would my observation (limited as it now is) point to the same direction. About five months ago I paid a visit to the other side of the Thames (Coromandel harbour), where the Land Courts had brought together a number of natives. As might be expected, we saw much drunkenness, and heard brawls, but at the same time I found that there were hidden worshippers; and a party of from twenty to thirty met every day while I was there, to join me in worship. While thus engaged one evening, I was surprised to hear a bell at a little distance off, and, after service, proceeded to see what it meant. It was rung by a party who had just landed, and were not aware that I was on the ground. Coming suddenly to the door, I found about twelve of them, reverently and devoutly on their knees, engaged in their evening devotions. Waiting till they had concluded, I then stood forward to express my gratitude and joy at such an unexpected scene.

This last Christmas season I spent at my old station and the surrounding district. I found every thing as I had left it; the congregation as usual, and the attendants at the Lord's Supper very nearly the same as formerly.

The head chief of Kohanga, Waata Kukutai, a well-known name, is, I fear, at the point of death. He has lately lost his wife, and yielded more than a Christian ought to his feelings. I have heard that a priestess was brought to him, and I was therefore anxious to see him and hear his views. Though much in his house, and taking most of my meals there, I could not discover the smallest evidence of any thing unworthy of an earnest Christian. He received my visits with pleasure, listened to my expositions with a large amount of attention, and solemnly professed his faith in Christ alone as his Saviour. His loss will be a great trial to his people.

But the most detailed and interesting document in our possession is the narrative of a journey from Auckland to Matata and Taupo, by the Rev. T. S. Grace. It will

be remembered that Mr. Grace had occupied this central and isolated district in 1854, and, amidst much difficulty, but with much encouragement, continued to labour there until 1863, when the commencement of hostilities compelled him, with his family, to fall back on Auckland. In the beginning of the present year, he became very desirous to revisit his old sphere of labour, and judge for himself whether he might not resume his work; and the more so, as the Governor, in his speech on opening a session of the Colonial Parliament on July 11th, was enabled to state—

> During the recess I have made a journey, partly on foot, through the north island, and have traversed native districts which it had, for some time past, been deemed unsafe to enter. I everywhere found the embers of dissatisfaction dying out, and I was received by the Maori population, even in districts recently in rebellion, in such a manner as to inspire confidence in the future peace of the country.

Although, therefore, many of his friends thought that the experience of the Governor who had been escorted by 200 armed natives, afforded him no precedent, yet our Missionary felt that the attempt ought to be made.

On February 1st, he left Auckland accompanied by his son and Matiaha, a native deacon, and landed at Tauranga two days after. Here war was still in progress, and in connexion with the old question, land, which the Government had confiscated, and which the natives were unwilling to surrender.

On the 6th, a start was made for the interior, and their first night was passed at Maketu, amongst the friendly Arawas. Here the disturbing influence of the war was manifested in the scattered condition of the natives, and the night-guard kept by the few who remained at home. At Matata, many old friends were met, some from Taupo, some from Terawera.

Feb. 9—An old teacher, named Hakaraia, whom I have known ever since 1853, provided a house for us, in which to deposit our wet baggage, and after we had changed our wet clothes, his wife boiled the teakettle and cooked some potatoes for us, and by the time our breakfast, or rather dinner, was over, the rain had ceased a little; so we walked about a mile to a fortified pa in the swamp, where we were told a number of Taupo people were. From these people we gained much information respecting Taupo. I invited them to come to service to-morrow. On our return we pitched our tents, and made the best arrangements we could to dry our wet clothes. I afterwards walked over the place I had been so long accustomed to. It is now inhabited by a mixture of three tribes, but the whole face of the place is so altered, since we left in 1864, that it was with great difficulty I could discern the site of our former little house. At about two P.M. it came on to rain again in torrents. While we were sitting in our tent a very nice young woman brought us a dish full of sliced water-melon, presented in quite a European style. At first I did not recognise her, but soon, to our astonishment, we found her to be Lucy, one of our old Taupo girls. She had lived with us about four years, and left us in 1862 to be married. She has now two children; her husband is away at Tauranga, fighting on our side. The rain continues heavy. Had evening prayer with two families in the nearest houses.

Feb. 10: *Lord's-day*—There is no hope (for it has rained heavily all night) of the people assembling outside my tent for service, as was intended. I am sorry for this, as both Protestant and Romanist natives have, with very few exceptions, suspended their religious services. In the forenoon we had service in a small house with six, two men and four women, and in the afternoon with seven in the same house. There is no doubt that I should have had a good congregation had the weather permitted.

Feb. 11—Most of the fighting men of this place left some days ago for Tauranga, and the remainder are all under marching orders. Eighteen have started this morning, so that now there are only a few old men left, with a large number of women and children. I heard a good deal of murmuring at their being obliged to continue to fight. They say that what is now going on at Tauranga is a matter of the Pakehas, with which they have nothing to do. Others say this is only a fight for money. Notwithstanding all the money the Arawas have had from the Government since the time the war began, they appear in a most miserable state, and are, I believe, heartily tired of the war. The women are in

rags, and the children for the most part naked. The present Tauranga affair appears, on our part, to be a repetition of what we did at Waitara at the beginning of the war, and we are now calling upon these people to fight against some of their old friends. They say that old Hakaraia, of Tauranga, says that he cannot see his country pass away to the Pakeha; he will rather water it with his blood. A few of the former inhabitants are living amongst the Arawas here.

They were here visited by a tremendous thunderstorm, accompanied by torrents of rain, and the natives entertained doubts whether it would be possible for Mr. Grace to pursue his journey on account of the floods. Every stream was swollen, and the difficulties of the way increased, until, on the banks of a small river which falls into the Terawera, they were brought to a standstill; and here the natives came to their aid.

Feb. 13—At about seven A.M. an old man came paddling his small canoe towards us. He came to the tent, and brought us a nice kete of cooked food for breakfast, consisting of potatoes, corn, and baked eels, quite hot. At noon the old man did the same, and in the evening and next morning did likewise. He was like the ravens that fed the prophet, only he came three times a day instead of twice. Let no one say the natives are barbarous and bad. I can look back upon scores of instances like this; but this is after three years of war, during which a large portion of this man's people have been killed, and the rest scattered and driven from their homes. It says much for men who could so forget every feeling of hostility, as to feed those who belonged to their enemies. If, in many cases, they are bad, is it not because we have made them so? And truly they are bad enough, but then drunkenness and other evils are sins they learn from us. Swearing is becoming too common, but they swear only in English. These are more particularly sins of the loyal natives.

Feb. 14—The water at the crossing-place had gone down a little. The morning, also, looked bright. After breakfast I called to Matiaha to come over to us. He came, along with some old friends of mine, who I found here in 1854. They had come down from a place a little up the river. One of them, named Chapman, brought us a small kete of apples. They had come, without being asked, to help us to cross the river, which, from the strength of the current, and the position of the landing-place on the other side, and the deep deposit of mud, was a very difficult matter. After some trouble we all got safely over, when one of these natives took the horses through a deposit of mud, which the water had left, to a place high and dry, while the others took us to the same place in a canoe.

I learnt a good deal from Chapman about the part they took in the war, and their present position. They are all quiet now, and appear to have had quite enough of it, and have given up all connexion with the Hauhaus. He told me that Theophilus (a native teacher, and a superior man) is living at the Kupenga, and has maintained his adherence to Christianity throughout.

Amidst the doublings and windings of a way rendered circuitous by the extent of a country under water, they reached a place called Umuika.

Feb. 15—This was, before the war, a large and thriving village, with its chapel and native teacher. It is now deserted. When I went through in 1864, they were just finishing a good flour-mill; every thing has been destroyed except this mill, which I suppose the Arawas spared in the hope of having it to themselves, in which they are not, I believe, disappointed, as the whole place has been confiscated and given to the friendly natives. There is any quantity of peaches here, without any one to eat them.

Passing through Otamarakau, they pushed forward in the direction of Rotorua, where they wished to pass the Sunday.

We learned in the night that the King natives about Tauranga had been dispersed in the range of forest which extends from Tauranga eastward, through one end of which we should have to pass. Also that we should have to go through a small Hauhau settlement at the north end of Roto Ehu. After getting clear, with some difficulty, of the many branch roads about the settlement, we at length struck the right road, and went on for two hours, when we came to the last water we should meet with until we reached Roto Ehu. Here we had breakfast, doing the best we could for our hard-worked and half-starved horses. After breakfast we rode on, and in a short time we came to the forest, at the

entrance to which there were some very nice ripe peaches. The day was very hot, and they were very grateful. We dismounted, and led our horses through the forest, a very good road indeed, but the very worst place to be in, if any badly-disposed person (Hauhau) had met us. We passed through it in an hour and forty minutes, without seeing any one, and, in coming out of it, were in view of one end of Rotu Ehu. In going on a little further, we saw at a distance three or four half-naked natives, gesticulating apparently to some one below on the lake. We took no notice, but mounted, and rode on at a good rate, our road now leading us in circuit a little away from them, and reached the banks of the lake higher up, when we came upon a canoe full of natives. They were very civil. We afterwards learned they were Hauhaus.

The road now was very circuitous. In heading this arm of Roto Ehu we came suddenly upon Roto Ma, which is, without doubt, one of the most lovely spots in this or any other country. It has not the grandeur of some of the other lakes; but its beautiful details, its seclusions, its lovely bays, and forests untouched by man, make it a perfect little paradise: it is about two and a half miles long. Our road now wound round to the head of Rotu Ehu, to a hot-spring, which renders the water of the crossing-place, a breadth of some fifty yards, quite warm. We felt afraid of going in with our horses, lest we should get into some hole of hot water. As the morning had been very hot, and we were all weary and dusty with scrambling up and down some difficult places, we resolved to ford it on foot, and thus have a bathe. We found the water in some places exceedingly hot, but we were greatly refreshed. We crossed, rode on, and struck the lake again at a village where there were several natives and considerable plantations of corn. Our road now led us through a forest of about two miles, a sort of isthmus to Roto Iti. The road had been made by the natives, and is, without exception, the finest piece of forest road I have ever seen. We were able to ride right through it without dismounting. This brought us out to Roto Iti, a fine lake of some eight or ten miles long, of a very irregular shape, and to the native fortified pa, where the Ngatiporous, who went to Matata in 1864, made their first stand against the Arawas.

We found no one in the pa. The people belonging to it are, I believe, still Kingites. We found an old man in a village a little way off, who pointed out the way to us. We waded through the lake to a certain place, and then ascended the hill, and crossed over to the next bay. This we accomplished with much difficulty, owing to the heavy rain, which had caused landslips; these forced us into the lake up to our horses' saddles, and the bottom was very stony. At three P.M. we came to a large village, where we found a few women. The men had all gone to Tauranga to fight. We were now fairly amongst the friendly natives again. The women told us they did not at all feel safe, as parties driven from Tauranga might at any time fall upon them so soon as they knew who we were. They expressed great surprise at seeing a Missionary, and commenced to cook us some potatoes. The distance from here to Rotorua is not more than eight or ten miles, but the road is dreadful. No one in England could be made to believe that horses could scramble up and down such places. Of course, riding was out of the question. At five P.M. we came to another village, where there were many natives. Here I took a guide, as we were very anxious to reach Rotorua for Sunday, where I knew we should find Mita Hikairo and his school. With our guide we commenced the worst bit of road I think I ever took a horse over. We passed through several villages, where we met with numbers of women and children. We found it was well we had a guide, for there had been a great land-slip in one place, which caused us to move off the road for a considerable distance. At length, at sundown, we found ourselves at a small village in a nice nook on the margin of the lake, where there were an old man and two women. As there was no hope of reaching Rotorua, we pitched our tent, and they cooked us some very good potatoes and craw-fish; after which we had evening prayers, and arranged to go on to Rotorua in the morning at daybreak. The old man said he would go with us. They told us, both here and at the village where we dined, that they had not seen a minister for a very long time. I paid my guide, supposing he would return, but he said he would accompany me in the morning. I found the people were very much interested in the school at Rotorua, and appeared quite willing to contribute food, &c.

At Rotorua they were cheered by one of those green spots in the wilderness which encourage to hope as to the future.

Feb. 17: *Lord's-day*—By daybreak the women brought us some more craw-fish and potatoes to the tent. We started as quickly as possible, and, with both the old man and our guide, we found little difficulty from the road, which was now much better. In two

hours we came in sight of Ikitere, when the whole school, consisting of forty-seven children and the teacher and his wife, and a number of people, all turned out to welcome us. It was altogether a most pleasing sight to see so many children, all clean, with their hair neatly arranged, so early in the morning. They all gave us a most hearty welcome, and in a moment some twenty lads were ready to take our horses. Nothing so much reminded me of days gone by at Pukawa, and of the welcome we were always sure to receive when returning perhaps from a fagging journey, tired and worn out. I have often said that it paid for all the difficulties of the journey.

Hikairo was delighted to see us, but greatly troubled that he did not know we were coming, that he might have prepared something for us.

I had morning and evening service with the school, and about twenty natives besides, and in the evening we had school altogether. I was greatly pleased. It is the best thing of the kind I have seen, being supplied with food and clothes by the natives themselves. Hikairo is the fruit of the joint labours of my dear friends, Mr. Chapman and Mr. Ashwell. Dear old Mr. Chapman, after having given him much instruction, believing him to be a right-minded and clever young man, sent him to Mr. Ashwell's school, where he continued for about three years; after which he was sent to St. Stephen's, with the hope of receiving deacons' orders. While there the war in the Waikato broke out. He hesitated, I believe, to take the oath of the Queen's supremacy, and was not ordained. He left St. Stephen's, and has been living amongst his friends. He has done great good, and has exercised a restraining influence amongst his people. I saw him two years ago, on returning from my last journey to Taupo. I had a long conversation with him then, but he appeared a good deal cast down and dejected. Sir George Grey, on his journey last year to Rotorua, proposed to pay him 50*l.* per annum as a salary for a schoolmaster; and he has since then been doing his utmost to instruct the children committed to him. This school numbers fifty, forty-seven of whom are now present. They are greatly in want of better buildings, and the clothing of the children is, as may be expected, not very uniform, but they are clean, in good order, and well taught, as far as Hikairo can go.

The settlement is close to some hot springs, which enables them to cook with little trouble. There are several raupo buildings in progress, but the men being nearly all at the war, the buildings do not go on so quickly as other matters. Both Hikairo and his wife frequently expressed their regret at not having been able to prepare any thing for us. They did not seem to know the best feast they could set before us. Altogether we spent one of the happiest Sabbaths of my life.

Feb. 18—We were all awake at daybreak. After morning prayer, I had a short conversation with Hikairo, telling him to use all his influence for peace. In answer to a question, Why does Hakaraia persevere in fighting, he told me that Hakaraia "tangis" (cries) for the land, and that he cannot see it go, but will water it with his blood.

The first village of the Taupo people was reached on the 20th, and the next morning, crossing the Waikato, they arrived at the village of Orakeikorakei.

Feb. 21—We found about twenty natives here, amongst whom was Ripeka, a former girl of ours. She is married, and brought me her baby, which she wished me to baptize. The people were very kind, but evidently the war here, too, has done its work. Their nice little chapel, built about six years ago, is in a very dilapidated state, and they told me that their native teacher, who was some time ago made into an assessor, has altogether gone wrong, and has left them, so that now they have no service or prayers. I had a service with them, and pressed upon them the necessity of seeking the Lord while He may be found; after which I baptized Ripeka's child.

As they pushed on, they found much to grieve—drunkenness, and a relaxation of the marriage bond. An European magistrate, who had resided at one village, had introduced the legal mode of marriage, ignoring the religious ceremony. This soon led to the putting away of wives. Nevertheless, here and there was to be found a remnant of better times.

Feb. 21—I learned a good account of Hakaraia, the former teacher of Hiruharema: he was carried off by fever, when Hauhauism was at its height, but he died in the faith, calling his friend Iharaira to him a little before he expired, and asking him if he would stand in his place. Iharaira promising to do so, Hakaraia died in peace, and Iharaira has since been doing a good work.

Feb. 23—Started after morning prayers to

find Rawiri, my former schoolmaster, and his party, who, since the death of Hoani, has been looked upon as the principal teacher in Taupo. We were told that we should not find him at his village on the lake, but up in the woods to the east of Taupo. I was sorry for this, as it would increase the labour for our horses over a wild, desolate country, where there was, for the most part, no proper road. The Omamu people very considerately sent a lad on horseback after us as guide. The day was very hot, and we travelled hard over a very broken country, and reached the village on the edge of the forest two hours before sunset. This is the highest elevation I know of that is inhabited, about 2500 feet above the sea. We found, that though the day had been hot, the night was very cold. The first individual we saw, as we approached the village, was "Enoka," Hoani's eldest son, and one of my old school lads, one also of the four who accompanied us to the coast when we left Taupo in October 1863. As soon as he recognised us he ran off to give the information, and immediately a union-jack was hoisted to welcome us. It had a very pretty effect as it floated in the breeze with the dark background of forest behind it; and as we neared the village several volleys of musketry were fired to do us honour, to the great discomfort of our horses. As we alighted they all arranged themselves for a good "tangi" (cry). I saw they were too much in earnest for me to go up to them and shake hands, and tell them how glad I was to see them; nothing would satisfy their feelings but a good cry. We therefore stood for about half-an-hour while they cried, and uttered many a mournful tale of their losses and woes (for they had heard of the death of our dear child). I had very hard work to refrain myself, but at the end I went up to Margaret, poor Hoani's widow, and then to Rawiri and Hakaraia, and so on till all were satisfied. For the most part they were very poorly clothed, and the children very dirty. Rawiri and his wife both looked well: they were always tidy people, who had been members of our school. Immediately Rawiri and Enoka began to pitch our tent, and the women supplied it with their best mats, while another of Hoani's sons, with some others, was busy killing a pig for us. As soon as the tent was pitched, they thronged round it full of inquiries about every member of my family, and when they learned we had a photograph of my dear child, and it was produced, we had another "tangi" different from the first. It was evidently real sorrow that made big, rough men, who knew her, weep like children. Our dear girl was a great favourite amongst the natives. After this, Paura Matenga, one of their two chief men, got up to welcome us in a speech, in which he repeated how he had been led away, (he had been an assessor), and how the law had subverted the Gospel, which, after all, was no law, for the people were all in confusion. He said it was necessary to have the Gospel, and that they must all be strong to build up the church which was broken. Throughout he spoke of himself as a great sinner. I made a short reply, saying it was desirable that we should have both law and Gospel, but that these two good things must not be placed in opposition one to another, but that the magistrate should help the minister and the minister the magistrate, always remembering that the Gospel alone could save us; but that in the world, on account of sin, it was necessary to have law, that people might live quietly together. We were now quite prepared for some food, after which we had a very nice evening service, with an address. Two or three of the people present had been Hauhaus, but Rawiri and Hakaraia had stood firm, who, with all the others, continued morning and evening worship without interruption.

Feb. 24: *Lord's-day*—Had morning service when thirty-five were present. Before afternoon service, two natives, who had been Hauhaus, were brought to me to know if they might return to our worship. I told them it was good for them to return, but exhorted them to repent them truly of their sin in this matter. There were two children for baptism, and several parties for marriage. I thought it better to defer these until we returned to the lake, where they have a church, which, though dilapidated, would enable us to perform these rites more decently. Had evening service, and afterwards school for the whole party.

Feb. 25—In the course of the forenoon a very fine young man, named George, came to me, and expressed his desire very strongly to come to school and learn English. His father was for some years a teacher with our dear friend and brother, Mr. Taylor, at Wanganui. He returned to Taupo some time before we first arrived here, and was throughout a most consistent teacher, and an excellent man. During my acquaintance with him he was afflicted with leprosy, a most loathsome disease in its latter stages. He bore his sufferings with great patience, and died, trusting in his Redeemer, about five years ago. This young man, his son, has been fighting on our side at Wanganui, and, I am thankful to say, appears much improved and well disposed, and seems most anxious on the subject of learning English.

Accompanied by several of the people, Mr. Grace started for the lake.

At the first lake village we found a few awaiting our arrival, and, amongst them, Ani Paratane, an old girl of ours, whom I married about five years ago to a respectable young man. Notwithstanding the demoralizing effects of the war, she retains her clean and tidy appearance and habits, in the midst of much that is untidy and filthy. The members of her family are remarkable for their neat appearance, when contrasted with those around. She soon provided us with breakfast, and, after a stay of about two hours, during which the whole party came up, we started, after arranging for an assembly for baptisms and marriages, on my return, at Motutere, a few miles higher up the lake. Before leaving, Margaret pointed out to me the spot on a little hill at some distance, where they had buried her husband, Hoani, of whom I have often spoken. He was our principal teacher. He joined me on my first entering Taupo, and has been with us in all our difficulties. I left him in charge of the station when we were obliged to go to the coast. He took care of it until Hauhauism thickened around him, and in the prospect of the place being plundered, he said he would stay and die there; in other words, that they should first kill him, and then take the plunder. It pleased God that it should be otherwise: he was attacked with a fever that was then raging, and, when very near death, was removed, and, dying on the other side of the lake, was buried here.

On arriving at Motutere, Apirahama, a former teacher, but since an assessor, and a Hauhau, was waiting to receive us. This man is a brother of the celebrated Weteni, who fought so bravely, and fell at Taranaki. He was sent here many years ago by Archdeacon Brown, as a teacher. On our arrival I found him a Romanist. Since then he has been a Protestant, an assessor, and a Hauhau. He received us very kindly. He had had his net out early in the morning, and presented us with baked whitebait, a treat we had not had since leaving Taupo. In the middle of this village there was a *niu*, "praying-post," to make which they had taken a post from the native chapel, and had painted it white with paint taken from the station. After dinner we journeyed on to Tokanu, and Aperahama accompanied us. We arrived an hour before dark. Hare, who has always been a Protestant, has been the chief man of this place since the death of Herekiekie; yet, I regret to say, he has been carried away by Hauhauism. He and his people have been deeply concerned in the plunder of the station. He was rather shy at first, but received us kindly. His cousin, Harima, who was the principal teacher, remained firm, and died in the faith. These people were Hauhaus for a little more than twelve months, when Hare and his followers went to Matata to help the Kingites there: they narrowly escaped from a pa called Te Teko, returned to Taupo, and immediately proceeding to Wanganui, took the oath of allegiance, and gave up their Hauhauism and fighting together. I proposed to have evening prayers: twelve were present, several of whom were Romanists.

Tokanu, referred to in the preceding paragraph, had been the head-quarters of Romanism, and latterly a stronghold of Hauhauism. That fanaticism had its party in these districts, but no more. So far from having absorbed the whole population, there were many influential chiefs and people, who were inimical to it. Of both sections, its followers and opponents, a great meeting had been convened at Tokanu, and as the results might be of great importance, Mr. Grace resolved to attend. A few days had yet to elapse, and of these he availed himself to visit the Mission house, which he found not in as good a state as the accounts received from the Governor's party had led him to expect. The house, indeed, was standing, but every thing which the natives thought they could make use of had been carried away. In fact, his effects were to be seen in every direction. At Te Heuheu's village, dinner was served in dishes and plates that had been taken from the station. In another chief's store-house there were several tin boxes, one, a large one, which had been left full of clothing and linen. Mr. Grace's safety-box, which had been full of papers, was also there, having been forced open, and rifled of every thing that was valuable.

But if in all this there was much to grieve, there was also something to rejoice over.

Feb. 28—After evening prayers, the widow of Harima, the former native teacher of this place, gave me an account of his death. When I was last here, I gave him a quantity of medicine for the fever, that had then begun its ravages. She told me that he attended to the sick constantly, until all his medicine was gone; afterwards both he and his wife were

taken ill at the same time. They had no medicine, and no one to attend on them. She recovered; but he died, the only man, I believe, that remained faithful to his God in this village. She also gave me an account of my old friend Hori, the old man, whose only son was one of the four lads belonging to our school who were drowned. I had heard that he had become a Hauhau before he died. I was now thankful to learn that he would have nothing to do with them. When prostrated with fever, they pressed him to have a Hauhau priest to pray for him, but he would not. At last, when he was near death, without his knowledge they sent for one; before however he arrived the good old man had gone to his rest. The Taupo Mission never had a warmer-hearted friend than old Hori Tangitio. The last time I was here, when I was leaving he ran after me, to inquire—"When am I to come with my pair of oxen, to bring back mother and the children?"

Although Mr. Grace made no attempt to recover his property, there was one point on which he approached Te Heuheu, and prayed his interference.

I told him that I had heard that the head of dear Völkner had been brought to Taupo. He said, that some time ago it had been brought to Rotoaira by Topia (the son of Pehi, the Wanganui chief): he had seen it; that it remained there some time, and was finally taken away by Topia, as he supposed, to Wanganui. I asked him to use his influence to obtain it, and that if he should succeed, he would be rewarded. He promised to do so.

The day appointed for the great meeting had now arrived. The opposing faction were armed, and whether peace would be preserved was a matter of uncertainty. Thither Mr. Grace proceeded, accompanied by his native friends, Paura Matenga, Rawiri and Hori.

The proceedings are thus detailed—

March 2—At about eight A.M. both parties of Hauhaus arrived. They assembled at the other end of the village, about a quarter of a mile distant. At ten A.M. I went down to the meeting, feeling it to be a singular providence that on this never-to-be-forgotten 2nd of March I am again, after two years, brought face to face with a large number of these poor deluded Hauhaus. The whole assembly numbered from 350 to 400. While food was being prepared for them I listened to the speeches of welcome, and the replies of the Hauhaus: nothing was said from which I could learn the kind of reception I was likely to meet with. The food consisted of boiled beef and potatoes, boiled flour, and two bottles of spirits (the first time I ever knew spirits used at a feast in Taupo). Every thing was done in old Maori style. I thought it better not to go amongst the Hauhaus, who all sat by themselves. At length the food was given out to them, with great parade. Upwards of a hundred people carried, first, (rourous) little baskets of potatoes, then they returned for bread, and so on, three times. The Hauhaus then came forward to where the food was placed. A priest, a stranger in Taupo, muttered a sort of grace over it. They then commenced, according to custom, to distribute it amongst themselves. This is done by dividing it into as many parts as there are principal men present, and then calling out the names of one or two individuals over one lot, at the same time touching it with a stick, which meant that that portion was for that individual and his party. To my great astonishment, they called out my name over one portion, which was conclusive that they had no very hostile feelings towards me.

After everybody had eaten abundantly the real business of the day began. Hare got up, and, in a very good speech, brought forward the topics to be discussed: 1st, the war. He exhorted them not to go to Tauranga. 2nd, Hauhauism. He desired them to give it up. 3rd, To take the Governor's advice, and not sell their lands, but let them. 4th, Wished them to arrange with Te Heuheu and himself to make good the injury they had done to me in plundering the station.

A chief named Wepiaha (formerly a Romanist), replied in a very temperate speech, in which he agreed to the first point, not to go to Tauranga to the war. And with respect to making restitution to me, he said, "That is good; but that it was for Hare, Te Heuheu, and another party (not present) to do that." Te Heuheu followed in much the same way as Hare, and was replied to by the prophet in a speech which was full of bad feeling. He is a Waikato man, and is evidently trying to influence these people. Food was again given out, and again the Hauhaus presented me with a portion. After this Te Heuheu spoke again, and made inquiries respecting the head of dear Völkner. The

Hauhaus replied, that he knew as much about it as they did.

It appears pretty clear to me that it was brought to Taupo, or rather to the mountain Tongariro, under some superstitious influence, and that, having remained there for some time, it has probably been taken down the Wanganui.

Food was again served out—about a cart-load of bread and several large boilers of tea. After an interval of an hour, when all had done eating, I was requested to speak, that they might hear what I had to say.

At this very time of the day, two years ago, poor Völkner was killed, and I was dragged, amidst horrid shouts and confusion, to be bound. I could not divest myself of this coincidence, and the strange circumstances I was in, both then and now.

I began by telling them that the meeting had been called for a *tangi* (cry) for the dead, and that this being the very day and hour on which Mr. Völkner had been killed, it was a day of *tangi* to me, and would be to the end of my days. I felt it my duty to tell them the truth, be the consequence what it might. I showed them that their murders, thefts, and adulteries, were all the consequence of giving up the Gospel, and had made it plain to all the world that their new worship was bad; and that, instead of their gaining by it, they had lost every thing. I pointed out that nothing but the Gospel could save them; that it was sent to give peace on earth and goodwill to men; that when it first came amongst them it had this effect. At that time every man's hand was against his brother's; war, and murder, and cannibalism, covered the land; but they received the Gospel, and all was peace and love; and I assured them that it would do the same thing again if they would repent, and receive the Gospel in the love of it. I then gave them a warning with respect to false prophets, showing them that there always had been such men, and always would be, but that they must beware of them. Having heard that there exists amongst them a good deal of fear respecting the plunder of the station, I thought it well to say that I had not come to seek payment, as that was now out of my hands, and was with the Government. I thought it very advisable that they should make some proposition to the Government, and do as Hare and Te Heuheu had advised them, and make good every thing; in compliance with the Governor's advice to them, to commence sheep farming, and let some of their lands. I reminded them of what I have always told them, that their only way of acquiring wealth is to keep sheep; that the Governor's advice was very good, and that I was quite sure he wished to benefit them. I then closed by saying that I had seen that day what I had never seen before, viz. spirits given out at a feast. I showed them the sad consequences of drinking to many Europeans, and that I feared that drinking would do what neither the fever nor the war had done, viz. destroy them utterly as a people. They listened to me throughout with the greatest attention, and without any interruption.

Wiripo spoke afterwards, and said that they could not consent to give up their Hauhauism, and come in and obey the Queen; that it would be good for the guilty parties who had robbed the station to make good what they had taken, but that he had had nothing to do with it. In naming the three chiefs, he did not mean individually, but that they and their people were the chief actors in the matter.

Hare said, that all the things he got, the Hauhaus came and took when he was away. Inasmuch as they did not agree to give up their superstition, Te Heuheu and Hare both desired the people from the east side of the lake, a chief, named Wilson, and his party, numbering about thirty-five or forty, to leave them, and return to their own place at Tauranga, which they consented to do. Soon after this the meeting ended, but the people did not disperse. I now went amongst the Hauhaus, and shook hands with a great many of them. I had a long talk with Wepiaha, the prophet, and found him very reasonable. Nothing can be more clear than the fact that their Hauhau faith is nine-tenths of it political.

March 3: *Lord's day*—I am sorry to say there were only twelve at service, several of whom were formerly Romanists. The great evil that now prevails everywhere is indifference, which is worst amongst the friendlies. I was astonished to see the former principal Romanist teacher at service, as well as several of their principal chiefs. I had a long conversation in the afternoon with Wiripo, and spoke to him plainly of the sin and folly of the Hauhaus. Finding that I had seen so much of them at Opotiki he appeared a little baffled. He said they worshipped the true God, Jehovah. If that was the case, I said, they would keep his laws. Did not Jehovah say, "Remember the Sabbath-day," &c.; "Thou shalt do no murder. Thou shalt not commit adultery?" All these commandments the Hauhaus disregard and break. I wished him to compare the former times, when they listened to the Gospel, with the present state of things, as introduced by the Hauhaus. I also spoke a word to several others.

On his return journey Mr. Grace stopped at central places, where the people assembled, and he found full employment in marrying couples, baptizing children, holding services, and schools. There was no hindrance. Romanists came as well as Protestants. Of Isaac, the teacher of one of the villages, Wairewarewa, there is touching mention made.

Poor Isaac, I am sorry to say, is suffering from an attack of insanity, brought on, the people say, by their indifference to spiritual things. His malady has taken quite a religious turn, and it is quite astonishing the quantity of Scripture he quotes from memory. He was invited to be an assessor, but he refused the golden bait of 30*l.* or 50*l.* per annum, although he is very poor. Though deranged, he is very attentive to us, and is kind and quiet, though clothed in rags. Our little party all attended evening prayers, and, I trust, were benefited by what they heard. I regret to say that the chapel here, as elsewhere, is in a very dilapidated state. I have spent many Sabbaths at this village formerly.

We have been anxious to place before our readers a correct view of New-Zealand affairs, and we think that the extracts which we have given do present a faithful and vivid picture of existing things. We may say, that, after a great storm, the waves are settling down, but they are as yet disturbed and rough. In this journey, as on other occasions, Mr. Grace has exhibited great Christian courage. He was poor Völkner's fellow captive at Opotiki, and was very near being put to death with him. The danger through which he passed on that occasion has not made him fearful. In the path of duty he is enabled to commit himself to the same God who then protected him.

He is anxious to return to Taupo and resume his work there; and we hope he will be authorized to do so. Some of the stations which were forsaken on the breaking out of the war, can never be resumed. Such are the stations on the Waikato. The Waikato districts are no longer inhabited by natives. The land has been confiscated, and the natives have deserted them. Our Missionaries are for the natives, and they must seek them out in their new centres as opportunity presents itself. Unlike Otawhao and Taupiri, Taupo has not changed It is still native, and a revival of the Missionary work in that central district would be in every respect desirable.

JOURNEYS INTO THE INTERIOR OF THE FUH-CHAU PROVINCE.

BY THE REV. J. R. WOLFE.

THE following is a fragment of an exploratory tour carried out by the Rev. J. R. Wolfe, to Ning-taik, by Kuang-tau and Lo-nguong. It was his first visit to that city, which has since been occupied. Although but a fragment, it is too interesting to be withheld.

Visit to Lieng-kong, Lo-nguong, and Ning-taik.

Jan. 17—Started on a visit to the cities of Lieng-kong, Lo-nguong, and Ning-taik. R. Hamilton, Esq., of Jardine, Matheson and Co., very kindly lent me his boat to take me to Kuang-sau, a large town about thirty miles down the river. Started from the jetty about three P.M., and sailed down the river Min under the influence of a fair wind; but before we sailed very far the wind changed, and we had great difficulty in going a-head. Towards night the wind rose almost to a storm, and it thundered and rained very heavily. This forced us to anchor for the night. Night frightfully stormy, and very cold,

Jan. 18—Started about daybreak: still raining very heavily. Arrived at Pagoda anchorage about eight A.M.

Kuang-tau.

Jan. 19—Started very early for Kuang-tau, and arrived there about noon. The tide and wind were both against us, else we should have arrived there much earlier. Kuang-tau is a large and important place on the Min,

about fifteen miles from the mouth of the river, and twelve from the Pagoda anchorage, where the merchant ships harbour when they come for tea, &c. The population of Kuang-tau is of a mixed character. Persons from nearly all parts of the province live here chiefly for purposes of trade, each speaking their own peculiar dialect; so that, passing through the streets, you will often hear three or more different tongues spoken at the same time. In one house, where I stopped for a few hours from the heavy rain, I heard the court dialect, the Hing-hua, the Ching-chin, the Kiong-neng-hu, and the native Fuh-chau, all spoken by different persons. It is therefore an important, though a most difficult field for Missionary labour. Its difficulties arise partly, of course, from the many different dialects which are spoken here; but the greatest difficulties arise, alas! from the intercourse of the lowest class of foreigners who frequently visit this place, and disgrace themselves, and the countries to which they belong, in the presence of the Chinese; yet this circumstance also renders it important as a Missionary station. The Chinese ought to be shown that foreigners, especially Englishmen, have a religion which prohibits and condemns the enormities which too frequently are committed by them when they come on shore in this and other places. The boat population is very great, and no attempt has yet been made to proclaim the glad tidings of salvation to either the shore-living or boat-occupying people. It is on the way to our out-station of Lieng-kong, and, with God's blessing, we hope to sow the seed, though it be only by the wayside.

About twelve o'clock we got our books and baggage all ready, and started for Lieng-kong. It rained very hard. It was also bitterly cold, and it was by no means a pleasant journey. The scenery was grand, but there were too many depressing influences at work on my mind and body to suffer me to enjoy it. Cold, and wet, and hungry, and weary in mind and body, we arrived at Lieng-kong about four P.M. The Mission house was miserable enough. Rain came down through the roof, and cold came in through apertures in the walls, and there was no fire. I got to bed as soon as possible, wrapt myself up in the rugs and blankets, and, considering all the circumstances, slept very comfortably till morning. The colporteur also seemed to have enjoyed his night's rest.

Lo-nguong.

Jan. 20—Started, after an early breakfast for Lo-nguong, and, as I was anxious to spend the Sabbath with the brethren there, we walked very hard, and did not stop to take any refreshments on the way. The desire to spend the Sabbath at Lo-nguong, also prevented our preaching in the villages on the way. We arrived at Tang-iong about two o'clock. Here the people pressed us hard to remain all night and preach to them; but we were forced to resist their entreaties, and went on. We travelled hard, and arrived at Lo-nguong a little after dark, though the colporteur and book-coolies did not arrive till late. I was received by the brethren and by the people in the neighbourhood of our chapel with great cordiality. Two apparently sincere inquirers gladdened my spirits, and raised great hopes in me that our Mission here will not be in vain. My room was besieged all night nearly with people coming merely to see. One of the inquirers, on leaving, asked me to pray for him. "Sing sang," he said, "it is a hard matter to believe. It is difficult to be as holy as the religion requires, and there are many enemies: help me, therefore, by your prayers to the heavenly Father for me." I need not say how sincerely I promised him this assistance, and how earnestly I pleaded for him that night.

Jan. 21: *Lord's-day*—Very heavy rain. Crowds came to listen to the preaching of the word. The chapel was not ready for preaching, but the landlord gave us his pong taing to preach in. We first had prayer with the brethren, afterwards spent the whole day in preaching and talking about Christ to all who came. All who came listened most attentively. One old man said, "How can we live if we embrace religion? How can we trade? You say we must not deceive, nor lie, nor swear, nor scold people: that is very strange doctrine!" At this there was a general laugh, but all admitted that it was wrong to deceive, or use bad language, and confessed that the religion of Jesus was holy and good, but said they could not embrace it for this very reason. I was struck with the confession, but not at all surprised at the determination. It was just the human heart confessing its deformity. It was the old man avowing its opposition to holiness and truth.

Jan. 22—Not quite so wet as yesterday. Went with Kuong-mi to examine the city. We went round it on the wall. It looked a large place from that part of the hill over the top of which the wall runs. The wall is probably about four miles in circumference. In the afternoon I visited the Roman-Catholic chapel, and had some very interesting conversation with six or seven Roman-Catholic Christians whom I met there. I was much impressed with their zeal, if one is to judge of

zeal from words; but though they are, I believe, very sincere in their profession of Romanism, I fear they have little real zeal for the "religion of Jesus," or the truth. They told me there is no use to speak to the heathen; that it was impossible to turn them from their idols. This shows what their faith is; and how can we blame them, or wonder at their ignorance, when they never have seen or read a copy of the word of God, except, indeed, the copy which we gave them. Romanism and the word of God cannot live together. It is sad to the Christian Missionary to see these people apparently zealous for what they think is Christianity, but which, in reality, is a species of modified heathenism, a paganized Christianity. Holy water, holy earth, and holy pictures, and the holy mother, seem to make up the religion of these Romanists. They engage in all the unlawful pleasures of the heathen, as if there was no difference. Sabbath is the same as any other day. It is melancholy beyond description. The heathen here have also a sacred mother, "Sèng-mú," and they imagine, when the Romanists worship the Holy Virgin Mary, that they worship the same Sèng-mú as themselves. They both go by the same name. The priest tells them that some of St. Paul's dust, which was brought from Rome, is buried in their chapel as a relic, and is all-powerful against disease, &c. "Is not this speaking lies in hypocrisy?" Rome has much to answer for.

Ning-taik.

Jan 25—Started early for the city of Ning-taik in the prefecture of Hok-ning. The day was very fine, and so I enjoyed the walk and ride in a sedan chair very much. As I went along the people were much excited at seeing me. Several invited me to preach at their villages, no doubt more curious to show me to the villagers than to listen to the preaching. Yet many of them, I believe, were willing to hear the word of God. One man invited me to dinner. I had not time to stop. Distributed books along the road. Passed through several large villages. The country is full of small and large villages. The scenery is very grand, hill and vale all the way on. To describe it would be to say what I have already said of other parts of this romantic country. I can admire it better than I can describe it. About noon we arrived at a large village or town, called Tak-sioh, *i.e.* "Pagoda Stone." Here we rested and took dinner, and preached to the people. They offered to sell me a house to preach in, and gladly would I have availed myself of their willingness had I a man to occupy it. After dinner, started again, and walked through a most delightfully romantic country. Passed through a few small villages, and saw several large ones in the distance in valleys as we went along. Saw one perched upon the top of a hill, about 600 or 700 houses. Depressed with a sense of the weakness of our Mission, of my own feebleness, and of the apathy of the church at home. Felt very lonely in the midst of these wild mountains, but soon felt happy when I thought of the presence of God, and meditated on my Master's love. Oh, that precious name, Jesus! There is a power even in the very sound of that name, a power to bring comfort and strengthen the weak. The name of Jesus is a name beyond all names, and has a power connected with it which the *world* has never yet explained. Who can explain it but those who believe that Jesus is the Son of God, and to whom *He* has given power to become the sons of God? With these thoughts I went along admiring the grandeur of nature, and wondered how any one could ever doubt the existence of a God? Yet these poor creatures around me know nothing of His existence. In fact, they have lost the knowledge of their Creator, and, by their own unassisted reason, can never find him out again, though he is not far from every one of them. It cannot be doubted, I think, by those who know any thing of Chinese ancient literature, that they once had a knowledge of the true God. Yet it has been denied by some wise and good men; but I fear the heat of controversy has carried some of them beyond what they would maintain in their calmer moments, when the fires of discussion ceased to glow. We arrived early at the top of the "Snow Mountain," so called from the appearance it presents when covered with snow. At the top of this hill the city of Ning-taik suddenly appears to view. To me it appeared rather interesting, seated as it is, like most other Chinese cities that I have seen, in a valley surrounded by mountains, but having this advantage, that the sea runs up to its walls, bearing large trading boats to its very gates. I sat for a while on the top of Snow Mountain, contemplating the scenery on every side; the city in the valley, the mountains rising high on every side, the sea stretching off in the distance, and the boats spreading their sails before the breeze as they bore their freights to the habitation of man. It was grand beyond description. I looked upon the city with deep interest. Will it receive the messengers of Christ who have now come to it for the first time? Its dark roofs were to me a striking picture of the moral darkness of its people, and, on the spot where I stood, I prayed the great Father of

the human family to enlighten his creatures with the light of life, and dispose the people of Ning-taik to receive Jesus as their deliverer. There were at that moment two earnest Christian men preaching Jesus to the inhabitants, and requesting them to give a place for the preaching of the Gospel of peace. I had now to descend this steep mountain at least two miles down some stone steps. The descent is most wearying to the body. It took me about two hours to descend. We arrived in the city about dark. As I entered, the people had a huge image of the idol called "mother," before which they were prostrating themselves. My sudden appearance rather disconcerted them. They laughed, and said, "Oh, there is the foreign child coming; come and let us have a look." One old man came forward, and said, "Welcome, stranger, from whence are you come?" "From the provincial city," I replied. "I hope elder brother is well." "What brought you here, stranger?" said the old man. "I am come to tell the people of this city some good news. We have heard this good news in the provincial city some twenty years ago: has nobody come here to tell it yet?" The people's attention was excited—I told them of Jesus. They were disappointed, and said, "We have not heard," and marched away to their idol mother. Went in search of a lodging, and found what proved a very noisy one all night. Walked in the city: saw Ching-mi, whom I sent on the day before, in a barber's shop, getting his beard off. He accompanied me back to my lodgings. Cheng-seng, who was all day long killing himself preaching in the streets, heard of my arrival, and came too. For the first time there was a small company of Christians in this heathen city. May we not hope it was the beginning of great things for Ning-taik? Spent the whole of next day looking out for a house, but failed to rent one. Left, disheartened and discouraged. Returned to Lo-nguong, preaching as we went along. Visited Lieng-kong, and then returned to Fuh-chau.

Recent Intelligence.

NEW ZEALAND.

DEATH OF VEN. ARCHDEACON HENRY WILLIAMS.

In this Number of the "Intelligencer" we have given a review of the existing state of the New-Zealand Mission; and in this Number, also, we have to record the death of one whose Missionary life is interwoven with the history of that Mission for the long space of forty-five years. When the Ven. Archdeacon H. Williams reached New Zealand in 1822, it was the home of a barbarous race, "whose feet were swift to shed blood," and whose cannibal atrocities were the horror of the civilised world. Light had been kindled in the Bay-of-Islands district, and it was struggling to make its way southward, where the gloom lay thickest. In the onward movement he helped with all the energy of his character, and how effectively, the records of the past will testify. No reports ever reached us from any Mission more full of deep interest than those which came to us from the venerable Missionary who has just gone to his rest. He saw the day-break, and the bright hopefulness of the morning time. He saw the isolated Mission in the Bay of Islands expand into a universal profession of Christianity. He witnessed the glorious summer; and then came the wintry season, under the influence of which the Mission is now suffering; but he has not been spared to witness the glad revival, with which we humbly hope God will visit this native race.

So pass away the old servants and soldiers of the Mission—King, Richard Davis, Hamlin, Morgan, Völkner, Kissling, Henry Williams, &c. There are a few men still in the vigour of their life, some of them the children of Missionary parents, who have taken up their fathers' work; but the Missionaries generally are growing old, and unequal to the arduous efforts which the present crisis requires.

The following letters have been received; first from our Secretary, the Rev. R. Burrows, dated July 29, 1867—

I write a line to give you the news we have just received of the departure of another of our number, the Ven. Archdeacon H. Williams. He was called to his rest about ten days ago, after a short illness, in his seventy-fifth year. He had for some time been unable to do much Missionary work. . . . He had been feeling much a quarrel which was going on in his immediate neighbourhood, between two sections of a native tribe, and which had resulted in actual bloodshed, some five or six being killed. The sad occurrence had evidently affected him much, and, in his weak state, probably hastened his end.

Some of the leading men engaged in this quarrel have been, in past years, among our best and most intelligent natives of the Waimate district, and before the outbreak there had been some improvement in the attendance at public worship.

Two or three of the late Archdeacon's sons were engaged with these men in endeavouring to prevent further bloodshed when they received the news of their father's death. It is stated, that on the natives in arms hearing of this event, both parties agreed to suspend hostilities until after the funeral.

And secondly, from the Bishop of Waiapu, dated August 7, 1867—

The subject that most nearly concerns me at this time is the removal of my dear brother to his rest. He had been in an infirm state of health for the last six years, but his family were not aware that his end was so near, even up to the last day of his life. For some weeks before his death a serious native quarrel had been going on close to Waimate, but he was no longer able to do as in former times, to step in as the peacemaker. It is a singular fact that his four sons had left the house on the morning of his death to try and carry out this work of mediation, which was so peculiarly the work of their father. He had long been looking for this change, with his light burning and his loins girt up. He grieved very much on account of the sad falling away of many, but it was a great comfort to him, that amongst those who remained faithful he had the valuable help of the native clergyman, Matiu Taupaki; and he was able to look back into the years that are gone by upon a goodly multitude of those who had departed before him, who, having died in faith, had gone to receive the victor's crown. Those of us who remain here have still to struggle onward, fighting against many difficulties.

The colonial press has already rendered to the memory of the Ven. Archdeacon its tribute of respect. We copy the following paragraph from the "Daily Southern Cross" of August 20, 1867—

It is a curious fact in the propagation of the religion of the Bible that suitable agents have been raised up according as each emergency in its history required them. Moses appeared on the stage when the Israelites needed a leader to rescue them from the bondage of Pharaoh; and Joshua, on his death, took the reins of government, and led them into the promised land. When, in after times, men of a different character were desired, Isaiah and his prophets presented themselves, who, with their glowing language, reproved the apostacies of the people, and foreshadowed the death and glory of the coming Messiah. After Him, Paul and his fellow-sufferers in the apostleship took up the work; and so it has continued to the present time. In these islands, Samuel Marsden led the way, and by his constancy, his courage and wonderful self-denial, opened the way for the promulgation of Christianity in New Zealand. We have been lately called upon to bid farewell to another pioneer, who was singularly suited to the wants of the country; who has given in his day a mighty impulse to the work of the Gospel; and who has laboured to establish the Christian church in these lands on a foundation that promises progress and perpetuity.

A man has now departed from amongst us whose name has not, of late years, been much heard, but who, for a long time, was the leader of the Mission, and through whose spirit of enterprise it mainly was that this island was fully occupied by Missionaries, long before Bishop Selwyn preached his first sermon of devout acknowledgments in the chapel of Paihia.

Henry Williams, late Archdeacon of Paihia, was originally an officer in Her Majesty's service, and occupied the post of lieutenant on board the "Thames." Like his brother sailor Nobbs, who, with a solitary companion, sailed from South America across the Pacific to search for, and labour amongst, the inhabitants of Pitcairn's Island, he devoted his life to the cannibal barbarians of New Zealand. Other Missionaries had been before him, but from his time the Mission assumed the aspect of a consolidated and steadily advancing work. His skill in navigation, his coolness and his courage, enabled him to visit in his boat all

parts of the island. Wherever a war was, there he was found in the midst of the hostile parties, allaying their resentments, and promoting peace. The natives could not comprehend Christianity, but they felt there must be something noble in those influences that could impel those men to undertake such journeys and endure such hardships for their good. The name of Missionary soon became the most honoured in the land, and deputations were sent up from all parts to Paihia to beg for one of these teachers. This point, however, was not reached without great struggles, and the little bark seemed often on the point of foundering amid the angry elements; neither were their troubles of one kind. At one time an attempt would be made to starve them into a consent to barter powder and guns for food; at another time the victors in some local conflict would rush upon the Mission station, and sweep off their goods as spoil; and at another time some imaginary affront would bring down a band of naked savages upon the unsuspecting settlement. To protect themselves in some way, and to keep a body of disciples around them, the Missionaries used to encourage the well-disposed to live in the settlement, and these people assumed the appellation of "Whare kura" (school-house). These men were most useful and faithful, and manfully withstood their own relatives when they made a descent for plunder....

It was rough work in those days, and the men were equal to it. Henry Williams was not to be deterred by dangers, and he despised hardships. It was nothing to him to wander for three months at a time in his boat, on expeditions with those wild men, till at last "Karu wha" (four eyes), the name given because of his spectacles, was known in every part of the island.

He entered the service of His Majesty, 10th May 1815, as midshipman, and on 29th August 1815, was promoted to the rank of lieutenant. He was removed from the list of lieutenants in 1827, in consequence of his having entered into holy orders. He was engaged by the Church Missionary Society in 1822, at the age of 30; and ordained June 22nd by the Bishop of London. He arrived, with Mrs. Williams, in New South Wales, early in 1823, and sailed from Sydney for New Zealand on board the "Brampton," in company with the venerated Samuel Marsden, on the 21st July 1823. He departed this life in peace on the 16th July 1816, at the ripe age of seventy-five years. The burial took place on Friday, July 19. So deep was the respect in which he was held by the natives that the contending hapus at Waimate agreed to suspend hostilities until after the burial of the venerable Missionary whose life had been spent in preaching to them the blessed Gospel of peace and forgiveness through Jesus Christ.

HANG-CHOW, CHEKEANG PROVINCE, CHINA.

The following letter, just received from the Rev. J. D. Valentine, will show, that at the old capital of Chekeang there is much to encourage us in the earnest prosecution of Missionary work—

July 1867 — Notwithstanding the loss to this Mission occasioned by the return home of Mr. George Moule, whose children, "begotten through the Gospel," the majority of our church members are, I am happy to inform you, that there has been during the past three months an accession to our ranks of two adults, and that the attendance at our Sunday services has continued to be as encouraging as in days past.

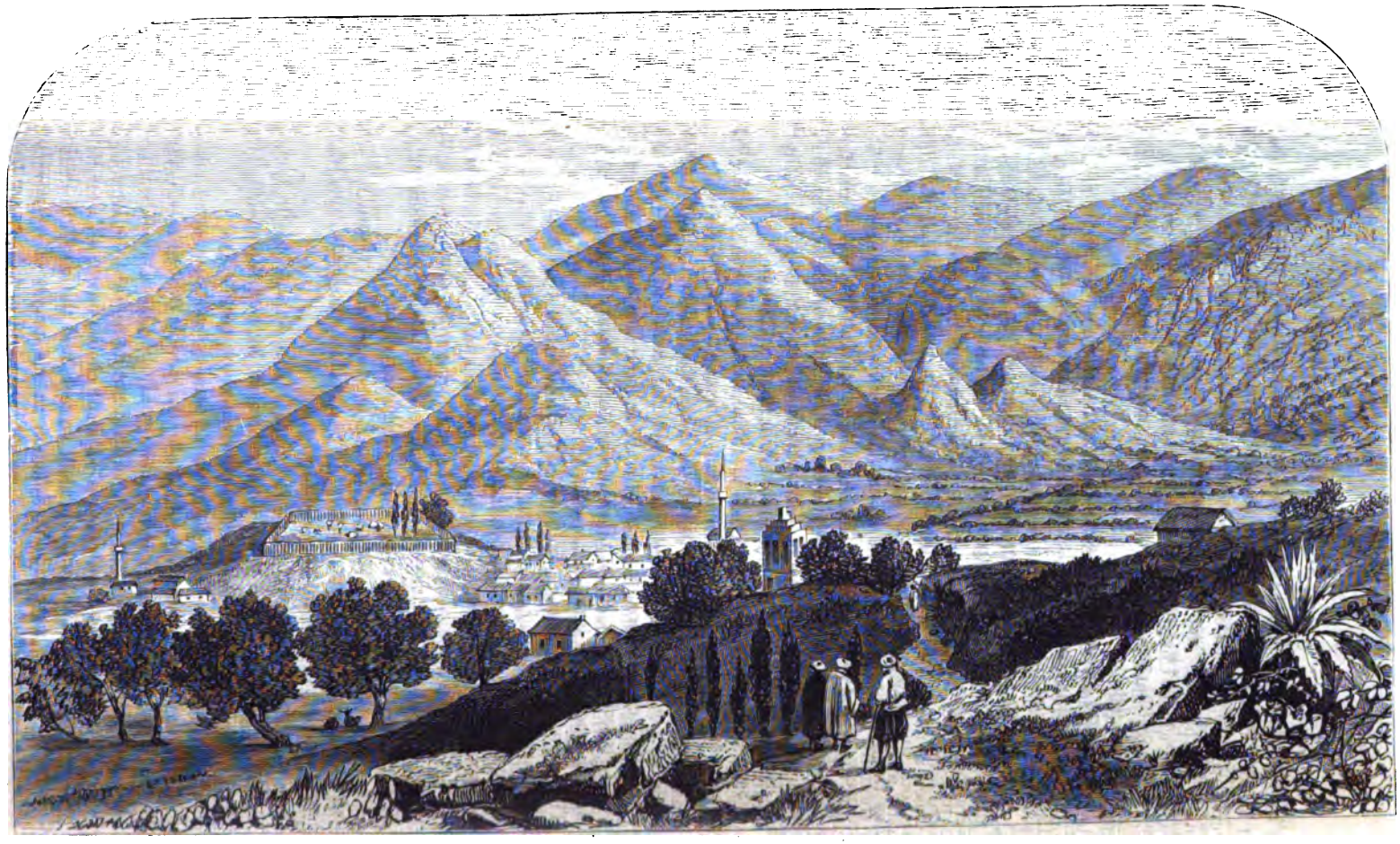
Of the two persons admitted into the visible church of Christ, one is Mr. Gretton's teacher, of the name of S., between thirty and forty years of age; and, though not a graduate, is a man of considerable intelligence, and, I need scarcely say, able to read and write his own language pretty fairly. Before presenting him for baptism, I had many doubts as to the sincerity of his motives, and the depth of his convictions. Accordingly, I felt unwilling, on my own responsibility to promise him admission into the church, but wished for a further examination by my brother, Mr. Arthur Moule, who paid us a visit during the third week of May. Before morning service, on the 19th of that month the desired examination took place. S. Sien-sen (*i.e.* Mr. S.) answered the questions put to him in a very satisfactory manner, and when told that we thought he ought to be somewhat more zealous than he appeared to be, he replied, "Whether I receive baptism, or do not receive baptism, I shall still believe the doctrine." He had apparently counted the cost of becoming a Christian, and knew of nothing that he was not willing to renounce for the sake of the Gospel. After such a profession of faith we could only say, "Can any man forbid water" that such an one should not be baptized?

The other person is a widow, of the name of Dzii, and rather more than fifty years old,

but full of spirit and life. It cheered us very much to hear the answers she gave to the questions put to her when I first examined her on the 14th of April, and to see her animated countenance, as with tear-filled eyes she grasped the hand of the Bible-woman who was with her, and had been her instructor, giving thanks to God for his grace and mercy. I had never before seen any one of the Chinese so affected by the power of the Gospel, or so unmistakably one "whose heart the Lord hath opened." Although quite illiterate, she had learned from the Bible-woman, and in church, and recited to Mr. Moule the Lord's Prayer, the Creed, and the Ten Commandments. Since her baptism, she has been learning to read the Roman-character New Testament in the Ningpo dialect, her teachers being the Bible-woman employed by Mrs. G. Moule and another of our female Christians, whose name is Mao. Mrs. Mao is much younger than the widow Dzii. The two were baptized by Mr. A. E. Moule, on the afternoon of May 19. Mr. S. received the Christian name of Ma-di-yia (Matthias. Acts i. 26), chosen by my teacher and himself, on account of the rejection of the young carpenter, and his own election: the widow Dzii was christened Fi-pi (Phebe. Rom. xvi. 1).

On the 7th of May I, with my teacher, Mr. P'un, commenced the practice of preaching in our gate-house, and continued it till the rainy and hot season was set in. This gate-house is about ten feet long and seven wide. It opens into a street which is not far distant from a very long street, and so gives us a sufficient number of passers by without crowding the thoroughfare. The gate-house is supplied with benches, two chairs, and a table, on which we have a pile of books for distribution, and tea for those who are thirsty. A passer by, seeing us thus arranged, stops at the door, is invited in, and asked to take a seat. He does so, and immediately one or other starts the conversation in the usual manner in this country—"What is your honourable name?" "Where is your mansion?" These and other common inquiries are made and replied to, and gradually the stranger is asked if he has heard any thing of the religion of Jesus. Sometimes he has; sometimes he has not. If he has not, the meaning of that word, that all-prevailing Name, is explained to him, and salvation becomes the theme. When the stranger wishes to go, a book is presented to him, and in that book is impressed the name of the street in which our Mission-house is situated. In this quiet, unostentatious manner, is the Gospel preached, and the knowledge of Christianity propagated. The result has been, that several who have first heard the Gospel in the gate-house have attended our Sunday services; and I trust some of these will eventually cast in their lot with the people of God.

It was, as you are aware, the privilege of the Missionary of the Church Missionary Society to baptize the first converts to Christianity in this city, and to obtain the first permanent residence in the place; and now, since the date of my last letter, it has been my happiness to celebrate the first Christian marriage, and to publish the first Christian tract. The marriage took place on the 2nd instant, the parties being P'un-sien-sen, our Christian teacher (of whom an account was published in the "Intelligencer" for May 1867, p. 158) and Foh-seng, the daughter of Wông-sin-sang, our Christian schoolmaster in Sæn-poh. The bridegroom was a widower, as stated in the account referred to; and the bride was a widow, her former husband having been the son of the catechist, Stephen Dzing. The ceremony was performed without the least confusion in our Missionary chapel, and without the usual accompaniment of a Chinese wedding—crackers and lanterns. In fact it was the desire of the bridegroom that every thing should be conducted in as quiet and Christian a manner as possible, and it was very gratifying to see a native Christian thus manfully disregarding the sneers of his fellow-countrymen, who seldom marry at this time of the year, and who think it decidedly unlucky to remove, as he did, from one house to another, during the fifth month. "All times and seasons are alike," said he in his own quiet way, "for all our time is given to us by God." On the day of the wedding the bridegroom was dressed in a rich light-blue silk robe, secured round the waist by a girdle, set with green-coloured stones, and on his head was an official light hat, covered with scarlet silk fringe, and surmounted with a crystal button, thereby denoting the wearer to be a civilian of the fifth rank. The bride was not decked out as brides generally are in this country, with a scarlet satin robe, embroidered all over with dragons and flowers, and with a gaudy crown of tinsel and flowers, but wore a dark-coloured dress, neatly bound with canary-silk ribbon and narrow black satin, beneath which was visible a pretty skirt, of scarlet and green silk. Particulars such as these may be very uninteresting to persons not acquainted with the Chinese; but they are by no means so to those who know how difficult and rare a thing it is for the Chinese to break loose from the customs of their forefathers, and to renounce "the pomps and vanities of this wicked world."



MYLASA, ASIA MINOR. (*From a drawing made on the spot.*)

SPIRITUAL WORSHIP.

How Christian worship is to be conducted is a leading and disputed question of the day.

At home, within the Church of England, notwithstanding the Act of Uniformity, there is every diversity of practice. In one church the service is plain and simple, with just so much of chanting and singing as suffices to invest it with that cheerful, happy character, by which Christian worship ought ever to be distinguished; in another the service is choral, and the prayers intoned; in another, there is full Ritualism in all its exaggerated details.

The Rubric placed at the commencement of morning prayer is referred to in justification of such proceedings. It is said that the vestments, there referred to, have been disused, but not prohibited. But supposing this, for argument's sake, to be conceded, it is yet true that they were disused by authority. In the advertisements of Queen Elizabeth, the surplice was expressly named for use; the chasuble, dalmatic and tunicle were passed over *sub silentio*. Having been disused by authority, they ought not to have been re-used except by the same authority. Instead of this, individual clergymen, without any authorization whatever, have thought themselves at liberty to adopt as they thought fit, more or less of the disused vestments and forms. They have acted precisely upon the principle of Garibaldi, who, instead of leaving matters in the hands of the constituted authorities, and awaiting their decision, took matters into his own hands, and involved his country in great difficulties; and so precisely, by a like process, the Church of England has become involved in great confusion.

These complications are restricted to the mother church; as yet they have not reached the scions which have taken root in diverse parts of the world.

It may therefore serve to protect them from the troubles which have come on ourselves, if, by a calm consideration of the subject, we ascertain in what really consists the essence of Christian worship, because, if this can be indicated clearly, then it is evident that all else which may be introduced into divine worship, ought to be subordinated to this, and toned down into harmony with it.

The investigation of this subject may be introduced by a reference to our Lord's most instructive conversation with the woman of Samaria. For the woman's good, that she might more thankfully avail herself of his salvation, He had pressed closely on some facts of her personal history, which she well knew could not bear the light. She shrank from the Physician's touch, and sought to turn the conversation, by introducing a religious question of her day—"Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

Her mind seemed to run on place, and in her estimation "locality" was among the essential elements of divine worship. Which place, therefore, was to be preferred, Samaria or Jerusalem,—this was her question.

And so we find it to be in all false religions. Heathenism has its places of pilgrimage; Mohammedanism has a localized centre at Mecca; Romanism has adopted the same superstition, and her holy wells and shrines are numberless.

It might be urged that the principle of locality was recognised under the Jewish dispensation, and this must be admitted. In proof, Deuteronomy, twelfth chapter, may be referred to—"Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods . . . ye shall not do so unto the Lord your God. But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come." And so when the temple was finished, Solomon in his prayer of consecration, entreated, "that thine eyes may be open towards this house night and day, even toward the place of which thou hast said, My name shall be there."

But the temple was a type of Christ, in whom dwelt all the fulness of the Godhead bodily, and who said to the Jews, "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But He spake of the temple of his body." The centre of the new dispensation is diverse from that of the old. It is no longer a locality, but a divine person. Christ is the centre of the new dispensation. He is an ascended Saviour. He has taken the hearts of his people up with Himself. As the Father looks ever on Him in whom He is well pleased, so do the desires of his people concentrate in Him; and as the tribes of Israel went up to Jerusalem, so do they in their affections tend to Him as their great hope and centre, in whom God is found as a reconciled God and Father; and thus, that which the Israelites did with the feet of the body, we do with the longings of the heart.

For this great change, from what was material and local, to what was spiritual and heavenly, the Lord prepared the woman when he said, "Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father;" and then He set forth that which is indeed the essential element of Christian worship—"God is a Spirit; and they that worship Him must worship Him in spirit and in truth."

For of necessity the worship and service we render to Him must accord with the nature of Him who is a Spirit; and happily we are so constituted as to be able to render to Him such a service, for we are immortal spirits, albeit dwelling in bodies of clay. In this respect we assimilate to God. He is the uncreated self-existent Spirit, we are his creatures; He is eternal; we immortal. Fashioned, although with a vast inferiority, after this great model, we are capable of realizing Him, appreciating his perfections, loving Him with a love which is the reflex of his love to us, and rendering a spiritual service to Him who is a Spirit, the soul ascending in its desires to approach Him, acknowledging its necessities, and seeking supplies of mercy at his hands.

"Prayer is the soul's sincere desire,
Utter'd or unexpressed;
The motion of a hidden fire
That trembles in the breast.
Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near."

We do not say that our worship is to be without externality, for that would not accord with our nature. We are spirits dwelling in bodies. As then the soul of man is in a body, our prayers should be in a form. As the soul animates the body, so should the heart-service animate the form. As the body is dead when the spirit leaves it, so is the form dead when the heart-service is wanting. As the body is in subordination to the soul, so should the form be toned down, so as not to interfere with or hinder spirituality of worship, but rather aid the superior element, and give to the soul of our worship, freedom and full development.

Again, God is a Spirit, and can therefore be realized only by faith, "the substance of things hoped for, the evidence of things not seen." Such realization is essential to true worship, "for he that cometh to God must believe that He is," &c. But the instrument whereby faith is first called into action, and strengthened and invigorated for the functions it has to discharge, is the word—"faith cometh by hearing, and hearing by the word of God." It is through the word the Spirit of God acts—"Sanctify them through thy truth; thy word is truth." Hence the reading and preaching of God's word should occupy an important and leading position in the arrangements of divine worship.

If this be not done, if preference be given to the ritual and form, while the ministra-

tion of the word is dealt with as of subordinate importance, then the spiritual element in the service, instead of being strengthened and invigorated, is enfeebled. The ornate ritual, the exquisite music, the unwonted vestments, the genuflexions and movements of the officiating priest, and perhaps the incense—these appeal to the senses, the feelings, the imagination, but they do not help to the realization of the unseen, nor are they promotive of spiritual service. Just in proportion as the form, instead of being subordinated to, interferes with the ministration of the word, is that prayer, which consists so much in the realization of the unseen, enfeebled, and the true incense of the heart—"My prayer shall be set before Thee as incense"—in which God takes pleasure, fails to ascend before the mercy-seat. As the sensuous element is increased, the spiritual is depressed.

In some cases it is not merely a question as to form, and the degree of its development. The ritualism is avowedly symbolical. "Ritualism," we are informed, "is the object lesson in religion." It is "an attempt to imitate and represent on earth what Christians believe to be going on in heaven;" and hence material symbols are employed to shadow forth invisible powers.

Now, if it were merely an attempt to symbolise what are indeed heavenly realities, even so it would be objectionable. "It is an entire misapprehension of the character and intention of Christian worship, to conclude that it ought to be arranged on the principle of symbolism. It is unnecessary that it should be so, for figures are no longer needed when the realities have come. Nay, indeed, not only are they unnecessary, but undesirable, for they obscure those divine truths, on the believing apprehension of which the salvation of the soul depends, instead of rendering them more clear and well defined. The mystery of Christ is now *revealed*. The veil is taken away. The glory of God in the face of Jesus Christ is an unveiled glory, and therefore the ministers of the Gospel are not to be as Moses, 'who put a veil over his face.' .... 'Directly and immediately, without the intervention of symbol or shadow, the great reality is to be presented to the understanding and heart of man. It is to be set forth, not in rites, but by preaching; not by appeals to the senses, but to the understanding. Christian worship is the service of those who, having understood and received the truths thus set forth, desire, in prayer and praise, to commune with God, who has so revealed Himself; and that worship is most suitable and pleasing when limited to the few and simple forms which may be required to constitute a united and intelligent service. The glory of Christian worship consists not in an elaborate ceremonial, but in those holy aspirations and desires which are enkindled by faith in the great realities of the Gospel. The multiplication of ceremonies is any thing but desirable, because their unavoidable tendency is to divert the attention of the worshipper from those truths, which are indeed the substance of religion, and on the reception of which salvation depends, to that which is material and sensible, interfering thus with the development of faith. Congregations, as they become engrossed by that which is material, grow dim-sighted to that which is spiritual; and ministers think it less necessary to be plain and distinct in their preaching, so long as they conceive that what they have to teach, and the people ought to know, has already been exhibited with more taste and sentimentality in the symbol and ceremonial of worship. But in so concluding they fall into grievous misapprehension. Evangelical truths, when faithfully propounded, are so grand and imposing that, in order to impress the mind, they need no help from ceremonies. The Spirit of God works, not through the form or the senses, but through the truth on the heart; and this we may be assured of, that just in proportion as a church begins to look to the form as a medium through which Christ is to be seen, it is to its own shame confessing its own immature and infantile condition, and the feeble perception which it has of the great realities of the Gospel."*

* The Gospel in Type. Seeley, &c., Fleet Street.

And if this be true when the intention of the symbolism is to picture forth what is truthful, how much more when employed as an exposition of that which is erroneous and therefore hurtful?

The great dogma of Ritualism is the "eucharistic sacrifice." The great object of worship is affirmed to be present under sensible signs, the sacramental elements. In these, after consecration, is said to be "the presence of the Son of God in human flesh subsisting."* On the altar, "veiled under visible symbols, are" said to be, "that body and blood which once were sacrificed for us upon the cross." "The same body and blood, which are continually presented and pleaded by Jesus Himself in heaven, are continually presented and pleaded before God by Christ's representatives." They then offer "a propitiatory sacrifice."† In and under these sensible forms Christ is to be worshipped, and they are elevated before the congregation for this purpose. "They," the paten and the cup, "are presented to the adoration of the people."‡

Assuredly in such a proceeding there is a violation of the second commandment; for we are told, that what the Christian priest does at the altar is as it were "the earthly form and visible expression of our Lord's continual action as our High-priest in heaven;" that is, it is a likeness of what is in heaven, set up that men may bow down and worship it.

Surely this strange idea of the Saviour's entering into, and being actually present in creatures of bread and wine, is derogatory to his glory, and in the highest degree offensive to every spiritual mind. It was enough of humiliation that for our sakes the 'Word was made flesh." Even then all care was taken that the humanity which He assumed should be holy and without spot; and so He was "conceived of the Holy Ghost." But the bread and wine have been made by unclean hands, and for the ordinary purpose of food, to be received, not by the faith of the soul, but by the mouth of the body.

We have said that the form of worship, unduly developed, enfeebles the spiritua element; but this delusion destroys that element altogether.

When Christ *appears*, then shall sight suffice for adoration—"We shall be like Him, for we shall see Him as He is." But until this be so, we can worship only by faith, as realizing Him who is invisible; "whom, not having seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

But supposing that all which is alleged respecting the sacramental elements, for the sake of argument, be conceded, and that Christ is in them, yet does He not *appear*; He is veiled; He is unseen. There is in the sacramental elements no glorious appearing of the great God and our Saviour Jesus Christ. If He is to be there adored, faith must be called into exercise. But there is nothing to induce the actings of faith. There is no warrant of God's word to assure us that Christ is in the elements. For, to satisfy us on a point so momentous, involving such sequences as to the mode of worship, where a mistake cannot do otherwise than betray men into idolatry, we need not a fragmentary text broken off from its connexion, and twisted into a meaning it was never designed to bear, but we require testimony as clear, as oft-repeated, and as weighty, as that which is borne to the incarnation of the Son of God.

In the absence of this, faith cannot be exercised, for there is nothing to justify it. There may be credulity, superstition, but not faith.

There is, then, nothing left but sense. The worship is of sense, and in the sensible object the worship terminates. Is not this idolatry?

* See Query, &c., 2683. First Report of the Ritual Commission.
† See Query 2611. Ditto ditto.
‡ See Queries 2708, 2947, and 2948. Ditto, ditto.

"A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP."

"A LITTLE leaven leaveneth the whole lump." A little leaven of idolatry, if let alone, will gradually spread, until it infects a whole nation and brings down upon it the displeasure of God.

Remarkable indeed is this tendency of the human mind to corrupt pure and undefiled religion. Can we understand it, whence it arises, and what is the intention of the process?

The Gospel of Christ requires of man more than his natural mind is disposed to give. For his own good, his present peace, his future happiness, it requires, not a superficial amendment, but a thorough, deep-seated change, a change of heart, of his natural tendencies and affections. This the man is not prepared to concede. He considers that more is required of him than is necessary, certainly more than he is disposed to give; nor do the peaceful issues of true religion afford, in his judgment, sufficient compensation for so great a sacrifice. Thus the spiritual requirements of Christianity are a stumbling-block and an offence to him. They ask the heart for God; not too much for Him who gave His Son. But to this the man demurs. All else he will give, and gladly, if the heart be left at his own disposal, but not this.

Under such circumstances, what is to be done? what course is to be pursued?

Some take refuge from Christian responsibilities in the jungle of infidelity. Their sceptical objections are like the foliage of the trees behind which Adam hid himself. They are a blind to themselves, and to none else. They do not change the realities of things: these remain the same. They do not prevent the searching voice of the all-seeing One penetrating to the conscience—"Where art thou?"

Others adopt another process. Infidelity they are afraid of. They shrink back from such an avowed profanity. They prefer a compromise. The medicine which God has provided is too strong for them. They would tone it down. They do so by mingling with it human ingredients. The intention is, so to deal with Christianity that it shall forego its grand requirement.—"Except a man be born again, he cannot see the kingdom of God;" so that the man may remain unregenerate, and yet, while he loves the world, and diligently pursues it in some one of its many aspects, entertain the idea that he is a religious man. Many desire to have a corrupt religion close at hand to quiet, as with an opiate, any uneasiness of conscience. The modifications to which Christianity is subjected by the action of the natural mind are of various degrees. Sometimes the process is only such as to enfeeble the action of the Gospel. A larger infusion of the corrupt element neutralizes its beneficial influence; and, as the process advances, the compound, losing all sanatory properties, becomes hurtful and deleterious. Many, without being fully aware of it, commence this process in their own hearts. They find that Christianity interferes with their predilections, and they cast about to see how the antagonism may be got rid of. They set up a laboratory in their hearts, and, by a curious alchemy, proceed to ascertain what is that precise measure of compromise between what they wish to do and what they ought to do, which will suit their particular idiosyncracy. The process of corruption, commenced by human obliquity, is often carried forward by the subtle influence of the god of this world, until it develops itself in idolatry. The maturity and perfection of such a corrupting process is to be found in the apostacy of Rome.

Let it be clearly understood, then, why and with what object religion is corrupted. Until this be done, it deals with man as a faithful friend would do, and remonstrates with him respecting his estrangement from God. It urges upon him, and that importunately, his great need of "repentance toward God, and faith toward our Lord Jesus Christ." But to this the man is indisposed. He knows what he ought to do, but is disinclined to do it; hence, between these contrarieties—his conscience, and his inclina-

tions, he is in continual disquietude. It remains for him either to forego his sins and quiet his conscience, or else adopt some mode by which conscience shall become less quick-sighted to detect his delinquencies, and, having been made purblind, leave him in peace to take his own way. This desideratum is most conveniently attained by corrupting Christianity, and thus lowering the standard of comparison.

As the religious standard is lowered, national character deteriorates, and as the process of corruption reaches its climax and developes into idolatry, nations become utterly demoralized. St. Paul with great power states this to be the case in the first chapter of his Epistle to the Romans. He speaks there of the corruption of natural religion; but the corruption of revealed religion and its consequences are referred to by St. John—"The rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils (demons), and idols of gold and silver, and brass and stone, and of wood, which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

In heathen systems the idols are in character such as to constitute them the patrons of evil, and the worship of such deities is in fact an incentive to the perpetration of the crimes of which they are the personifications.

In those systems of idolatry which have been evolved out of a corruption of Christianity, although sin is professedly discountenanced, yet indulgences are provided, facile modes of obtaining pardon, without that true repentance which secures future amendment. It can be easily understood why Mariolatry is so popular in the Roman system, because nature suffices to bring to Mary, but grace is required to approach the Son. (John vi. 65.)

Where idolatry prevails, the unregenerate heart has free action; and while self-indulgence, in some form or other, is the order of life, the man still holds by his religion, and by various prescribed modes of fastings, and task-prayers, and penances, pays to it his tithes, and purchases the privilege of living according to the course of this world, without disquietude as to the future.

The nations of Canaan were idolatrous nations, and had become fearfully demoralized. The sword of the children of Israel was their judgment; and when the chosen people were introduced into their cities, and put in possession of their lands, they were warned against idolatry and its consequent enormities—"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land to bow down unto it; for I am the Lord your God." And again in Leviticus xviii., after an enumeration of grievous and even unnatural crimes, in which the nations of Canaan indulged, the very counterpart, indeed, of those mentioned by Paul in Romans i., the Lord proceeds to say—"Defile not ye yourselves in any of these things; for in all these the nations are defiled which I cast out before you; and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants... therefore ye shall keep mine ordinances, that ye commit not any one of these abominable customs which were committed before you."

And when the Israelites were first planted in the land, they were very zealous for the Lord of Hosts. When, after the subjugation of the land, the two tribes and an half were going back to their possessions on the east side of Jordan, they built an altar (*βωμον*)* on the bank of the Jordan; not an altar in the sense of *Θυσιαστηριον*, for they designed it not for sacrifice, but as a witness or memorial. The twenty-second chapter of Joshua informs us how vehemently the righteous zeal of the other tribes was stirred against them until the matter was explained.

* See Septuagint.

Yet eventually they lapsed as a race into idolatry. The history of the ten tribes in particular, when traced out, is full of solemn warning, because the beginning of the evil into which they fell was so small, and became, through connivance and neglect, so wide-spread and destructive.

In the seventeenth chapter of Judges we read of a son robbing his mother of a large sum of money, and afterwards, through fear, restoring it. The mother declared that she had intended it for the Lord's service, but after a strange fashion, the device of her own heart—"I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image." What perverse infatuation this, to think she could please God by doing that which He had expressly forbidden, for "Cursed be the man that maketh any graven or molten image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place."

But these solemn prohibitions were not remembered. The two hundred shekels of silver were given to a founder, "who made thereof a graven image and a molten image, and they were in the house of Micah. And the man Micah had a house of gods," &c. One thing alone was wanting to the completeness of the idolatrous paraphernalia. He had consecrated one of his sons, who became his priest. The delinquency of setting up an image he thought nothing of, but the irregularity of the priesthood troubled him much. There are many with whom corruption of doctrine is as nothing, but defects in discipline and orders are final and fatal.

Just then a Levite, as he journeyed, came to Micah's house, and Micah, availing himself of so favourable an opportunity, said to him, "Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals." . . . . "And the Levite was content to dwell with the man." He must have known, this young Levite, that he was doing that which was evil in the sight of God, but he did it because of the temporal advantages connected with the offer. Very terrible it is to do violence to our convictions, to compromise ourselves with corrupt doctrines for the sake of gain, and, from selfish motives, to unite ourselves with those who are their inventors and propagators.

But Micah did not long remain in possession of his image and his priest. He had said, "Now know I that the Lord will do me good, seeing I have a Levite to my priest." If, however, his prosperity depended on his having not only an image, but an officiating priest, he was soon to be deprived of all. There came to his house five men of the tribe of Dan. "They had come to spy out the land, and to search it."

Dan and Naphtali were the sons of the same mother, Bilhah, the handmaid of Rachel. In the prophecies of Moses (Deut. xxxiii.) they are placed side by side, although, in the utterances addressed to them there is a marked contrast. Jacob and Moses appear to have been remarkably restricted in what they said respecting Dan, and in the sentences respecting him there is a dearth of spiritual blessing. Naphtali's sentences, on the contrary, are exceedingly rich—"O Naphtali, satisfied with favour, and full with the blessing of the Lord," &c. Thus Dan is like Gideon's fleece when it was dry, and around it, upon all the ground, there was dew; while Naphtali is like the same fleece when it was so full that Gideon "wringed the dew out of it, a bowl full of water."

Of Dan, Jacob said—"Dan shall judge his people as one of the tribes of Israel:" he was to be endowed with intellectual qualifications, which should fit him for the discharge of high offices; and accordingly we find one individual of this tribe so distinguished amongst the thousands of Israel for his artistic skill and accomplishments, that he was specially selected to execute the finer and more elaborate work that was required in the construction of the tabernacle—"Aholiab, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer."

Besides wisdom, Dan was to possess another qualification mentioned by Moses—

"Dan is a lion's whelp; he shall leap from Bashan:" his energy and power should be such as to enable him to great exertions.

Bashan was on the other side Jordan; it was a portion of the inheritance allotted to the Reubenites, and Gadites, and half tribe of Manasseh. The figure refers to the impetuosity and power with which, from this preliminary conquest, the tribe of Dan rushed forward to the subjugation of the whole land. That Dan was a powerful tribe appears from Numbers ii. In that chapter it is stated, that next to the tribe of Judah, that of Dan was the most numerous; and that if, on the march, the van was assigned to the camp of Judah, the rear, as the next in importance, was assigned to the custody of the camp of Dan.

These, then, were great natural gifts, had they been sanctified. Had these qualifications been blended with high principle, the fear of God to control and direct them aright, Dan would have been fitted to rise to a high pre-eminence among the tribes; but this was not the case. Dan, as a tribe, was not God-fearing. From the want of high principle, their natural gifts and qualifications became misdirected and abused; and thus that which would have been for their welfare became to them a trap. These natural gifts and qualifications deteriorated, as they will be sure to do, unless conserved by the action of grace: their power degenerated into tyranny, their wisdom into subtlety and treachery, according to Jacob's portraiture of the tribe, Gen. xlix. 17. Dan, who might have been a blessing to his fellows, became to them an injury—"Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward."

In the apportionment of the land, as mentioned in Joshua xix. 40, the children of Dan appear to have been placed in circumstances somewhat similar to those of the children of Simeon; thus their portion was too small for them, as we are told in verse 47; and hence it became necessary that they should win for themselves some additional territory, to which might be transferred their surplus population. But if they wanted more territory, it was not to be had in their immediate neighbourhood, for the ground was already taken up by Ephraim on the north, Benjamin on the west, Judah on the south-west, and Simeon on the south. Thus, if they wanted land, it was necessary that they should go to a distance for it, beyond the confines of the apportioned and settled land. Let us see what they did. In Judges xviii. we find a detail of their proceedings. "The children of Dan sent of their family five men from their coasts, men of valour, from Zorah and from Eshtaol, to spy out the land, and to search it." In so doing, they acted with the wisdom by which the tribe was characterized. They did not hastily and impulsively send forth an expedition without any thing definite to guide it as to the direction in which it was to go, or as to what it was to do; but, acting prudently and with forethought, they sent forth an exploratory expedition to pioneer the way.

But in the selection of the men of whom it was to consist, no care was taken to choose such as feared the Lord. They were no doubt men distinguished by their valour and intellectual ability, wise men, and brave; but the higher qualifications of godliness and conscientiousness were dealt with as of little consequence, and either intentionally omitted or ignored. At any critical juncture, when it becomes necessary that representatives should be chosen, to whom may be confided the interests of large bodies of men, it is dangerous to be guided by the mere consideration of intellectual ability, while the important qualification of godliness is dealt with as though it were a matter of little or no consequence. Such men, at an important crisis, may help in one way, and injure seriously in another. Circumstances may arise of such a nature, that the absence of religious motives may just make all the difference. There may be wanting, in consequence, the single eye, or the right judgment in all things; and insidious temptation to do evil that good may come, arising, there may be no strength of principle to

resist them. It will be seen that these men, while promoting the secular interests of their tribe, spied out what was spiritually hurtful.

On their way upwards they had lodged at Micah's house, and there they discovered the new-born idolatry to which we have referred. They might have crushed it as they would a viper's nest; but instead of this they adopted it. "When they were by the house of Micah, they knew the voice of the young man, the Levite; and they turned in thither, and said unto him, 'Who brought thee hither? and what makest thou in this place? and what hast thou here?' And he said unto them, 'Thus and thus Micah dealeth with me, and hath hired me, and I am his priest.' And they said unto him, 'Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.' And the priest said unto them, 'Go in peace: before the Lord is your way wherein ye go.'"

The explorers proceeded on their way. They had to travel far north, beyond the boundaries of the other tribes. At length, around the sources of the Jordan, they found what they were in search of. They "came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure." Hastening back to the main body of the tribe, they aroused them to effort, and forthwith a war expedition was equipped, six hundred men with weapons of war, that they might possess themselves of a land which was "very good," "a place where there is no want of any thing that is in the earth." As the war-party passed up, the five men who acted as guides were not forgetful of Micah's shrine. They had already consulted it, and received an answer of peace; and now a thought occurred to them, which they communicated to their clansmen—"Do ye know that there is in these houses an ephod and teraphim, and a graven image, and a molten image? Now, therefore, consider what ye have to do."

They appear to have had no difficulty in persuading their clansmen to rob Micah of his gods, that they might set them up in their new home. "The six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate. And the five men that went to spy out the land went up and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image."

The priest, when he saw all his idolatrous appendages on the point of being carried off, seemed disposed to offer a resolute resistance, but he was soon disarmed. "They said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?" Is it surprising that he yielded? He had already put away a good conscience. For the sake of a mere subsistence he had forsaken God; can we be surprised if, for the promise of more, he forsook Micah? Strong temptations passed before his eyes—an influential and honourable position; to be the priest unto a tribe, to have affluence instead of poverty, distinction instead of obscurity—this was the bribe. It reminds us of one of the same kind, but on a larger scale—"The devil showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give thee and the glory of them, for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me all shall be thine." At the feet of the great Captain of our salvation the shaft fell innocuous: glittering as the temptation was, it moved Him not. But have there been no such Levites as Micah's priest amongst his professed followers? none who, for the sake of honours, preferments, &c., have compromised their principles; none who, rather than forego the prospect of advancement, have apostatized from their profession of the truth, and, even at such a fearful cost, have thought it better to be a priest unto a tribe, than an obscure priest in the house of one man?

Deaf to the entreaties and lamentations of Micah, who vainly besought them to restore to him the gods which he had made, the Danites proceeded on their way, and, having subdued the people of Laish, built there a city, which they called Dan, and there they set up the graven image; "and Jonathan the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land."

So far, then, the taint of idolatry had spread. Did it progress no further? Is it probable that corrupt principles, when they have obtained a vantage ground, will fail from thence to extend their influence, and that with a diligence which reproves those by whose remissness they were permitted to gather strength?

When the ten tribes separated from Judah, and became a distinct kingdom, Jeroboam, King of Israel, introduced a national idolatry. His motive was political expediency. The divine command was—"Three times in the year shall all thy males appear before the Lord God." Obedience to this requirement seemed to him fraught with danger. He said (1 Kings xii. 27), "If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, and they shall kill me, and go again to Rehoboam, King of Judah." Rulers have often been tempted to compromise themselves with false religions, not because it was right to do so, but because, in their judgment, it was expedient. How can such measures promote a nation's prosperity? for just in proportion as error is recognised and its teachers encouraged and helped, is God's truth interfered with and hindered. In this perplexity the "king took counsel," and his counsellors appear to have been no better than the young men with whom Rehoboam consulted. "He made two calves of gold." Aaron's unhappy delinquency, when he made "a molten calf" "and built an altar before it," while the people said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt,"—this was remembered, but not the judgment by which it was followed.

These golden calves of Jeroboam were set up, the one "in Bethel, and the other put he in Dan;" and it is immediately added, with marked significance, "And this thing became a sin: for the people went to worship before the one, even unto Dan." And why not to Bethel? How came it to pass that Dan was so much more frequented and that Bethel is passed over? Undoubtedly because it was an old seat and centre of idolatry, to which the people had been long accustomed. It appears strange that this people of Israel should with such facility have been estranged from God's worship at Jerusalem, to the worship of idols at Jeroboam's shrines; but the way had been prepared; the principle of substituting, in the momentous concernments of religion, the device of man for the appointment of God, had long been admitted and acted upon, and this iniquity became to them "as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." The sapping and undermining process had long been going on, and it terminated at length in this collapse, and the defection of Israel from the national profession of God's true worship and service.

The language of Jeroboam when he set up as objects of worship the golden calves requires to be noticed—"It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."

So precisely it is in the Romish system—it is too far to go to Jesus, and therefore Mary is set up between Christ and sinners. Jesus, since his enthronement, is, in the disparaging theory of that system, less disposed to be the advocate of sinners, and has clothed Himself more with the aspect of a judge. "It is difficult of a judge to make him an advocate. Now this is what the saints effect, and especially the most blessed Virgin." Such is the apology of Romish controversialists; and "the intention of the church is that we seek Jesus Christ in his saints; and we are more sure of finding Him in his saints, for instance, in the blessed Virgin."

Thus his pitifulness is abstracted from Him, and given to Mary—"Jesus being no less our Judge than our Saviour, *must* avenge the wrongs we do Him by our sins; while the holy Virgin, being solely our advocate, is obliged to entertain only sentiments of pity for us."

The Saviour is no longer as the ladder "set up on the earth, and the top of it reached to heaven." According to Romanist teaching, the ladder, since the Lord's ascension, has been pulled up beyond the sinner's reach, and Mary is introduced to restore the interrupted communication.

It is indubitable that the calves were designed to be regarded, not as new gods, but as representations of the one true God, who, in the Hebrew Old Testament, is so often set forth by a plural noun, significant of the Trinity persons, and of the solemn covenant into which these divine persons have entered for the overthrow of the power of evil, and the deliverance of sinners of our race. To the Triune God Aaron intended to refer when he said, "These be thy gods, O Israel;" and no doubt Jeroboam, by the same pretence, sought to justify his acts.

This kind of idolatry, the transgression of the second commandment, is more plausible than the more open and direct idolatry, which contravenes the first. There are those who would shrink from the worship of false gods, who think it allowable to worship the true God under an image. Many use a crucifix, and defend the practice thus—We do not worship this: we only use it to remind us of one who is absent, that our love may be kindled, and our devotions be more fervent.

But does God recognise such representations, and accept the prayers which profess to be offered through the image to Him? Was He conciliated to the golden calf of Aaron by the apology, that it was not another god, but Himself that was intended to be so worshipped? With what holy indignation does he repudiate the dishonour that was attempted to be put upon Him—"I have seen this people, and behold it is a stiffnecked people. Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them." . . . . . "And the Lord plagued the people, because they made the calf which Aaron made."

And when Jeroboam set up his golden calves, and sought to identify them with the Lord, how did He, who was thus dishonoured, describe them? In 1 Kings xiv. 9, God sent a message to Jeroboam by Ahijah the prophet—"I exalted thee from among the people, and made thee prince over my people Israel; . . . . thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart; . . . . but hast done evil above all that were before thee; for thou hast gone and made thee *other* gods, and molten images, to provoke me to anger, and hast cast me behind thy back."

Those sensible objects, which are set up as helps to devotion, the Lord pronounces to be other gods, and indignantly repudiates them. And justly; for He has forbidden such to be used; first, because they are a dishonour to Him, who, by his prophet, says, "To whom will ye liken God, or what likeness will ye compare unto Him;" and secondly, because they are contradictory to, and subversive of, the training under which, for the present, He has placed his people.

If God deemed *sight* necessary to his worshippers, He would have become to us an object of sight. The divine Saviour, in whom dwelleth all the fulness of the Godhead bodily, would have remained with his people. But instead of this He withdrew Himself. He preferred to remain unseen, that his people may worship, not by sight, but by faith, and that, believing all that in his word He has said respecting Himself, they may thus realize Him, and so worship Him. This is the training man needs. He is already too much taken up by sensible objects; he is swayed too much by sense. God's training is corrective of this. It makes the man conversant with unseen realities, which thus become

a counterpoise to the things of time and sense. When, instead of this, sensible objects are used, religion itself serves to make the man more earthly.

The putting forward of any sensible object as that under which God is to be worshipped, is idolatry. It was regarded as such in the times of the Old Testament. It must not be less severely regarded now. Such devices are no help to true worship. Experience proves that they who pray *before*, pray *to* the image; and whether it be a subordinate intercessor that has been introduced between the sinner and the Saviour, or an image that has been set up, in the human device, the service of the worshipper is sure to terminate. It is admitted that men do *confine* their prayers to the Virgin Mary. "A certain proportion," observes Dr. Pusey, "it has been ascertained, by those who have inquired, do stop short in her." And this is intelligible. The tendency of the natural mind is to lay hold on that which is of human device, in preference to that which is of divine revelation, and that because there is in the latter a corrective and sanctifying influence which our nature dislikes, and of which the former is entirely devoid. The false object of worship intervenes and blocks out that which is divine, and thus the sinner, left without any counteractive influence, sinks deeper and deeper in his own corruption. Thus when the Israelites offered to Aaron's calf, "They sat down to eat and drink, and rose up to play:" there was the calf and the dancing: the people were naked, for Aaron had made them naked unto their shame before their enemies.

The idolatrous principle, once adopted, rapidly developed itself; and the sin of Jeroboam the son of Nebat having prepared the way, the false gods of the surrounding heathen received the homage of Israel. Ahab, having married the daughter of the Zidonian king, went and served Baal, and worshipped him.

Thus leaving the commandments of the Lord their God, "they made molten images, even two calves." Then "they made a grove and worshipped all the host of heaven, and served Baal—and they caused their sons and their daughters to pass through the fire, and used divination and enchantment, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger," until at length the stroke of judgment came heavily upon them. "The Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of the spoilers."

As true religion declined, and idolatrous worship was set up in its stead, the people became increasingly demoralized, therefore the Lord was very angry with Israel, and removed them out of His sight." It is remarkable that Dan was amongst the first to suffer: for, nearly two hundred years before the captivity, Benhadad sent the captains of his armies, and they "smote Dan."

How fearfully did not the taint of idolatry spread? It was concocted in the mind of an individual, a woman, an obscure person, who obtained thus an unhappy notoriety. By her example and influence her household became infected, and idolatrous worship was established in Micah's family. From thence the malarious influence spread abroad, infecting first a few leading men, and then a considerable portion of the tribe to which they belonged, thus acquiring an important position, and establishing itself in an important centre. There it wrought, sapping the principles of the surrounding population, and preparing the way for a great act of national apostacy. Then came the judgments.

A process of religious corruption may be small at its commencement. Is it therefore to be disregarded? Still more, if it have gathered sufficient strength and boldness to raise its head in the assemblies of a nation, and openly avow its principles and object, shall a false liberality palliate the evil, and plead for it when arraigned as though it were an innocuous proceeding, which, through unfounded prejudices, had been cruelly persecuted? "Whatsoever things were written aforetime were written for our learning;" and the records which are found in the pages of the Old Testament of the sins and

punishments of God's ancient people "are," as St. Paul says, "our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them."

And if experience shows, that in an old-established church like that of England, the centre of much evangelization, and the mother church of many Missions, a religious corruption, unmistakeably idolatrous, has succeeded in stealthily creeping up to a position from whence it cannot be dislodged without great difficulty, what need is there not of vigilant circumspection on the part of our new churches, that they fall not into this snare of the Devil? Our heart's desire and prayer for them is, that they may continue in the faith grounded and settled, "and be not moved away from the hope of the Gospel which they have heard;" so will they be fitted to "shine as lights in the world, holding forth the word of life."

THE ASIA-MINOR MISSION.

In this Number we introduce the narrative of a journey for evangelistic purposes, carried out by the Rev. R. H. Weakley and the Rev. T. F. Wolters into the interior of Asia Minor. This document was accompanied by a letter from Mr. Wolters, some extracts from which we also give. They afford information respecting the aspect of Missionary work at Smyrna, and the promising aspect of the interior, so as to encourage the hope that the openings which present themselves, if promptly and energetically worked, will not fail, by the blessing of God, to yield large results. Our readers will mark what changes, in his opinion, should be adopted. But how can the Society charge itself with any new responsibilities, when the income placed at its disposal does not suffice to maintain the existing circle of the work? The financial communication which the Parent Committee have been constrained to make to their Missionaries in diverse quarters of the globe, that they are apprehensive of a deficit of nearly 13,000*l.* by the end of March 1868, has checked the expanding work, and discouraged the Missionaries from entering upon new enterprises, although, generally speaking, throughout the wide extent of the great Mission field, the encouragements were never clearer than at the present moment. So it has been at Smyrna. After referring to the financial aspect of the Society, Mr. Wolters remarks—"This certainly cuts off the prospect of our work being extended in this country, at least for the present." He adds, "We must not forget whose are the silver and the gold, and in whose hand are the hearts of men. In answer to believing prayer, coupled with diligent effort, the dark cloud may still be removed."

May the clouds which do overhang just now our church and nation break in such showers of blessing, that the streams of charity, flowing in with abundance, may set the Society free for a great onward movement.

The following are the extracts from Mr. Wolters' letter—

There has been no change in the aspect of the Mission since the beginning of the year. The insurrection in Crete has produced a coldness between the Turks and Greeks, as it was natural to expect; but this does not affect us much. The Turks generally look upon the English as their best friends, and are anxious to keep up the friendly feeling, conscious that, if left to themselves, they can but ill defend themselves against their many enemies. Yet with all this, our intercourse with Turks in Smyrna, continues to be almost nothing. I have had several long discussions with a man who is liberal enough to read the Korán with me. After one or two conversations, he called to his assistance a friend, one of the Ulema. It was hard work to deal with the two. Ignorant, superstitious, credulous, and, withal, supercilious in the highest degree, they took no notice of arguments, but merely repeated the wildest assertions. It was only when I turned upon them, and showed that I

could make the like assertions about Mohammedanism, that they drew in, and then they attempted to put me down by bringing forward the "Beyan-ul-Haqq," a book published last year at Constantinople, and which professes to give an account of a discussion held at Agra some years ago, between the late Dr. Pfander and some learned Mohammedans. Of course, Dr. Pfander is here represented as being at the mercy of his opponent, unable to return any satisfactory answer. Naturally, I could not admit this book into our discussion, and cut the matter short by saying that I should not proceed a single step until they had brought satisfactory proof that our Scriptures are corrupted, and are no longer worthy of being received as the word of God. This they declined to do, merely repeating that it was so, and I despaired of making them see that vague assertions can never be allowed to take the place of argument. Certainly, my little experience of Smyrna Turks is not encouraging. I do, however, feel strongly that we must not give up hope. It cannot be that the efforts hitherto made will be in vain. The fruit will surely come, though, perhaps, not in the way or at the time which we expect.

In the meanwhile I cannot help turning to the interior of the country. It is there, I think, that our most hopeful field of labour lies; for we are there further removed from the deadening influence of an irreligious civilization. During the last spring another extended tour was accomplished by Mr. Weakley and myself, a full account of which you will receive from the pen of Mr. Weakley. I will only make, in addition, the following general remarks upon our experience during that tour—

1. It was strictly an exploratory journey. Our object was to visit as many as possible of those places which had been left untouched on former occasions. We were anxious to discover what openings there are for Missionary labour in those towns, what are the relative numbers of Mussulmans and Christians, and so forth. We did not expect to be able to accomplish much direct work.

2. At Mughla, Istenaz, and Buldur, as well as in many of the villages where we put up for the night, we were agreeably surprised with the open and friendly deportment of the Turks. They sought our society, regretted their ignorance and their exclusion from the rest of the world, and, in one or two instances, went so far as to express a wish that we should establish schools among them. And all this, be it remembered, at a time when the dreaded conscription brought Crete to their remembrance, and might be expected to sharpen their hostile feelings towards Christians in general. We have here a sufficiently hopeful prospect to justify repeated visits into those parts. That liberality of thought and friendliness of feeling, though perhaps not very deep, is something which we should lay hold of, to encourage and guide in the right direction.

3. In the south-western and southern districts the Greeks who are met with in the towns are of the Greek-speaking class. They are generally recently-formed colonies from the Greek Islands, Cyprus, Rhodes, Crete, Scio, &c. We did not find them very accessible. They differ in this respect from the Turkish-speaking Greeks, who are met with more inland, and have much more of an ear for good things. Accordingly, we had less intercourse with Greeks on this tour than usual. Still a considerable number of Scriptures were sold, and this is a matter which affords encouragement, and calls for heartfelt gratitude to Almighty God, from whom alone can come, and from whom I am sure will come, the blessing in due time.

4. Two things were impressed on my mind more deeply than ever during this journey; (*a.*) The necessity of efficiently working the districts thus cursorily visited. We have often had occasion to remark during our journeys, that it is only lengthened intercourse with people which will remove the prejudice, the reserve, the timidity with which we are met in the first instance. But many of these places cannot be visited except at considerable intervals of time, on account of their distance from Symrna, and the expense of the journey. Any good impression which may be made during our short stay is in danger of being obliterated before we can renew our visit. Were it possible to station a Missionary, or at least a native agent, in some central spot where his influence would be felt continually all round, the case would be different, and, with God's blessing, we might expect some fruit. (*b.*) The second thing which impressed itself on my mind is the necessity of schools.

It went to my heart to see fine, healthy children entirely neglected as regards their spiritual and mental development. Here is material which might be turned to blessed account in furthering the cause of the Gospel. I do not know what has been the Society's experience in this respect in other Mission fields; but it seems to me that one of the most hopeful fields of labour lies in this direction. True, the results may frequently be such as we cannot lay hold of, in order to put our finger upon them as it were, because we cannot follow every child into after-life. But will men and women, into whose hearts in

tender childhood the seeds of truth have been cast, ever be as dark, as degraded and superstitious as those who are quite neglected? And though some, nay, many or most, should carry away from school nothing more than a better acquaintance with the elements of mere worldly knowledge, is it too much to expect that some at least will be led to drink of the Fountain of heavenly wisdom, and to find rest in believing in Christ? Why, if we had the assurance that only one or two would be thus blessed, would it not be worth the while to make an effort to establish schools here and there? It would indeed be a bright day for Asia Minor if our Society itself, or some other Society at the instigation of our Society, could undertake a work like this. Is it not possible that something should be done in this way?

NARRATIVE OF A JOURNEY INTO THE INTERIOR OF ASIA MINOR,

BY THE REV. R. H. WEAKLEY.

March 6, 1867—Left Constantinople by the Austrian mail boat "Archduke Maximilian," for Smyrna. The weather was bitterly cold until we passed the Dardanelles, when a welcome change in the temperature became very perceptible. Near sunset, on the 7th, we lay-to in the harbour of Mitylene, and every one went on deck to enjoy the view of this lovely part of the island, now especially beautiful with the calm and varied hues of evening. Passengers came on board, and were settling down; others were receiving the greetings of their friends who had come off in boats to take them home; a brisk trade was going on in the little fresh sweet cheeses for which Lesbos is renowned, and in and about the ship all was cheerful bustle, when suddenly, as if some terrible engine of war had been exploded beneath the keel, a violent shock heaved the vessel up, which fell heavily down again, quivering from stem to stern like a shaken reed. Every one stood aghast. The chief engineer, who had been enjoying the scene on deck, ran down to his engines; the captain rushed up from below bareheaded; I glanced anxiously towards the engine-room, expecting to see a fearful gush of steam and ruin from the burst boilers, and then the terrible movement was repeated, this time with a roaring noise from the shore. The gasping utterance of two or three Greeks at my elbow. "Seismòs! seismòs!" and the spectacle before us left no doubt now as to the cause of our alarm. Houses were collapsing all round the bay, each, as it fell, sending up a sudden jet of dust as if a mine had been sprung beneath it, the dust gathering rapidly into one vast cloud over what was, but a few seconds before, the town of Mitylene, and then sweeping down into the bay to envelope us for a short time, as it were, in a fog. The lieutenant now came on board from his customary visit to the health office: his life had been barely saved. The health officer had invited him to sip a cup of coffee with him, which he refused, on the plea of haste, and was just stepping into his boat when the whole building fell with a crash just behind him. We lay more than two hours off the island, the shocks continuing at short intervals; each one painfully perceptible on board. Darkness came on rapidly, and the multitude of lights flitting about near the summits of the mountain showed how far the survivors had fled from the scene of ruin and death. The sense of one's powerlessness to help the sufferers was at this time overwhelmingly painful; and the reply of some Turkish medical men on board to my suggestion, that possibly by their skill life might be saved which would otherwise be lost through neglect, to the effect that, without apparatus, they would be useless, and that they would telegraph to Constantinople for instructions on the morrow, though not without a degree of reasonableness, was yet uttered too coldly to be otherwise than repulsive at such a moment. However, on the morrow, by the humane zeal of our consul and his French colleague, a French gunboat, having on board two English medical men, with whatever could be gathered in haste for the necessities and comfort of the wounded, was sent off from Smyrna. The catastrophe happened about six P.M., and so suddenly, that one had scarcely realized the event when it was over. Whither can sinners flee from their despised and forgotten God? Discussing with a Turk subsequently, who contended that since God was just, the slain of the earthquake must have been guilty of more than ordinary crimes, the passage in which our Lord teaches us the lesson to be derived from such calamities (Luke xiii. 1—5) came in with great appropriateness and force.

March 20—Our horses having been sent on by the road two days previously, we left Smyrna this day by rail for Aidin, taking all the baggage with us. On arriving there about noon, we were met at the station by several

persons, who, having heard from our men that we were on the way, came to bid us a hearty welcome, and to beg that we would meet themselves and a number of others for prayer and exhortation in the evening. The request was urged with great earnestness by some Greeks who were anxious to be addressed in their own language, the Protestant agent, who is an Armenian, and only knows Turkish, supporting their petition. We felt that it would be wrong to refuse; so at seven P.M. we went to the agent's house, who conducted us to the private dwelling in which the people were to assemble. As some of the Greeks could not come till later, I was asked to open the meeting in Turkish, and after having expounded 1 Peter ii. 11—17, and prayed, Mr. Wolters addressed them in Greek. The room which had been gradually filling up to this time was now literally crowded: not only the divans, but even the whole of the floor was filled with men, who, with two or three women in the back-ground, were sitting as close as they could pack, while in the doorway and on the platform outside, were many people, all listening with an intensity of earnestness which was almost painful to witness. There were present a large number of Greeks, a few Armenians, and an Arab, a native of Damascus. The agent closed the meeting with prayer for a special blessing upon us and our work, and then we left, followed, as we went out, with many a warm expression of love and wish of God speed. On the way back to the khan the Arab asked some cavilling questions about the previous existence of the soul in the world of spirits (dalemi erwah), and said that he had somewhat to ask of God if he should ever meet Him. I told him that he was a free agent, having a conscience, and being responsible to God for his behaviour, before whom he must appear to be judged; that he had nothing to do with the dalemi erwah, the existence of which he could have no assurance of, &c. "Oh, then, he would deny that he had a soul at all." "So your flesh, bones and blood think, love, hope, fear, &c.," I was saying, when he turned off to his lodging, still scoffing. May the Lord put a fire in his conscience till he cry for mercy to Him who will in nowise cast out! Before going to the meeting we called on the Greek Archbishop of Heliopolis, to offer him a copy of the new and beautiful edition of the modern Greek Reference Bible. He was rather inclined to be disagreeable, and repeated the objections against the circulation of the sacred Scriptures in the vulgar tongue, which he urged three years ago. He said that translations into Turkish and English were all very well, but a modern Greek version was not to be tolerated: people did not need it (alas! how few even of the Greek clergy know any thing of the prayers they read in the old Greek); that in this version certain words had been mistranslated, or ought not to have been translated at all; that the original ought to accompany the version in parallel columns; that, in fact, the laity were in no need of the sacred Scriptures, for bad men would make bad use of them, and to good men dogmas were a superfluity, &c. However, in the end he accepted the Bible, and thanked us for it.

March 21 — Left Aidin, *en route* for Melassa (Mylasa), in company with a professional gentleman, who joined our little expedition on account of the archæological interest attaching to many of the places we must pass through. In about ten hours we reached our first halting-place, consisting merely of a hut for travellers, a stable for horses, and the poor dwelling of the keeper of the station. The village to which this place is attached lies out of sight a short distance off, and is called Carpusli. The road we traversed this day lay at first southwards across the broad plain of the Mæander, which was for some distance so marshy as only to be crossed by a narrow stone causeway. On arriving at the river—which here runs near the southern edge of the plain and is very deep, turbid and rapid—we crossed in a large triangular vessel, half boat, half raft, hauled across by a rope attached at each end to a stake driven firmly into the bank, and resting against a roller on the stump mast. After passing the river the road enters the valley of the Marsyas, one of the largest, if not the largest tributary of the Mæander, now called by the Turks Chinar Chai. It is a broad and beautiful stream, crossed at some distance up by a recently-constructed but ruined bridge, the already broken-down arches of which say much either for the strength of the floods or the want of skilful workmanship. The ford we had to pass further on was somewhat dangerous from the nature of the river bed: three of our horses went down, two at the bank and one in the middle of the stream where our groom had an uncomfortable bath, but, thank God, nothing worse. The remainder of the road ran through thinly-populated but very fertile valleys bounded by rocky hills.

March 22—This day was spent for the most part in crossing Mount Latmus, called by the Turks Torba Dagh, amidst masses of rock, dashing streams, and the dark shade and sweet perfume of the pine forest. The scenery was of great solemnity and grandeur, and the silence of the forest most impressive; but one

listened in vain for the chirp of an insect or the note of a bird. After a very rough ride we came down into the pleasant plain in which Mylasa is situated, and in about an hour reached the town, which contains about 1000 houses of poor appearance. On riding in, many of the people stood at their doors, and bade us welcome. The explanation of this unwonted reception we found to be, that very much had been heard of the British archæological expedition to Halicarnassus and Cnidus, which places are down on the coast about a day's journey off; and the general impression was that we had come to make excavations in Mylasa and its neighbourhood, would employ many labourers, spend a great deal of money, and so benefit the inhabitants considerably.

March 23—The illusion was broken to-day when our boxes were opened, and every one invited to purchase the book which brings tidings of eternal good. People were anxious to show us ruins, to fetch us coins, to tell us of statuary and ancient inscriptions, but no one seemed to care for the word of God, or to speak of religion. While our servant made the round of the bazaar with his bag of books —which is our usual method of making known our business—we walked about the town and its neighbourhood. We found the remains of the ancient city very abundant, but nearly all pulled down and used by the present inhabitants in the construction of their dwellings. One notices continually beautiful blocks of marble, finely wrought by the Grecian chisel, mingled with rough unhewn stones, or even with the sun-dried brick in the walls of the houses, and all the members of a noble architecture scattered about in every posture of displacement. As we were returning, a farmer invited us into his homestead to see something he had found whilst digging in a field. It was a rude figure of the Carian Diana, as ugly as an Indian idol, bearing in one hand the "labris," or double-headed axe, a symbol which we met with everywhere on the ancient fragments of building. The farmer was a pleasant, accessible Mussulman, with whom we had some conversation as we sat sipping coffee with him in the field. Returning to the khan we found our servant much dispirited at the reception he had met with. Many would not even look at the books, and all appeared profoundly indifferent. Still we comforted ourselves with the thought that, under our Father's blessing, we might yet do a little during our stay. One New Testament, left in a Turk's hand would yet be seed sown. In the evening, going out to the west of the town, a gipsy asked for some tobacco: this led to our sitting down with him at the door of his hut. We found that he was very poor and painfully ignorant; by profession a Mohammedan, but really nothing; himself half-naked, his children quite so. His wife, with a total absence of the reserve and shyness of Turkish women, came and squatted outside, while one of the active brown urchins who were playing about left his game to help himself to her breast. I went away, thinking the Gospel of Christ is for these poor outcasts too, but who is to be their evangelist? We must pray to the Lord of the harvest to give us a Gipsy, a Yuruk, a Kurd, a Zeibek, to go each to his own tribe, with a full knowledge of its language, its habits, and (as in some of them) its carefully concealed religious thought, and in full sympathy with the ignorance of his people to speak the words of that fresh life which has come from heaven for all. Proceeding further up the hill, my companion sat down to sketch a large tomb we had passed close to the gipsy's hut, and the view of the town behind. Here a Turkish Zabtieh joined us, and said that about an hour's distance off there were large and beautiful ruins. In the course of further conversation he spoke very sadly of the state of his country, and the deep and universal poverty into which the people had sunk. "But what is the remedy for our wretchedness? I can think of none," he said, with a sigh. "I know of but one," I replied. "It is, that you and all your people should embrace the faith of Christ. He is a Saviour, and the only one; and all men, be they Islam, Jew, Heathen, or Christian, are sinners and wretched, and have need of such a Saviour. Under his shadow peace of heart and prosperity are found. What country more blessed than England? yet whatever good is found there has resulted from the Gospel of Christ." "Is it so, indeed?" "Yes. Can you read at all?" "No. What can I do? I must bear my lot," said he, as he turned away.

March 24: *Lord's-day*—Had service in the morning. Subsequently several people came in to converse and look at the Scriptures, two or three copies of which were taken home for perusal. Several of our visitors were Turks, but we were not able to say much to them. The farmer, whose acquaintance we made yesterday, came, with another Turk, to our room; and, after a conversation of great freedom and friendliness, took away with them New Testaments, some parts of the Prayer-book and several small Turkish books. A walk, which we took when our visitors ceased, to breathe the fresh air, and escape for a while from the dirty khan, gave us a better idea of the greatness of this, the once principal city of Caria. Long lines of aqueduct from the adjacent mountains; abundance

of fragments, which tell of buildings possessing no common richness and beauty; altars, sarcophagi, and a remarkable tomb, consisting of a high quadrangular base, surmounted by columns and pilasters, which support a roof of hewn stone, richly sculptured on the inner side to form a ceiling; all these, and much more, contrast strangely enough with the wretched buildings, dirty streets, and cramped proportions of Turkish Mylasa. In the evening we had divine service, this time in Greek, for the benefit of our servant; and, later, several Greeks paid us a visit, with whom Mr. Wolters conversed in their own language.

March 25—Market-day, and so we hoped to sell some books and talk with the people. Unlike many places we have visited, there was but a very small influx of villagers to the bazaar, which may perhaps be accounted for by the generally scanty population of this region. My only visitors were Jews, who bought several copies of Hebrew Scriptures. Our sales in this place amounted, altogether, to nineteen Turkish, Greek, and Hebrew sacred Scriptures, and nine small books. The ground is quite new, never, I suppose, having been visited by any Missionary or agent before; so that if much has not been done, there is no reason for discouragement. A longer stay on a second visit will (D.V.) give us acquaintances and access among the Turks.

March 26—Left Mylasa for Eski Hissar, the half-way halt on the road to Moghla, which is the next town on our route. To reach this place we had a most delightful mountain ride, chiefly through forest, and arrived just in time to escape the rain, which in these regions comes on suddenly and heavily. We were lodged in a poor coffee-shop, on a platform raised two or three feet above the floor. A poor little girl, who brought me a bunch of sweet violets, and two or three villagers, who had a few copper coins to sell, were all our visitors. Lying half asleep on my carpet I overheard our Koordish groom relate to two or three Turks, who were squatting round the big fire, several things which he said had happened in his own experience, almost worthy of a place in the thousand and one nights. What struck me more than his marvellous story was the perfect gravity and undoubting credulity with which it was received, while the mention of God manifest in the flesh, the Son of the blessed, the loving Saviour of sinners, would have awakened scorn and opposition as a wicked invention of corrupt men.

March 27—Before starting this morning we looked round the village for a few minutes. It is built among the massive ruins of ancient Stratonicea. We saw the remains of a splendid theatre, the walls of a very large and solidly-constructed building, with numerous inscriptions, those on the inside in Greek, and those on the outside in Latin, and many columns and fragments, some standing complete, but most of them on the ground scattered about in all directions. Being all of white marble, the public buildings of this town must have had a most magnificent appearance in the days of its glory. A very pleasant ride, four hours of plain and two of mountain, brought us to Moghla, a large town of 5000 or 6000 houses, very few indeed of which are Christian. It lies on the foot of the mountain in a recess, and is surmounted by a large and conspicuous mass of rock. We found a most extraordinarily clean and comfortable room in the khan (empty of course), and, shortly after settling down in it, went to visit the Caimakam (Lieut.-Governor), to pay our respects, and to ask for a trusty man to accompany our travelling companion, who was leaving us on the morrow to make his way up to Aphrodisias alone. We were received with a great deal of politeness, and our request immediately granted. A respectable gens-d'arme was called, and furnished with written orders which were to be shown to the governor's subordinates in the places they would pass through, to be sealed by them, and endorsed by our friend on his arrival at his destination.

March 28—This morning we had a long visit from one of the tithe farmers, who, as he is a native of Denizli, knew something of us and our work. We had a pleasant conversation with him, and he purchased two or three small books. The Greeks were disposed to be friendly, and to purchase Scriptures, when a man, whom we had met at Mylasa, and there seemed well inclined, came and stirred them up to speak evil of us, and of the Scriptures we had brought. A Turk, however, bought a New Testament publicly in the bazaar. In the afternoon we had one or two visitors; and towards evening, going out for exercise, we climbed a steep rocky hill standing alone in the plain not far from the town. On the summit, which commands a beautiful view of the plain and the surrounding mountains, were two or three tombs. Going up we overtook a poor ignorant Turk, who volunteered to be our guide. He was climbing the hill, he said, to light a lamp which burns at the chief tomb: it was his duty to do so every Friday and Sunday evening. He knew that the tomb was very ancient, and that the name of the supposed saint was Khamoursiz, but who he was or what he did was more than he could tell: the

keeping of the tomb had come to him by inheritance through many generations, and his son would have to undertake the duty at his decease. Seeing we were interested in the wild flowers, whose bright blooms gleamed from under the dark bushes, he told us of some sweet-scented and beautiful flowers which had not yet come out, and this led me to speak to him of Christ, and the lessons He taught of a heavenly Father's care from the growth and beauty of the flowers of the field. I could not get him, however, to give heed to what I was saying: he was as a deaf man who heard not. He confessed distinctly that he knew nothing at all beyond the performance of nawaz, *i.e.* the five daily prayers. It is painful to see men with the mental development of childhood. Yet the wondering look and dropped nether jaw is very common in these parts. Something might be done for these men, but much more for their children. On our return we found that several Turks had been to see us, and had promised to call to-morrow.

March 29—Early in the forenoon three respectable Turks came in to see our books and converse with us. They were very friendly, and did not broach any controversial subject. The only question of the kind asked was by a Khoja, who, on turning over the leaves of the New Testament, came to the Epistle of St. Paul, and said, "Who was Paul? was he not the man who sowed discord among the Christians, and split them up into twelve factions?" My reply, that Paul was one of the apostles of Christ, and that the opinion which he had mentioned, and which I knew was very common among Mohammedans, had no foundation whatever, was accepted at once. Falling upon the latter part of Matthew v. in their reading, they afforded me an opportunity of explaining the nature of the matrimonial relationship as God had ordained it, the Christian law of oaths, and the harmony of our Lord's teaching concerning the *lex talionis* with his mission of peace and love in the world. I also seized the occasion for explaining to them the Christian law of love to God and love to one's neighbour, and for showing that, while we were free from the obligation of external rites and ceremonies, we were never exempt from the easy yoke of that law. God we were taught to regard as our Father in heaven, and to approach at all times with confidence by Christ. All seemed interested, and paid great attention. I then told them what our object was in bringing the Scriptures to Moghla, and what was the object of the Society which translated and printed them. After a good deal of conversation they went away, one of them carrying off with him a New Testament, saying, "You must not ask money for this: you are engaged in a religious duty, and to take money would be wrong." He could not understand the explanation that we did not make gain by the sale, as he could judge very well from the price asked, but that we required a fixed sum as a pledge of respect for the holy book. After this party had gone, two other Turks came in, one a Softa, who asked some questions about the nature of the Deity, and looked at the books, but did not wish for any. The Softa was suffering from a bodily disorder, and asked our advice. We told him to use a decoction of a tonic herb which grows plentifully in these parts. He was very thankful, and proceeded to ask questions about the recovery of buried treasure by a kind of bibliomancy. In the afternoon we had visits from three very respectable Turks, one a very wealthy and influential man, who looked at our Scriptures, and conversed very pleasantly for some time. Two Greeks also came and sat, after the Turks had gone, conversing with Mr. Wolters in their own language. Our servant coming in reported that he was treated with great civility by the Turks in the bazaar, and that one or two had expressed the wish that an English schoolmaster might settle down in Moghla to educate their sons. This is something quite new. During our evening walk we were several times saluted by those whom we met with, "Selamur 'Aleykum," which is the salutation usually given only to Mohammedans. Whether the people were deceived by our wearing the fez, or whether they were less exclusive than Turks in other places, we could not gather from this circumstance. When darkness had set in, the wealthy Turk mentioned above sent a servant with his narghiléh to our room, and, shortly after, came himself, accompanied by his son and son-in-law, to spend the evening. They had many questions to ask on a variety of subjects, but studiously kept clear of the one topic which we were watching for an opportunity to introduce. We readily understood this, as every Turk shrinks from talking about Christianity with Protestants before his neighbour, or even his nearest relative. However, our friends took away a New Testament with them. We praise God for this much intercourse with Mohammedans, almost unhoped for here, and for the assurance thus gained, that hereafter we may be able to do much more in this place.

March 30—We were visited by a number of Turks to-day, with whom we were able to converse very freely, but could not persuade them to purchase Scriptures. Going to the

Greek quarter subsequently Mr. Wolters spoke for some time with a priest who had been busily denouncing our books in the bazaar. He was soon joined by another priest, like himself, sad to say, dirty, debased, and reeking with raki. In the mean time I had found in the churchyard, let into the pavement in several places, the fragments of a tombstone, with a French inscription rudely cut and ill-spelt, the touching sentence at the close being alone complete. "Ci git. Basil Emo . . . . é et gentilhomme. Rus . . . se décédé agé 25 an . . 18 . . . . . e ½. Une main mercenaire lui a fermé les yeux, et pas une larme n'a coulé sur sa tombe." The only information we could get about this stone was that it had been found in a field in the valley, and removed to the Greek churchyard when the church was built. In the evening the gentleman who visited us last night came alone, and opened religious conversation at once. He professed to be a seeker of truth, free from narrow bigotry. In answer to his questions, I told him that it was the will of God that our liberty should be co-extensive with the powers, faculties, and capacities with which he had endowed us, and that our responsibility lay in the use of that liberty; that it was a mistake to suppose the Korán to be a higher development of former revelations; the design of God was one, and the mode of salvation one, both in the Old Testament and the New, the difference between the two being, that in the former the method of salvation was taught by types and prophecies; while in the latter the substance of the shadow and the fulfilment of the promise was found in Christ—the revealer of God and the Saviour of men. Our chief reasons for rejecting Mohammed and the Korán were, that he taught another method of salvation, and that we could never be assured that he was truly a messenger of God, his coming never having been foretold in the Old and New Testaments, and Christ having distinctly declared that his revelation and salvation were final. To all this and much more he listened with great attention, and expressed his approval of a few passages from the "Mizan," which were read to him. The latter book he took away with him, but returned it in the morning.

March 31: *Lord's-day*—Had no visitors all day. Held morning and evening service among ourselves in Greek and Turkish. Towards evening we climbed the very high rock which overhangs the town, from whence we had a fine view of the plain, and enjoyed the stillness of our retreat. On the way up we passed numerous chambers excavated in the rock, having more the appearance of dwellings than of tombs. On the summit are the remains of foundations apparently of Greek construction, and behind is a ruined Turkish fort. The plain is surrounded with mountains, and there is no ordinary outlet for the water which pours down in large quantities on all sides during the winter; consequently a lake is formed, which gradually drains off by means of a number of holes at the foot of an isolated hill in the midst of the plain, and is lost in subterranean caverns.

April 1—Started for Makri, three days' journey south-east. The plain through which we rode for some distance was beautifully fertile, the narrow path we followed being shaded with trees, and bordered with a profusion of flowers. A succession of rocky hills then ensued, the track winding, dipping and rising amongst delightful verdure. How enjoyable is the mere fact of living in these regions during the spring! About mid-day we descended into another plain, more wildly fertile than the previous one, and reached the half-way halt of Hajjilez. Here we rested till our baggage came up, chatting with the pleasant old Turk who receives travellers in the solitary shed, the only shelter for man and horse. His mind is full of the insupportable burdens that weigh down his people; he could think and speak of nothing else. "We have men," said he, "in our village, who served under the English during the Crimean war; they were treated justly and kindly: it was a thing strange to them, and they never cease to pray for your people. . . . . How thankfully should we hail deliverance from a rule which destroys us!" Proceeding onwards, we crossed a considerable river, happily at this time low, in which were a number of men floating down timber cut from the adjacent forest. Then, riding over more hills clothed with a variety of trees, we came down into a vast tract of marshy plain surrounded by high mountains, and dotted here and there with copses and a few black tents. Near four o'clock we reached Tepé Koum, a collection of huts constructed of planks nailed hastily and slightly together, a very wretched shelter from wind or rain. The few people there were Greeks and Roumeliotes, with three or four Turks, *employés* of the Government. The place is a mere colony of woodcutters. The best lodging was kindly offered to us—a little house of one room, built of pine bark and mud in alternate layers, with a pretty good roof, but so small that three persons had much ado to stretch themselves on the floor. We were now on the shore of a lake having a narrow outlet to the sea slightly to the east of Rhodes. The outlet was hidden from us by the mountain barrier, which seemed to close up the

channel. Trees of a remarkably fresh and beautiful foliage cover the whole neighbourhood. We were told that they were only found in the district lying between the hills we had passed and Makri, and that considerable quantities of a sweet-smelling liquid are extracted from them—probably the liquid styrax. Three or four persons visited us at dusk, with whom Mr. Wolters conversed in Greek.

April 2—This morning the Turk who brought out my horse said, "You had better take a guard to-day: there are many men in the mountains." Our groom, overhearing the advice, remarked sarcastically, "Chelebi, they are only people who have run away from their padishah." However, knowing very well the general timidity of the natives, we rode off alone. The day was not without its dangers, but not from robbers, and we had reason to be specially thankful for the kind providential care of our heavenly Father. From the lake to the mountain-foot the land was in places very marshy, but of great fertility, and having an abundance of wood. Passing by a small settlement of Circassians, dwelling in the most wretched of huts, and without any knowledge of Turkish, and crossing a very rapid river, we came to the mouth of a ravine, winding along the precipitous sides of which we at length gained the summit of the pass. From this we descended, through rocks and pine trees, to a wide plain. Taking the direction from a Turkoman woman, who was leading a camel, with her little child clinging to its hump, we made for a range of mountains in the hazy distance, on the flank of which we were to find lodging for the night. And now our troubles began. The track was soon lost in a maze of footprints—camels, buffaloes, horses and other cattle having trodden the marshy ground in all directions; and soon we found ourselves in a broad level space, shaded by numerous trees, but covered with water to the horses' knees, the surface of which was almost hidden by the luxuriant growth of grass. Here one of the horses laid down suddenly to roll, with a man on his back, but we were thankful to find that no injury was done, and the bags which he carried were fished up safely. Getting clear of the marsh, we found a Yuruk boy tending goats, who undertook to guide us to a Turkoman hamlet on the river bank, where we hoped to find some one who would show us the ford. To our disappointment, there was not a man in the place, and the women would give us no help. The river, anciently the Indus and Calbis, now called the Dolomon Chai, is here broad and deep, and the current runs with fearful rapidity. At last, in default of a better guide, we were obliged to trust the boy to show us a ford. He took us some distance up the stream, and, pointing to a place, said he knew that animals had passed there some time ago, and went off to his goats. The place looked any thing but safe, but after a minute or two's consultation, our groom plunged in, and we, after seeing him safely past the deepest place, followed, our gallant horses, though borne down by the rush of deep water, carrying us bravely through. The man who had charge of the book boxes fared not so well. Afraid to retain his seat he jumped down, and, clutching the tail of the horse immediately before him with one hand, and holding the bridle of his own horse in the other, hoped to be dragged through. At the critical moment, losing presence of mind, his hold failed of tail and bridle, and he was swept away in a moment, only a part of his face being visible on the surface. Happily he had not gone very many yards before the current carried him near a projecting part of the bank, where a bush dipping into the water became the means of his deliverance. The horse with the books was also carried away, but soon found foothold, and scrambled out on a shoal near the opposite bank, where he stood quietly till one brave Koord, stripping off his clothes, and plunging in at a point some distance further up, made his way across and brought the animal over in safety. Thus we crossed the boundary of Caria, and started afresh across the plain, thankful for the gracious care we had enjoyed hitherto, but with great apprehensions as to the state of our books when the boxes should be opened, and some misgivings as to the possible effects of riding several hours with sodden boots, and clothes soaked above the knee. With one more adventure which caused us a few minutes' anxiety—Mr. Wolters' horse sinking suddenly through the dry crust of a bog, from which his vigorous courage could not save him till his rider managed to get off his back—we arrived towards evening at the Konak, or Mudir's residence of Dolomon. The Mudir was very friendly, and, as he had no accommodation for us, was kind enough to give us a man to conduct us to a village in the mountain, where we might pass the night. It was with great pleasure that we found ourselves on the mountain side again, with its exhilarating air and pleasant shade. In about twenty minutes from the Konak we reached the little hamlet, where a large fire of logs was lit in the guest-room, by which we sat down to get rid of our still damp dress, and to enjoy a little rest and food for the first time since our start at early morn, having ridden between nine and ten hours without stopping.

The village is called Medresseh, and commands a magnificent view of the plain—a mine of wealth to agricultural enterprise—the sea, and the island of Rhodes. A few poor houses were all it contains, but we were received with a kindly welcome, and the usual evening meal supplied, cakes of Indian corn taking the place of wheaten bread—a sufficient indication of the poverty that everywhere prevails. We had a long conversation with the chief man and the Hoja before lying down to rest. They were deeply downcast, the present call for soldiers having taken away 227 young men from the 800 houses, or, rather, cabins, which are scattered over the wide kaza, or district, to leave many a field untilled, and many a wife and children unprovided for. This seemed to them the last and most pitiless stroke.

CASHMERE.

THE most ancient Hindu history extant, the Raja Jarangini, compiled in the twelfth century from the works of seventeen authors, is a history of the kings of Cashmere. Commencing with the fabulous desiccation of the valley by Kashyapa, anterior to historical times, it gives lists of the dynasties and powers that ruled therein, and describes the building of the temples, the ruins of which yet remain. The last Hindu sovereign of Cashmere, the princess Kotereen, lost her kingdom by internal insurrection A.D. 1341, and the valley passed into the hands of independent Mohammedan kings. The second of these, Shahab-ood-deen, A.D. 1356, is said to have subdued Thibet, Kashgar, Budakshan, and Cabul, and to have caused Ferozshah, whom he defeated on the banks of the Sutlej, to acknowledge his supremacy.

Mohammedan zealots, having in considerable numbers come into Cashmere, a system of proselytism was commenced. Sikundar, A.D. 1393, threw down the Hindu temples, and forced his subjects to abjure idolatry. He is said to have employed gunpowder in the destruction of the temples, having acquired it from Timur. Under the rule of Zein-ul-ab-ood-deen, or "Boodshah," A.D. 1423, the condition of the valley improved. "He built bridges, towns, and forts, and erected at Naoshera a noble palace. He constructed Lank island, upon which he built a mosque and a summer-house, to be seen there to the present day; Sirinagur was beautified and enlarged; literature and the fine arts were encouraged. He introduced weavers from Turkistan and wool from Thibet; and many manufactures, such as paper-making, glass-making, book-binding, owe to him their introduction into Cashmere."

In the reign of his grandson, Sultan Hussan, Cashmere was shorn of its dependencies, and the death of this voluptuous king was the signal for the breaking out of civil war; and from this time until the subjugation of the valley by the emperors of Delhi, its history is little else than a record of such wars. Encouraged by the discord which prevailed amongst the nobles of Cashmere, "the surrounding nations seem to have been continually on the watch to effect its conquest, and several armies of these nations, at different times, entered the country and took part in its intestine struggles."

It was not without resolute opposition on the part of the Cashmerees, that the Emperor Akbar at length succeeded in reducing the valley to a dependency of the crown of Delhi, an event which may be reckoned as having been finally accomplished in 1588.

With the object of breaking the old independent spirit of native Cashmerians, the Emperor Akbar caused a change to be introduced in the dress of the people. "In place of the well-girdled tunic, adapted to activity and exercise, he substituted the effeminate long gown of the present day, the dress of the men being thus assimilated to that of the women, a change which led to the introduction of the enervating *Kangni*, corresponding with the French *chauffe-chemise*, or pot of charcoal fire, without which a modern Cashmeree is seldom seen. And it is possible that this measure, one out of a long series of acts of systematic tyranny and spirit-breaking oppression, may have had its

effect in changing the character of this once brave and warlike race; for at the present day, although remarkable for physical strength, the natives of Cashmere are totally wanting in all those qualities for which they were formerly distinguished."

"Cashmere having been surveyed and reduced to order by the Emperor Akbar, having also been beautified with palaces and gardens, little else remained for his son and successor, the magnificent Jehangire, than to enjoy the delights of this eastern paradise in company with his empress, Noor-Mahal, and many of the picturesque recesses of the valley which they were wont to frequent, are pointed out to this day."

Visited only from time to time by the emperors, the country often groaned under the oppression of governors; but its misery was increased when the practice of appointing Naibs came into vogue at the court of Delhi. A nobleman having obtained some province as his Soobahdaree, instead of going himself, deputed his Naib, "and from the beginning of the eighteenth century Cashmere presented the spectacle of a province governed by the creatures of an absent ruler, himself the courtier of the supreme emperor, who, in his turn, by this time of the declension of the Mogul power, was generally a mere puppet in other hands, and but little his own master.

About A.D. 1745, "the accumulated phenomena of ages would appear to have burst forth on the devoted inhabitants of the valley. A dreadful famine occurred, during which it is said that slaves were sold for a penny each. The famine produced its natural result—a pestilence which swept away many thousands of the people: an eclipse also added to their terror, and storms of rain, followed by floods, carried away all the bridges." Shortly after, Cashmere passed from the sway of the Mogul throne under that of the Dooranees. It proved to be a refractory dependency: the governors sent to rule it aimed at independent sovereignty, and rebelled against the masters who had sent them, and the history of the period is one of disquietude and war. In A.D. 1812, the Emperor Mohammed Shah sent his captive brother, Soojah-ul-Moolk, to Cashmere, where he was imprisoned in the fort of the Koh-i-marán; and thus this sketch is brought down to the confines of our own time.

The Sikhs had now risen into importance. They were first employed as subsidiaries in the wars between the Barukzyie and Suddozyie factions, and eventually invaded the valley on their own account in 1814. The first attempt was unsuccessful, and they were forced to retreat to Poonch. In the spring of 1819 he collected an army as numerous as "ants and locusts," and invaded Cashmere a second time. The passes were carried, the Cashmerians put to flight, and Cashmere fell under the rule of the Sikhs—a conquest of which Runjeet Singh appeared to have had such a superstitious dread, that he never visited it in person.

On the death of Runjeet there ensued anarchy at Lahore and disturbances in Cashmere. On one of these occasions Rajah Golab Singh, of Jummoo, was despatched to put down the insurgents, and eventually, after the Sikh campaign of the Sutlej, when Dhuleep Singh was placed on the throne of Lahore, with Lall Singh as his minister, Cashmere was made over to Golab Singh for a consideration.

Such is a succinct sketch of the vicissitudes of this valley. "Years of oppression and systematic tyranny have completely changed the character and broken the spirits of this once brave and warlike race; for although the finest specimens of the Indian race, and remarkable for their symmetry and strength, they are wholly wanting in all the finer qualities for which they were formerly distinguished, and have at length acquired the vices of slaves. The exceeding wretchedness of the villages and poverty of the inhabitants have for years past formed a theme for the description and commiseration of every traveller."

"Some persons will ask what sort of country is Cashmere. Let us fancy ourselves just arrived on the top of the Pir Punjal, the pass on the royal road from India to

Cashmere. It is the 22nd of September, and for some days we have had clouds with a little rain on the plains. On the top of the Pir we find that what was rain below has been snow on the hills, only vastly more of it. The newly-fallen snow lies everywhere around, dazzling us by its brightness as it sparkles in the sun; and we observe that on the higher peaks it lies even thicker than here, extending some 1000 or 1500 feet down towards the valley. We stand still on the edge of the pass, and see all Cashmere stretched out at our feet some 6000 feet below. It is ninety miles in length and twenty-five at its greatest breadth, and the point from which we see it is nearly the centre of its longest side. The valley in every direction is bounded by high hills, many of which are now streaked by the snow, some of which rise to the height of 15,000 feet, and even 18,000 feet, supported by the mighty buttresses which indent the plain, and rise from it in innumerable ridges. In many directions we notice small lateral valleys reaching far into the hills, down which some silvery line of foaming water is seen meandering, which we can trace in its course till it joins the great trunk river of the Jhelum. The Jhelum itself we see wending its way silently in a deep broad stream through the centre and lowest part of the valley, till it leaves it at Baramullah, winding slowly around the hills. From thence it would seem as if the reins of self-restraint were suddenly let loose, as, bounding and roaring, it rolls its whole volume some 120 and more miles along, down into the Punjab plains. When we remember that Cashmere itself is more than 5000 feet above the sea, the spectacle of this vast body of water, as it descends thus rapidly through the hills, can well be conceived.

"The hills around Cashmere are often, especially at the southern side, clothed with forests up to a certain height. We notice the walnut, horse-chesnut, hazel, pine, birch, holly, yew, elm, and other well-known trees, and, rearing its head above them all, we see the graceful Deodar cedar. Bushes and shrubs vary the scene, and many an English wild flower is found blooming in the grass beside the waterfall or on the banks of the clear mountain stream. The hills are of every shape; some pointed and jagged, some broad and comparatively even, and others with dizzy precipices. We look down again on the valley, and see that at this time of the year, in many parts, it is like a yellow sea of waving rice, already in the ear, and nearly ripe for the sickle. Clusters of trees, encircling each village and hamlet, are scattered all over the country. The large Wuler lake, with its marshy bank, lies under the hills on the opposite side of the valley to the left; and the little Dal just shows its form beyond Sirinagur, between the Hindu temple on Tukhti Suliman, and the foot of the Hurri Purbut." Let us descend—

The scenery more than repays, and far surpasses Moore's descriptions and imaginings. In some places your pathway winds along through tall firs and cedars of Lebanon; in others through groves of apricot and mulberry; and in many places is skirted with plum and peach-trees, and the white climbing rose, and flowers of every hue, in tangled profusion, with here and there the red rose of Cashmere, and scarlet bells of the pomegranate. Now you descend into some deep rocky glen, shadowed with vines and trees, and cooled by the fresh-water brooks and torrents, and again you rise to some look-out point, from which you behold lofty snow peaks shooting up all around the mountain-bound horizon, and at times seeming to approach and recede in turns, as you wind along the crooked path, and again at times disappearing and reappearing, as if playing at "hide and seek," behind each other and among the clouds.

Arrived in the plain, "we see that the rice-fields are each a few inches deep in water, which is necessary for the growth of the rice-plant, and on which the seed, now found after many days, was originally cast. We also find fields of Indian-corn, and occasionally of cotton. There are no real roads in the valley, but only narrow paths, often only broad enough for a horse or a foot-traveller to pass singly along, and these are sometimes cut up and deep in mud, from the water that oozes on to them from the rice-fields. These paths seldom seem to lead straight to where you want to go, but go

wandering round the unfenced fields, or lengthen the journey by following the bendings of a watercourse. Little or no money is spent on road repairs; but we generally meet with rude bridges, formed by two poles thrown across the stream, with cross pieces of wood nailed down on them with wooden pegs, and covered with sods and mould. The bridge oscillates as we pass over it, and there are no protecting rails. The villages are very pretty, with the houses a little apart from each other, embosomed in the trees that throw their shade over the village green. We see in perfection the grand towering plane-trees, each limb of which is a great tree in itself, which rise from their massive trunks to the height of between one hundred and two hundred feet. Before each cottage door will be seen the mother and her girls beating out the rice in a large wooden mortar, of which the pestle is a thick round pole, about three feet long. The father is in the fields, or at the loom, which we can see within the house, and the children are playing about on the grassy sward, or tending the numerous cattle. The houses here have two or three, or even more stories, with pitched roofs, to keep off the snow; and, at this time of the year, we see the oxen treading out in pits the wet mud with which they repair the roofs in autumn before the snow begins to fall."

The best bird's eye view of the valley is from the top of "Tukhti Suliman," the throne of Solomon, where, according to the tradition, that great king, seated on his "flying throne," which was borne through the air by swift genii, stopped for a moment in one of his peregrinations to survey the enchanting scene. This lofty spur, now called "Solomon's Throne," juts out from a high range, not far from the middle of the valley overlooking the city, and commanding a view of the whole panorama, which lies spread out like some fairy land, dotted with gardens, and carpeted here and there with exquisite devices and patterns, like Gobelin tapestries, designed and woven by peris and genii, in the olden times, and which have since afforded an inexhaustible store of designs for the unique shawls of Cashmere. Just beneath you lies Sirinagur, the chief city, with the "Palace and Fort of the Lion," and Hindu temples, and Moslem mosques, and Hurri-Purbut Fort on the conical mound, and the quaint bridges, and poplar avenues, and spreading suburbs, &c. To the left you behold the river, formed by melting snows of the high mountain tops, and the springs which burst from their base, gliding broad, smooth, and majestic, back and forth, across and adown the valley, and curving in great bends and loops, through fields and groves, and gardens, till it reaches the city, through which it runs, sending out branches for the streets and canals of this eastern Venice, on which move about the primitive boats, very unlike gondolas. To the right you see canals and inlets, and the far-famed lake, on whose banks spread out the celebrated gardens, Chunar, and Nishant, and Shalemar, with their rows of fountains, and whose bosom is studded with the golden and silver isles of poetry, and whose shores are fringed with floating gardens. In front, beyond the city, you see the river, with its waters reunited, winding along leisurely in all its force, fertilizing the valley, and helping to form other inlets and lakes, as Manusbul, and the Wuller. Leaving the view beneath, you behold, as you raise your eyes, "mural mountains," crested with snow, encircling the whole valley in its entire circumference, and shooting up their white pearly peaks and battlements into the sky, like sentinel-posts for the guardian angels of the valley, denying access, like the walls of Milton's Paradise, as if nature would seclude this, her sanctuary of beauty, from intrusion and desecration.

But, alas! Satan and sin have entered even here, and marred every thing. Christianity is nowhere more needed.

"Cashmere is a great country for woollen manufactures. Its beautiful and costly shawls have obtained a European celebrity. The people can execute every pattern, and weave or work a Scotch tartan on both sides with wonderful accuracy. They are continually receiving fresh French patterns, and export shawls to France, England, and Russia, to a very large amount. The shawls are said to obtain a peculiar softness from the water of the lake in which they are washed. Large quantities of different kinds of woollen cloth are manufactured throughout the villages, and exported to the Punjab and Affghanistan. The people are also very clever in working in *papier maché*: they can

make any thing once shown to them, and paint it to any pattern. The chief articles now made are work-boxes, glove-boxes, cigar-cases, card-cases, chess-boards, envelope-cases, pen-holders, and boxes of various descriptions. The Cashmerees would prove first-rate workmen at every kind of manufacture. When Cashmere is thoroughly opened to Europeans, it will present greater opportunities to manufacturers than can perhaps be met with in the whole world. Water-power is procurable to any extent; but coal has not yet been found. The climate is quite an English one, and to persons whose body has become sensible to cold from long exposure to the heat, the cold is found considerable even in September. Snow falls during two or two and a half months in the year, and the river and the lake are frozen perhaps once in a dozen years. Food of all kinds is cheap and plentiful, and the fruit only needs cultivation to render it equal to the English. Cashmere is like the country described in Deuteronomy viii.: it is a good land, 'a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines and fig-trees, and pomegranates; a land of oil and honey; a land wherein man might eat bread without scarceness,' whose inhabitants need not lack any thing in it. It has, moreover, a beauty of its own, rich in every kind of form and colour; for lake and river, hill and plain, wood and meadow and arable land, have done all that nature can do to render it what Elphinstone termed it, the most delicious spot in Asia, or in the world."

Such is Cashmere. Its natural beauty has been its misfortune. Had it been less attractive, it might have remained in obscurity and comparative quietude. But, like the Koh-i-noor, it has often changed hands: would that, like that magnificent jewel, it had passed safely into the hands of the British Sovereign. The Koh-i-noor has not deteriorated by doing so; its beauty is enhanced; and so would it have been with Cashmere. At present it lies under oppression, and in miserable degradation.

Cashmere is certainly a most interesting field for Missions, and demands the prayers and attention of the Christian world. The valley contains some large cities, towns and villages, with a numerous population, composed of Hindus and Mohammedans. The people are engaged in cultivating rice, saffron, &c. &c., and in various handicrafts, especially manufacturing cloths, silks, papier-maché, and the world renowned shawls. But they are generally very ignorant, and much oppressed. Many are the complaints in secret, and everywhere murmurs are whispered in your ear. At one place a wretched old man, with his daughter and grandchild, came cautiously and timidly to our tent, as the representatives of a large circle of relatives, urging us to receive them, and promising to become Christians if we would only take them with us, and help them to escape from the country! Perhaps nowhere else can be found so much sin and suffering, encircled with so much natural loveliness. Nevertheless, the Eden-smiles of Nature still appear, through tears, and thorns, and the shadow of death.

Morally the population is broken-backed. Vice may be indulged here with facility; and as flies resort where refuse is to be found, so Englishmen, who, forgetful of the restraints of their holy religion, and of the honour which should be attached to their names as Christians and Britons, are intent on self-indulgence, resort to this valley, where they take advantage of the vitiated condition of a demoralized heathen people, to indulge their vicious propensities.

Certainly the honour of Christianity claims that it should be vindicated from the reproach cast upon it, and commiseration for the unhappy race, whose home is in this valley, should prompt us to introduce amongst them that which alone can ameliorate their condition—the Gospel of Christ. We are not only free to do so, but under an express command, for Cashmere is a part of that world throughout which He who is King of kings and Lord of lords has commanded this Gospel to be preached, and we must needs enter in. The Maharajah of Cashmere acknowledges the supremacy of the British Government, and wherever that supremacy extends, it guarantees freedom of conscience on that

most important of all concernments—religion. The Queen of Great Britain, in her royal proclamation issued on her assuming the direct sovereignty of India, disclaimed all coercive interference with the consciences of her subjects; nor can she allow it to be attempted by any of those tributaries who acknowledge her supremacy. "It is our royal will and pleasure that none be in any case favoured, none be molested or disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law."

But this is set at nought in Cashmere. There men are not allowed this promised freedom. They are not permitted to hear when they would wish to do so; and still less are they permitted to follow out their convictions.

One of the first Missionaries by whom the valley was visited is the Rev. R. Clark. When he was subjected to the obstructive process which the authorities of Cashmere are so ingeniously persistent in carrying out, he wrote us home a full account of all that had transpired, but it was thought advisable not just yet to publish the details, in the hope that the opposition was only temporary, and, after a little, would give way. But it is time that this reserve should be abandoned, and the British public be made aware of what is going on in Cashmere. It is now four years since Mr. Clark wrote to us on the subject, and the same interference with religious liberties is being pursued without any modification. A few extracts from Mr. Clark's Journal of 1863 will make our readers aware of what took place then:—

"*Oct.* 28—When Mr. Smith left on the 15th,* he took with him an inquirer, by name Husn Shah, whom he made under-servant in his kitchen, intending to take him down to Benares, and, after instruction, to baptize him. When he had proceeded about two marches from Sirinagur the Maharajah's soldiers seized Husn Shah, simply, they said, for endeavouring to leave Cashmere, which it is contrary to law for any Cashmeree to do. They tied his hands behind him, and drove him back to Sirinagur, and brought him before Wuzeer Punnoo, the governor of the country, who threw him into prison, where he has been for the last ten days, with a log of wood fastened to his feet.

"*Oct* 29—Heard this morning that two others of our inquirers have been imprisoned, simply for learning about Christianity. The soldiers took them out of their houses, took their chádar, or cloth, off their backs, and left them, for some time, half naked in the rain, making them pay eight annas for being taken into custody. They are now offered their liberty on payment of the fine of five rupees each, provided they promise never to come near us again. This they refuse to do, and so remain in prison, being beaten continually and otherwise ill-treated.

Husn Shah, who, on being set free, had returned to Mr. Clark, was forcibly taken from him.

Under date of November 8th we find the following entry—

"To our great surprise, Husn Shah made his appearance in the evening. He had run every risk to see us again, and in order to escape the observation of the spies on the bridge, made his way through the hedge on the opposite side of the house. The Wuzeer, he says, has given orders that he is to be roughly used, so that woe to him if this visit be found out. We talked some time with him, and then let him go, after giving him, at his own request, a New Testament, and commending him to the Lord in prayer."

Having learned that Ali Khan and Sultan Khan were confined in the house of Raj Kaka, the Minister of Finance, Mr. Clark sought them out, and found them sitting in a little dark hole in the side of the gateway. It was all black and dark within, but the door was open. There were two other men, also prisoners, with them. They have now been in prison fifteen days. They suffer the most from cold, for although they have

* Rev. W. Smith, of Benares, first visited Cashmere, and was joined by Mr. Clark, in September.

their kangars, or little fire-pots, they will not give them any fire to put in them, and their clothing is altogether insufficient. They are treated in exactly the same way they were before, and are abused and beaten continually. Ali Khan said 'he would be thankful if death itself would come and release him from all his misery.' 'In the common jail,' he says, 'it would be far better than there, for in the common jail they would not be exposed to the taunts of every one coming into the house: they would at any rate be able to get up and walk about.'"

It was now the 14th of November. The weather had become very cold, and as there is an order that no visitors are to remain in Cashmere during the winter, it was time that Mr. Clark should prepare for his return to the Punjab. He would willingly have remained had permission been given, but this was out of the question. Before he left, however, the two inquirers had been released, having at length given the promise to come no more near the Christian Missionary.

During the summer of 1864, Mr. Clark was again in the valley, and found himself exposed to much illiberality and various unseemly obstructions. Notwithstanding, having been joined on July 1st by the Rev. W. Handcock from Peshawur, the two Missionaries on the next day baptized their first convert, an account of whose trials will be found in the "Church Missionary Intelligencer" for October 1865.

It was now thought that a medical Mission might be tried with advantage in Cashmere. It was hoped that its spiritual objects might be borne with, for the sake of its philanthropic action, and that while good was being done to men's bodies, opportunities might be afforded of distributing the true medicine for sick souls. Dr. Elmslie therefore accompanied Mr. Handcock to the valley in 1865; and the results of the first summer were on the whole satisfactory. "In addition to the physical alleviation afforded to the people through European medicine and surgery, much of the seed of the Gospel of Christ was scattered day by day—seed which, we are confident, will not return to God without bearing fruit." In the summer of 1866 the same procedure was adopted, and with increasing encouragement.

Two thousand two hundred and ninety-five patients received advice and treatment; last season, on the other hand, saw three thousand three hundred and sixty-five patients attended at the dispensary, showing an increase, last year, over the first season, of one thousand and seventy: many of the cases requiring surgical treatment last season were of a more serious character than those of the first year of the Mission. This shows an increase of confidence on the part of the inhabitants of the valley. The largest number of monthly visits paid to the dispensary occurred in the month of August, when three thousand nine hundred and eighty visits were made. The total number of visits made during the season was fifteen thousand six hundred and sixty-two. Several natives were treated in their own houses, and thus opportunities were afforded of carrying the blessed Gospel into a few heathen dwellings, from which its benign light is studiously excluded. Our visits on all occasions appeared to be welcomed and valued. The ignorance, bigotry, and superstition met with, however, were most saddening and pitiable; certainly no agency but that of God's own Holy Spirit can eradicate these bitter, bitter roots.

We were therefore full of hope that this summer (1867) would be marked by much progress; that prejudice would be softened down, and a free passage left for the entrance of the waters of life into this secluded valley. Our last accounts from Dr. Elmslie have put an end to these hopes. In every possible way his usefulness has been interfered with. Sepoys have been placed around his dispensary to deter the people from frequenting it. The number of applicants had therefore greatly diminished; and unless the obstructive action of the Cashmere officials be removed by superior authority, all hope of introducing the light of the Gospel into the darkness of the valley is for the present at an end.

The action of the Cashmere Government is the more remarkable when contrasted

with that of the Rajah of Chumba. Dr. Elmslie spent the last winter there, on the invitation of the Rajah, and had every facility afforded him for the prosecution of his work.

The river Jhelum has its source in the Sesha Nag lake, 11,250 feet above sea level. Receiving the influx of tributary streams, it wends its way, in snake-like curves, through the valley's length of fifty miles. Had there been no passage for its waters through the surrounding chain of mountains in which the valley is set, it would have changed the valley into one vast lake; but, lo! a passage was rent for it. "The defile by which it leaves the valley is perhaps one of the grandest in the world. The great chain of the Himalaya is cleft in two by a great chasm, upwards of 7000 feet in depth: the bottom is very narrow, and is wholly occupied by the river: near Uri it is but seventy feet across, with almost perpendicular sides: through this natural sluice passes the whole volume of the Jhelum river with the most astonishing velocity."

Let the authorities of Cashmere ponder on that rent and rush of waters. Their power to obstruct is as nothing compared with the ponderous barrier which blocked up the river's way before that rent was made; and yet they are placing themselves as an obstruction to that which must have free course. The Jhelum might have been stayed, and Cashmere been left a mountain lake; but the mercy of God, flowing down from sources infinitely higher than the Sesha Nag, must have way. Such is the purpose of God. Obstructions may be borne with for a time, to see if they will yield; if not, by some mighty convulsion they shall be rent asunder.

How exquisite Cashmere would be, if, through the regenerating power of divine truth, the moral character of the people were brought into harmony with their prepossessing appearance, and the beauty of the country which has given them a home. Then, indeed, might the couplet of the Persian poet be quoted as a true description of the Cashmere valley—

"Kashmeer, Be-nazeer,
Kashmeer, Jannat-pazeer."

Cashmere, the unparalleled,
Cashmere, the emparadised.

Recent Intelligence.

CHINA.

From Peking, our Missionary, the Rev. W. H. Collins, has forwarded to us the following letter, dated June 8th, 1867. It strongly contrasts the condition of the heathen, who, in time of trouble, pray to a god that cannot save, and the Christian, who can say, "God is our refuge and strength, a very present help in trouble."

The country round Peking has been suffering for several successive years from drought. The quantity of rain in each year has been much below the average. Last year and this the wheat crop has been an entire failure: the consequence is, that flour has so much risen in price as to be above the reach of the mass of the people. Hitherto there has been an abundant supply of millet and Indian corn, which are always largely used, and are regarded as a tolerable substitute for flour when that is unobtainable. Now, however, both the millet and Indian corn, which have been recently sown, are threatened with destruction. The Emperor has put forth repeated proclamations calling for prayer for rain. I subjoin a translation of the two latest edicts, and, by way of contrast, an account of the simple yet fervent and effectual prayer of three native Christians.

Extract from the "Peking Gazette" of the 3rd day of the 5th month (June 4).

"Edict—Because in the district round the

capital, from the spring to the commencement of summer, the gift of rain has been slight, we have already several times erected an altar and prayed, and have ourself gone to the 'great high temple.' Although we have obtained the gift of heaven, and received refreshing showers, they have not been universal. Now that seed-time has come, and the matter is still more urgent, we ought again to worship, and make earnest supplication. We ourself will, on the 7th day of this month, go to the 'great high temple,' and prostrate ourself in prayer. We send Prince Chwun to worship and sacrifice at the altar of heaven, and Prince Koong to sacrifice and worship at the altar of earth. The Prince Choong will reverentially sacrifice at the temple of the year. The Prince Soo will proceed to the temple of 'Awakening life;' the Prince E to the 'Dwelling of the Black Dragon.' At the 'Palace of the Seasons' will be the Prince Hwuy. To the 'Temple of the Imperial Ancestry' the Prince Le will proceed; the Prince Jwuy to the 'Temple of universal Benevolence.' To the 'Temple of combined Harmony' the Prince Yue is ordered to repair and burn incense. All are for the time appointed to remain day and night, beginning at the 7th day. The Taouist priests in the great high temple must all pray. The Buddhist priests at the 'Temple of Awakening Life' must all chant prayers and offer incense day and night by courses. The officer Wang-da and his people must worship earnestly, and thus invite the gentle breezes and refreshing rain. We relieve Kwang-yue, who was originally sent to worship day and night, and send in his stead Yue ching. We order the Prince of Chung to go forward to the district of the city Mih-yuen to burn incense at the 'Dwelling of the White Dragon.' All must perform the ceremonies ordered, and the board to which it appertains must reverentially and diligently prepare. Respect this."

Extract from the "Peking Gazette" of the 4th day of the 5th month (June 5).

"Edict.—The censor Liu-ping-hou has memorialized, inviting us to re-establish a benevolent plan of Government, and so call down the gentle wind and refreshing rain.

"This year the season of rain is already come. We have already prayed diligently and humbly, but have not obtained abundant rain. It is clearly needful to re-establish the benevolent system of Government, that so we may greatly influence the high heaven. Recently, during the dispersion and disorganization of the rebels, the poor refugees have lost their dwelling-places; still worse, many have been killed in mistake by our soldiers: thus the harmony of heaven and earth has received a grievous wound.

"The Governor-general and the superintendent of each province must commiserate, and not suffer the soldiers to kill and destroy. Moreover, our brave soldiers have lost their lives in defence of their country, and their families have no dependence. We ought greatly to pity. Each Governor-general and superintendent must diligently seek out the orphans and the desolate who have no dependence, and at once set on foot some plan of feeding and clothing them.

"Amongst the people there have been those who, in time past, have destroyed their children: this we have long ago strictly forbidden. But now that the people are driven from their homes, it is difficult for them to avoid this sin, so houses for the maintenance of infants must be established.

"In the places of the defeat of the rebels the dead soldiers have not been buried, but lie on the surface of the ground: the Mandarins to whom this business appertains must at once bury them, that the bodies be not exposed to wind and rain.

"The governors of each district must at once attend to these matters, displaying enlarged benevolence."

Extract from a letter of the Rev. C. R. Mills, American Presbyterian Missionary, Shantoong.

"The summer of 1865 will not soon be forgotten in this province. It was a time of fearful drought. The millet, beans and corn were nearly all ruined, and the people were all thrown into great distress.

"During the prevalence of this drought, the poor heathen were constantly going in procession to the temples to plead for rain.

"At that time three members of the Baptist Church in Tung-chow were living at no great distance off in the country. Two of them, men of moderate means, lived on their little farms, near a market-town twenty miles from the city; the third, a poor woman, lived at a small village five miles from the city. It happened on one occasion that these three Christians had come together for some purpose. As was very natural, they talked of the drought. While thus talking, one of them said, 'We are doing very wrong. These poor people, our neighbours, are constantly praying to false gods for rain. Of course it is all in vain. We worship the God who can give rain, and who has promised to hear prayer: we ought before this to have met together, and spent a day in prayer to the living and true God for rain.' The others assented, and it was agreed that the three should meet at

the village of the Christian woman to pray for rain. On the day fixed the two men came to the house of the Christian woman. From the house they went out into the principal street of the village, and, having collected a crowd, announced that they were about to pray to the Christians' God for rain, and invited any who were willing to join them. At first the majority of the villagers were disposed to do so, but most of them soon turned away, and hooted at the Christians for worshipping the God of the foreigners. Some eight or ten persons, however, went to see the service. The Christians chose a service that seems to us very singular. They went up to the top of a mountain at about four in the afternoon, and spent the whole night in fasting and prayer. At sunset and afterwards they read the Scriptures and prayed together; at midnight and at daybreak the same, spending all the intervening time in private prayer. They continued their exercises until about noon the next day, having abstained from food about twenty-four hours. They then went and took some dinner with Mrs. Hong, the Christian woman, after which one of the men returned home: the home of the other man being too distant to allow him to reach home that evening, he spent the night in the village. He started for home next morning, and was thoroughly drenched before he could reach it. The people of the village were convinced that the Christians' God gave the rain in answer to the prayers of his servants, and at first insisted on burning incense as a thank-offering.

"The conduct of these three Christians was entirely spontaneous. So far from suggesting it, the Missionaries knew nothing of it till some time afterwards."

NEW ZEALAND.

In our last Number we recorded the death of an aged Missionary of the Society, the Ven. Archdeacon Williams. In the early history of the New-Zealand Mission, when Christianity went forth to do battle with a ferocious heathenism, his name stood prominently forward. He was distinguished by a fearlessness which prompted him to go into the midst of dangers, if so be he might promote the great work of Christian Missions. When angry tribes of Maoris were drawn up in hostile array, their warriors eager for the fight, he has interposed, and, diregarding the irritation which his interference caused, has persevered until a reconciliation was effected, and the peace-imparting influence of Christian truth made manifest to all.

The same influence was exercised by his death which had so often been by his life. There had been a land dispute amongst the tribes in his own neighbourhood, which unhappily gathered strength, until it broke out in war. A conflict had occurred, in which some lives were lost. This greatly troubled the Archdeacon, then in a feeble state of health. But when the tidings reached the natives that the aged Missionary who had been so long amongst them, and whom most of them had known and reverenced from their childhood, was dead, their angry feelings were awed by so solemn an event, and they paid this tribute to his memory—that they would fight no more.

These particulars will be found more in detail in the following letter from Mr. H. Williams, the Archdeacon's son. It is dated Pakaraka, August 7th, 1867—

Probably before you receive this you will have heard that it has pleased our heavenly Father to take my beloved parent, Archdeacon Henry Williams, away from this world of suffering to his eternal rest. He died on July 16th, after a short illness of five days. Of his last illness there is little to relate: he had a severe cold and cough, which seemed to cause excessive weakness. Medical aid was called in, and the doctor was with him for three days, but did not apprehend any serious result, if he would take sufficient nourishment. He left on the morning of the 16th, considering his patient decidedly better; and so confident did we all feel, that my brother and I, together with our nephews, all went out to use our influence, and the name of our dear father, in persuading the natives to make peace, a quarrel having broken out between two tribes, our immediate neighbours. One battle had been fought, in which six had been killed, principally chiefs, which had

caused great bitterness of feeling on both sides, and the next day was agreed upon for a regular engagement, by which their quarrel was to be decided in a pitched battle; and, judging from the animus displayed, there is no doubt there would have been a great slaughter, which would have embroiled the whole district in a regular war. My dear father's spirits were very much depressed in consequence of this state of affairs, and it was with his full concurrence that we went to make a last effort to bring the poor infatuated fellows to reason. And thus it happened that none of us were present with him during his last moments, for a sudden fainting fit came on him in the afternoon as he was sitting up in his bed, after taking some nourishment; and in less than a quarter of an hour he fell asleep without a struggle, and so gently and quietly, that none could tell the exact moment he ceased to breathe. The consternation with which his sons received the intelligence can only be conceived by those who knew how greatly he was beloved and revered by them. The natives, too, were perfectly paralyzed, for, independently of the love and veneration they had for him, they could see that by their mad conduct his sons had been kept away from the bedside of their dying parent. Four of the chiefs on one side immediately left their pa, to attend as mourners, and gave orders that there should be no fighting until after the funeral; and on their return to the pa they told their men, that having followed their father to the grave, they could fight no more, and should only act on the defensive until a reconciliation could be brought about with the other side, which happy event was completed on August 6th. A body of natives from Hokianga came over, and insisted upon peace being made, which was accordingly done, and we had the satisfaction of seeing the two parties, to the number of 400 fighting men, eating together as friends; and later in the day we left them having a "tangi" (crying) as if their hearts would break over the dead they had slain. Could our dear father have seen this, his spirit would have revived a little; but a far greater happiness was in store for him, and we may contemplate his glorified spirit in the presence of his Saviour, in company, too, with many members of his flock, redeemed ones from among the Maori people.

Our dear father has left us a bright example of unwavering faith and joyful reliance on the promises of God, through a long life of many trials; and it is a comfort to us to bear our testimony that we never observed his faith to falter, or his joy and peace of mind to be disturbed. He was found with his lamp burning brightly, and ardently longing for his Master's summons. His last words to the doctor were, "I hope this may be the last time you may have to visit me. I am weary of this life. I long to be with my Saviour."

On the first day of his illness, the Rev. Matiu Taupaki, together with the Rev. Renata Tangata, lately ordained and appointed to Kaitaia, called upon the Archdeacon. He had a long talk with them, and sent a special message by them to Te Morenga, the principal chief of the Rarawa tribe, and an old man. This message Matiu has carefully written down as the Archdeacon's dying words to that people, which natives always consider as sacred.

My dear father much enjoyed having hymns read or sung to him, and had asked for several on the afternoon of the day of his death. Among his favourites were—"Thy will be done," "Sun of my soul," "Abide with me," and after his death we found on his desk a copy he had just made of the hymn, "Soon and for ever, such promise our trust."